
W. TYLNEY. SPVRDENS.

(1793) 2nd ed.

AN

Archæological Dictionary;

OR,

CLASSICAL ANTIQUITIES

OF THE

JEWS, GREEKS, and ROMANS,

Alphabetically Arranged:

CONTAINING

An Account of their MANNERS, CUSTOMS, DIVERSIONS, RELIGIOUS RITES, PHILOSOPHY, FESTIVALS, ORACLES, LAWS, ARTS, ENGINES of WAR, WEIGHTS, MEASURES, MONEY, MEDALS, COMPUTATION and DIVISION of TIME, CHRONOLOGICAL TERMS, HERESIES in the PRIMITIVE CHURCH, &c. &c.

By the Rev. T. WILSON,
Of CLITHEROE.

THE SECOND EDITION,
With Considerable Additions.

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M.DCC.XCIII.

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Archæological Dictionary;

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ALPHABETICALLY ARRANGED.

Dr. JOHNSON, on receiving a copy of the Dictionary, addreſſed the following letter to the Author, the inſertion of which it is preſumed will need no apology, ſince it expreſſes the Doctor's opinion of the work, and becauſe whatever has fallen from his pen, it is ſuppoſed, will be acceptable to the public in general :

Reverend Sir,

THAT I have ſo long omitted to return you thanks for the honour conferred upon me by your Dedication, I entreat you with great earneſtneſs not to conſider as more faulty than it is. A very importunate and oppreſſive diſorder has, for ſome time, debarred me from the pleaſures, and obſtructed me in the duties of life. The eſteem and kindneſs of wiſe and good men is one of the laſt pleaſures which I can be content to loſe; and gratitude to thoſe, from whom this pleaſure is received, is a duty, of which I hope never to reproach myſelf with the final neglect.

I therefore now return you thanks for the notice which I have received from you, and which I conſider as giving to my name, not only more bulk, but more weight; not only as extending its ſuperficies, but as encreaſing its value.

Your

Your book was evidently wanted, and will, I hope, find its way into the ſchools, to which, however, I do not mean to confine it; for no man has ſo much ſkill in ancient rites and practices as not to want it.

As I ſuppoſe myſelf to owe part of your kindneſs to my excellent friend Dr. Patten, he has, likewiſe, a juſt claim to my acknowledgments, which I hope you, Sir, will tranſmit.

There will ſoon appear a new edition of my Poetical Biography. *If you will accept of a copy to keep me in your mind, be pleaſed to let me know, how it may be conveniently conveyed to you. The preſent is ſmall, but it is given with good will, by*

Reverend Sir,

Your moſt obliged and moſt humble Servant,

Samuel Johnſon.

Bolt-Court, Fleet-Street, London,
December 31, 1782.

To the Rev. Thomas Wilſon,

Clitheroe,

Lancaſhire.

TO

SAMUEL JOHNSON, L. L. D.

SIR,

THOUGH Flattery is the common language of Dedication, it is a kind of incenſe which You are by no means diſpoſed to receive, nor I to offer. My intention is to inſcribe to You the following Work, which has engaged ſuch portions of my time as could be ſpared from a laborious employment. I could think of no name ſo proper to be prefixed to it, as that of Dr. JOHNSON, to whom the world is ſo much indebted for a variety of inſtruction. Indeed, the ſucceſs of Your Philological Labours gives You a right of patronage, to whatever has a tendency to ſmooth the paths of Science, or remove the impediments to Claſſical Erudition. My utmoſt ambition is to be conſidered as an uſeful Pioneer in that ſervice, wherein You have deſervedly riſen to the higheſt rank. Theſe Sheets, I flatter myſelf, will meet with a more favourable reception under the ſanction of a name, which is paſſing to poſterity with the merited approbation of the preſent age.

I cannot

I cannot conclude, without expreſſing my acknowledgments for the many hours of elegant entertainment, and uſeful inſtruction, which I have enjoyed from Your Works; in which we have a ſtriking example of the great effects of refinement of taſte, ſolidity of judgment, purity of precept, and energy of diction, when happily united.

That the eve of Your life may be attended with comforts equal to your moral worth, and productive of new honours to the Literature of theſe kingdoms, is the warm prayer of

SIR,

Your moſt obedient,

And very humble Servant,

Thomas Wilſon.

Clitheroe,
Sept. 30th, 1782.

Dr. JOHNSON,

THE PREFACE.

THE particular direction of my ſtudies, both from inclination and profeſſion, has given me frequent opportunities of obſerving that a Book of eaſy acceſs was wanting, to explain the Manners and Cuſtoms of the Ancients, ſo far eſpecially as the *Greek* and *Roman* Claſſics are concerned. For though POTTER's *Archæologia*, and KENNETT's *Antiquities*, are deſervedly held in high eſteem, yet the former ſeems rather calculated for the Man of Erudition, than for the Student; and the latter, concerning many uſeful articles, is entirely ſilent.

As both theſe Authors are generally conſulted by means of Indexes, I concluded, that an Alphabetical Arrangement of Claſſical Antiquities would have an advantage over any other form. And, as Biblical Learning is but too much neglected, I conceived that it would not be amiſs to mix, with the general deſign, an account of *Hebrew* Antiquities, ſo far as to illuſtrate many paſſages of Scripture, in which alluſions are made to particular cuſtoms and inſtitutions of the *Jewiſh* nation.

PREFACE.

I had hopes of seeing some person undertake a work of this kind, who had both more leisure and greater abilities for the task; but as this has not been the case, I have (perhaps rashly) made the attempt.

Many Gentlemen, however, of great Erudition have been pleased to express their good opinion of the design, and to approve the execution; and surely the approbation of able Classics and polite Scholars may be allowed to give the Author very flattering hopes that his time has not been unseleſsly employed.

My materials were culled from Writers of credit on the different subjects; though, it must be confessed, there are many sources of information to, which, from my rural situation, I could not have access.

To quote my Authorities, would answer no material purpose; and to mention the Writers whom I have consulted would have the appearance of pedantry and needless parade: But gratitude calls upon me to acknowledge the liberal encouragement given by Mr. SERJEANT ASPINALL, in offering me the unreserved use of his Library.

The different articles, as may be supposed from the size of the Book, are very concisely handled; but it was my intention to bring every thing into as small a space as possible, without omitting any thing of consequence. I have sometimes condensed, into the compass of a couple of pages, what has been expanded into volumes: Because what others have proved by deep investigation, laboured arguments, and multiplied quotations, I have stated as simple facts; For, what has once been proved, there is no occasion to prove again.

The Work, I trust, will be found a ready Oracle to the Student and Gentleman of Classical Taste, and an useful Remembrancer to the Man of Erudition. The time that was spent upon it was, as it were, the gleanings of a more laborious employment; and the Work itself was considered as a relaxation from severer studies.

The Author's distance from the press, it is hoped, will apologize for typographical errors, which he flatters himself will not be found very numerous.

P. S. In

P. S. In this ſecond edition many new articles are inſerted, ſome of the old ones enlarged, and a few corrected. That the additions are numerous the encreaſed ſize of the book will evince. But the account which is given of the principal ſects of ancient Philoſophers, I conceive, will be conſidered as a neceſſary and valuable addition; and the illuſtration of chronological terms, it is preſumed, will not be without its uſe. In ſhort, I have availed myſelf of every hint, whether communicated by public criticiſm, ſuggeſted by private friendſhip, or inſinuated by ſecret malignity: And as I have hitherto experienced the candour of the public, I preſume to hope for a continuance of it; as I have endeavoured to render the work ſtill more deſerving of public approbation.

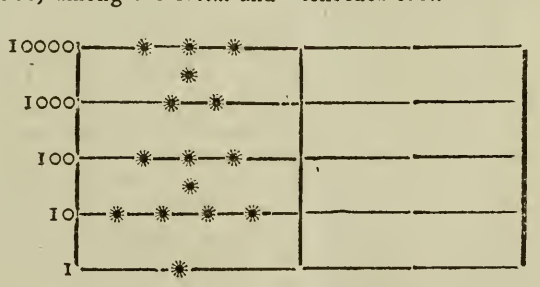
AN

ARCHÆOLOGICAL DICTIONARY.

A

A, Was by the *Romans* uſed on public occaſions for *Antiquo*, to antiquate or reject a propoſed law.---The judges of the ſame people alſo uſed it for *abſolvo*, I *abſolve*, or, *acquit*; whence it received the name of *Litera ſalutaris*.

Abacus, among the *Greeks* and *Romans*, was a counting board, of an oblong figure, divided by ſeveral lines or wires, and mounted with an equal number of little ivory balls or pegs, by the arrangement of which they expreſſed units, tens, hundreds, thouſands, &c. The annexed figure will give a competent idea of it.



The value of each peg or ball on the loweſt line is 1, on the ſecond 10, on the third 100, on the fourth 1000, on the fifth 10,000; and the balls in the middle ſpaces ſignify half as much as each of thoſe in the lines above them: The amount of all the balls, repreſented in the above figure, will therefore be 37,391.

Abba is a *Syriac* word, ſignifying *Father*. The learned Mr. *Selden*, from the *Babylonian Gemara*, has proved that ſlaves were not allowed to uſe the title of *Abba* in addreſſing the maſter of the family to which they belonged: This, being remembered, will beautifully illuſtrate ſeveral paſſages in the New Teſtament, particularly *Rom.* viii. 15, and *Gal.* iv. 6.

ABDICATION, amongſt the *Romans* ſignifies a voluntary reſignation of liberty, and ſinking ſpontaneouſly into the condition of a ſlave---It alſo ſignifies the renouncing or reſignation of an office.

ABLECTI, a name given by the *Romans* to one diviſion of their foreign troops, choſen out of that body of them called *Extraordinarii*. See the article *Extraordinarii*.

ABLEGMINA among the *Romans* were choice pieces of the ſacrifices, cut off from the entrails of the victim, then ſprinkled with flour and offered to the Gods. The *Ablegmina* were alſo called *Præſiciæ*, *Porriciæ*, *Præſecta* and *Præſegmina*. See *Sacrifice*.

ABLUTION ſee *Purification*, *Expiation*, *Luſtration*, *Pollution*.

ABOMINATION *of Deſolation*. We meet with this expreſſion in St. *Mark's* Goſpel Chapter xiii. 14. which we are to underſtand as pointing out the *Roman* army, becauſe the ſoldiers were idolaters, and had the image of *Cæſar*, with an eagle for their enſign; for the *Jews*, we know, *abominated* all Images. See *Aquila*.

ABSTINENCE, a religious duty amongſt the *Jews*.—Their law ordained that the prieſts ſhould abſtain from the uſe of wine during the whole time of their being employed in the ſervice of the temple. See *Prieſts*, *Faſting*.

The ſame abſtinence was enjoined the *Nazarites* during the time of their *Nazariteſhip*, or ſeparation. The *Jews* were commanded to abſtain from ſeveral ſorts of animals, by the expreſs words of the law. The fat of all ſorts of animals that were ſacrificed was forbidden: and the blood of every animal was forbidden under pain of death—neither did they eat the ſinew which is upon the h llow of the thigh, becauſe the Angel touched it when he wreſtled with *Jacob*, and made it ſhrink. They abſtained likewiſe from animals which had been taken and touched by impure beaſts, ſuch as dogs, wolves, boars, &c. and from thoſe that died of themſelves; from fiſh alſo that have neither fins nor ſcales; and from birds which walk upon the ground with four feet, ſuch as bats, &c. For the other inſtances of abſtinence in the *Nazarites*, ſee the article *Nazarite*.

ACADEMICS, a name given to ſuch philoſophers as adopted the doctrines of Plato. They were ſo called from the *Academia*, a grove near *Athens*, where they frequently indulged themſelves in contemplation: and *Academia* is ſaid to derive its name from one *Academus*, a *God* or *Hero* ſo called. Thus Horace, alluding to the place where the philoſophers held their diſputations, ſays,

Atque inter Sylvas Academi quærere verum.

The academics are divided into thoſe of the *firſt academy*, who taught the doctrines of Plato in their original purity—thoſe of the *ſecond* or *middle academy*, who differed materially from the firſt, and inclined a little towards *ſcepticiſm*, or at leaſt ceaſed to expreſs themſelves too dogmatically—all thoſe of this middle ſchool laid it down as a principle, that we could know nothing, not even the certainty of *this leading poſition*; and that neither our ſenſes, nor our reaſon, are to be truſted; but that in common affairs we are to conform to received opinions—laſtly, thoſe of the new academy, who maintained that we have no means of diſtinguiſhing truth, and that the moſt evident appearances may lead us into error: They granted the wiſe man opinion,

nion, but denied him certainty. They held however that it was beſt to follow the greateſt probability, which was ſufficient for all the uſeful purpoſes of life, and laid down rules for the attainment of felicity. The difference betwixt the *middle academy* and the *new* ſeems to have been this, though they agreed in the imbecility of human nature, yet the firſt denied that probabilities were of any uſe in the purſuit of happineſs; and the latter held them to be of ſervice in ſuch a deſign: the former recommended a conformity with received opinions, and the latter allowed men an opinion of their own. See *Platonics*, *Philoſophy*.

In the *firſt academy*, *Speuſippus*, filled the chair: in the *ſecond*, *Arceſilaus*; and in the *new* or *third academy Carneades*.

Accensi, amongſt the *Romans* were certain ſupernumerary ſoldiers on the field of battle, intended to ſupply the places of thoſe who ſhould be killed, wounded or diſabled in the engagement.

Accensi, in *Roman* antiquity, ſignifies a ſort of public criers, whoſe buſineſs ſeems to have been the calling and ſignifying the adjournment of the court and the like. They ſeem to have been ſomething like the *Praecones*, with this difference however, that the *Praecones* had more buſineſs aſſigned them, as proclaiming things in the ſtreet, aſſiſting at ſales, &c. whereas the *Accenſi* more nearly attended on the Magiſtrate, and at the Bench of Juſtice gave notice every three hours what o'clock it was. They generally belonged to the body of the *Libertini*, but ſometimes to the *Liberti*. See *Praeco*, *Liberti* and *Libertini*.

Accepti & Expensi Codex, a Roman account-book, ſomething like the ledger in modern book-keeping, giving an account of receipts and diſburſements—with proper ſpaces for debtor and creditor. *Horace* ſeems to have alluded to this Lib. 1. Od. 9. 14.

Quem ſors dierum cunque dabit, lucro appone.

Acclamatio, the loud expreſſion of joy and applauſe given to perſons and things, uſual amongſt the *Romans* on ſeveral occaſions.—It was the manner in which they teſtified their approbation of the conduct of Princes, Commanders and Emperors. The forms of *acclamation* were different upon different occaſions, but always included their prayers and good wiſhes for the welfare of the perſon that was the object of the noiſy compliment; and was often expreſſed by one word *feliciter*.

Sometimes the *acclamation* was uſed to teſtify their abhorrence and indignation, and was made the vehicle of imprecations, as was the caſe upon the death of the Emperor *Commodus*.

Accubatio, the poſture uſed by the ancients at table. The old *Romans* ſat at meat as we do, till the *Grecian* luxury and ſoftneſs had corrupted them. The ſame cuſtom, of lying upon couches at their entertainments, prevailed amongſt the *Jews* alſo, in our *Saviour's* time; for having been lately conquered by *Pompey* they conformed in this, and many other reſpects, to the example of their maſters. —The manner of lying at meat amongſt the *Romans*, *Greeks*, and more modern *Jews*, was the ſame in all reſpects. It was this. The table was placed in the middle, round which ſtood three beds covered with cloth or tapeſtry, according to the quality of the maſter of the houſe; upon theſe they lay, inclining the ſuperior part of their bodies upon their left arms, the lower

lower part being ſtretched out at full length, or a little bent. Their heads were ſupported and raiſed up with pillows. The firſt man lay at the head of the bed; the next man lay with his head towards the feet of the other, from which he was defended by the boltſter that ſupported his own back, commonly reaching over to the middle of the firſt man; and the reſt after the ſame manner. The moſt honourable place was the *middle* bed—and the *middle* of *that*.

It is difficult to determine which was the moſt honourable place amongſt the *Greeks*, as few of the learned agree on this head.

Favourites commonly lay in the boſom of their friends, that is, they were placed next below them. See *John* xiii. 23. where *St. John* is ſaid to have lain in our Saviour's boſom. So *Juv. Sat.* ii. 120.

Cœna ſedet, gremio jacuit nova nupta mariti.

After the men, amongſt the *Romans*, had adopted this reclining poſture at meat, the women, for ſome time, continued to ſit, as more conſiſtent with female delicacy and the rules of decency:—but in after times they reconciled themſelves to the ſame poſition.—The children of princes and noblemen uſed to ſit at the backs of the couches, that they might, after a diſh or two, withdraw without diſturbing the reſt of the company. Each table was furniſhed with three beds, agreeably to the number of the *Graces*, and each bed accommodated three gueſts, ſo that nine were a complete party, correſponding with the number of the *Muſes*; but it is not to be conceived that they ſcrupulouſly adhered to this punctilio. The three beds were at laſt exchanged for the *Stibadium*, which was a ſingle large couch of the ſhape of a half-moon. For further particulars on this head ſee the articles *Bed*, *Stibadium*, *Entertainment*, *Cœna*, *Eating*.

ACCUSATIO. An accuſation, in the *Roman* courts, conſiſted of three parts, *Poſtulatio*, *Delatio*, and *Accuſatio*. *Poſtulatio* was the plaintiff's aſking leave of the *Prætor* to proſecute the defendant in ſuch an action: Leave being obtained, he, againſt whom the action was brought, was called before the Judge: This was termed *Delatio*, and nominis *Delatio*. Laſtly the charge was drawn up againſt the delinquent, which was called *Accuſatio*.

The accuſation conſiſted, not only in giving a narrative of plain matter of fact, and confirming it by witneſſes, and other kinds of evidence;—but in bringing other arguments too, drawn from the nature of the thing, the character of the accuſed party, his former courſe of life, the circumſtances of the fact, and ſeveral other topics. Nor was the accuſer limited in point of time, being allowed, commonly, as many days as he pleaſed, to make good the charge.

The accuſer was obliged to ſign his accuſation, and by way of date, to annex the names of the *Conſuls*. He ſet down alſo the day, the hour, and the Judge before whom he intended to proſecute his accuſation. From the very moment that any perſon was accuſed of a capital crime, he was ſtripped of all his badges of honourable diſtinction, and appeared in mourning. He was obliged to give ſureties for his appearance, or was laid in priſon. When ſummoned, he came into court with his friends and neighbours about him, who threw themſelves at the feet of the magiſtrates, to excite their compaſſion. If the accuſed refuſed to appear, he was ſummon-

ſummoned before his houſe by ſound of trumpet, and, after the time allowed him was expired, if he did not appear, he was condemned for contumacy. See *Defenſio*, *Trials*, *Actio*.

Sometimes both the accuſer and accuſed were limited as to the time of making out the charge, and urging the defence; and the time appointed to each was meaſured by a *Clepſydra*. See *Clepſydra*.

ACERRA in *Roman* antiquity, was a ſmall altar erected near the bed on which a dead perſon was laid out. Incenſe and perfumes were burnt upon it, till the time of the funeral. The real intention probably was to prevent or overcome any offenſive ſmells that might ariſe about the corpſe.

ACERRA was alſo a little pot which held the incenſe and perfumes for ſacrifice, ſuch as are uſed in the church of *Rome* at this day, made in the form of a little boat.

ACINACES, a *Perſian* weapon either in the form of a ſpear or ſword, ſo called from ακη a point, being a ſharp pointed inſtrument. This weapon was peculiar to the *Medes* and *Perſians*, as the *Pilum* was to the *Romans*, the *Geſum* to the *Gauls*, the *Gladius* to the *Lacedemonians*, the *Sariſſa* to the *Macedonians*, the *Lancea* to the *Spaniards*, the *Falarica* to the *Saguntines*, the *Romphæa* to the *Thracians*, the *Framea* to the *Germans*, &c.——The reaſon for making mention of the *Acinaces* here, is, becauſe it occurs in *Horace* and other claſſic authors both *Greek* and *Roman*.

ACLIDES, a miſſive weapon, in uſe amongſt the *Romans*; it was of the form of a ſpear with a thong tied to it, by which, after the diſcharge, it was drawn back. *Scaliger* contends that it was not like a ſpear or javelin, but round or globular, with a wooden item to poiſe it by.

ACROCHIRISMUS, among the *Greeks*, was a ſort of *gymnaſtic* exerciſe, in which the two combatants contended with their hands and feet only, without cloſing or engaging the other parts of the body. It was in fact a ſpecies of wreſtling. See *Wreſtling*.

ACROPOLIS the citadel of *Athens*. It was formerly the whole city, and at firſt called *Aſcropia*, from *Acrops* the founder; but, after the inhabitants were greatly increaſed in number, the whole plain around it was filled with buildings, and the original city became the centre, under the denomination of *Acropolis* or the upper city, in contradiſtinction to the lower part, which was called η κατω πολις or the lower city. In proceſs of time, the ſurrounding buildings were conſidered as the city, under the name of *Athens*, and *Acropolis* was regarded as the citadel. It was ſixty *ſtadia* in circumference, and ſurrounded with wooden pales, or, as ſome ſay, with olive trees. It was fortified alſo with a ſtrong wall, and an execration was pronounced againſt any one that ſhould build houſes beneath this wall, becauſe the *Pelaſgi*, while they reſided there, entered into a conſpiracy againſt the *Athenians*. All perſons were prohibited from making ditches, or ſowing corn here, and three *drachmas* was the fine, in caſe of diſobedience.

The *Acropolis* was beautified with nine gates, and within were innumerable edifices, ſtatues, monuments, and temples, the principal of which will be found under the article *Temple*.

ACT, the name of certain diviſions in dramatic poetry, intended to give reſpite both to the actors and ſpectators. See *Drama*. The number of acts required both in comedy and tragedy was five, according

cording to the rule laid down in *Horace*'s art of poetry :

Neu brevior QUINTO, *neu fit productior* ACTU.

ACTA PUBLICA, the journal of the *Senate*. It seems to have resembled very much the votes of the House of Commons amongst us, wherein a short account was given to the public of what passed in the *Senate-House*.

ACTA DIURNA, was a sort of *Roman* gazette, containing an authorised narrative of the transactions worthy of notice, which happened at *Rome*. *Petronius* has given us a specimen of the *actadiurna*, in his account of *Trimalchis*, and as it may not perhaps be unentertaining to see how exactly a *Roman* news-paper runs in the style of an *English* one, the following is an article or two out of it.

" On the 26th of July, thirty boys and forty girls were born at *Trimalchis*'s estate at *Cuma*.

" At the same time a slave was put to death for uttering disrespectful words against his Lord."

" The same day a fire broke out in *Pompey*'s gardens, which began in the night, in the steward's apartment."

ACTA CONSISTORII, the *edicts* or declarations of the council of state of the *Emperors*. These edicts were generally expressed in such terms as these, "The August Emperors, *Diocletian* and *Maximian*, in council declared, That the children of *Decurions* should not be exposed to wild beasts in the *Amphitheatre*."

The *Senate* and soldiers often swore, either thro' abject flattery or by compulsion, upon the *edicts* of the Emperors, as we do upon the *bible*. And the name of *Apidius Merula* was erased by *Nero*, out of the register of *Senators*, because he refused to swear upon the *edicts* of the Emperor *Augustus*.

ACTÆ were meadows of remarkable verdure and luxuriancy near the sea shore, where the *Romans* used to indulge themselves to a great degree in softness and delicacy of living. The word is used in this sense by *Cicero* and *Virgil* : But *Vossius* thinks it can only be used in speaking of *Sicily*, as these two authors did.

ACTIAN GAMES or *Ludi Actiaci*, were instituted in commemoration of *Augustus*'s victory over *Anthony* at *Actium*. They returned every fifth year, according to the general opinion, and were sacred to *Apollo*, who was thence called *Actius Apollo*. *Actian* years became an æra, commencing from the battle of *Actium*, called also the æra of *Augustus*. The *Actian* games consisted of shows of *Gladiators*, Wrestlers, and other exercises, and were kept generally at *Nicopolis*, a city built by *Augustus* near *Actium* for that purpose, with a view to render his victory famous to succeeding ages. Sometimes these games were kept at *Rome*. The proper overlookers of them were the four colleges of priests, the *Pontifices*, the *Augurs*, the *Septemviri* and *Quindecimviri*. The *Actian* games were frequently called *Ludi quinquennales*, from the periods of their celebration.

ACTIO, an action at law in a court of justice. The formalities used by the *Romans*, in judicial actions, were these : If the difference failed to be made up by friends, the injured person proceeded *in jus reum vocare*, to summon the offending party to the court, who was obliged to go, or give bond for his appearance.

The offending party might be summoned into court *vivâ voce*, by the plaintiff himself meeting the defendant, declaring his intention to him, and commanding him

to

to go before the magiſtrate and make his defence. If he would not go willingly, he might drag and force him along, unleſs he gave ſecurity for his appearance on ſome appointed day. If he failed to appear on the day agreed on, then the plaintiff, whenſoever he met him, might take him along with him by force, calling any by-ſtanders to bear witneſs, by aſking them *viſne anteſtari*, the by-ſtanders upon this turned their ear towards him in token of their conſent: To this *Horace* alludes in his Satire againſt the impertinent, Lib. i. Sat. 9. See this further explained under the article *Anteſtari*.

Both parties being met before the *Prætor*, or other ſupreme magiſtrate preſiding in the court, the plaintiff propoſed the action to the defendant; in which he deſigned to proſecute him—this they termed *edere actionem*, and was commonly performed by writing it in a tablet, and offering it to the defendant, that he might ſee whether he had better ſtand the ſuit or compound.

In the next place came the *poſtulatio actionis*, or the plaintiff's petition to the *Prætor*, for leave to proſecute the defendant in ſuch an action. The petition was granted by writing at the bottom of it *actionem do*, or refuſed by writing in the ſame manner *actionem non do*.

The petition being granted, the plaintiff *vadabatur reum*, i. e. obliged him to give ſureties for his appearance on ſuch a day in the court; and this was all that was done in public, before the day fixed upon for the trial.

In the mean time, the difference was often made up, either *tranſactione*, by letting the cauſe fall as dubious; or *pactione* by compoſition for damages amongſt friends.

On the day appointed for hearing—the *Prætor* ordered the ſeveral bills to be read, and the parties ſummoned by an *accenſus*, or beadle. See *Accenſi*.

Upon the non-appearance of either party, the defaulter loſt his cauſe;—if they both appeared they were ſaid *ſe ſiſtiſſe*; and then the plaintiff proceeded *litem, ſive actionem intendere*, i. e. to prefer his ſuit, which was done in a ſet form of words, varying according to the difference of the actions. After this the plaintiff deſired judgment of the *Prætor*, that is, to be allowed a *judex* or *arbiter*, or elſe the *recuperatores*, or *centumviri*. See *Judex*, *Arbiter*, &c. Theſe he requeſted for the hearing and deciding the buſineſs; but none of theſe could be deſired but by the conſent of both parties.

The *Prætor* having aſſigned them their judges, defined and determined the number of witneſſes to be admitted, to hinder the protracting of the ſuit. And then the parties proceeded to give their caution, that the judgment whatever it was, ſhould ſtand and be performed on both ſides. The judges took a ſolemn oath to be impartial; and the parties took the *juramentum calumniæ*. Then the trial began with the aſſiſtance of witneſſes, writings, &c. which was called *diſceptatio cauſæ*. See *Juramentum calumniæ*, *Diſceptatio cauſæ Trial*.

ACTOR in the *Roman* law ſtands oppoſed to *reus*, and ſignifies the plaintiff, or him who has an action againſt another, or that proſecutes another in a court of judicature.

ACTOR, *(upon the theatre)* one who acts a part and repreſents ſome perſon in a tragedy or comedy.—Many regulations were made formerly about the ſalary of actors, and for puniſhing ſuch as took improper liberties. *Senators* were not allowed to viſit them at their houſes, nor a *Roman Knight* to walk with them

them in the ſtreets. They could not act but upon a public theatre. The *Senate* once endeavoured to deprive them ſo far of the privilege of *Roman* citizens, as to give the *Prætor* a power of puniſhing them with rods; but *Haterius Agrippa* oppoſed this attempt, and by his oppoſition gained his point, when *tribune* of the people, becauſe, *Auguſtus* had formerly declared the actors exempt from whipping, and *Tiberius*; in whoſe reign this attempt was made, did not chuſe to violate his orders.

Profeſſed Actors could not be incorporated in any tribe, had no right of ſuffrage, were incapable of ſerving in the legions, or of bearing any military or civil employment. A *ſenator*, if he acted but *once*, was degraded, and a Knight forfeited all his privileges. An actreſs too was held infamous, and ſtood in the ſame predicament as a common proſtitute. Theſe ſeverities, however, did not extend to the actors of the *atellanæ*, who were generally ſome of the nobility. See *Atellanæ*.

The firſt players amongſt the *Romans* were brought from *Hetruria*, in the language of which country *Hiſter* ſignified a player; hence we have the origin of the latin word *Hiſtrio*.

The profeſſion of an actor was not diſgraceful among the Greeks; *Æſchines*, the rival of *Demoſthenes*, played on the ſtage at *Athens*; and *Ariſtodemus*, though an actor, was ſent on an embaſſy to *Philip* of *Macedon*. *Univerſal anciens Hiſtory Danet*. See *Drama*, *Comedy*, *Tragedy*. &c.

Actuariæ Naves were a ſort of ſhips uſed amongſt the *Romans*, chiefly for expedition.

Actuarius, a *notary* or *ſcribe* appointed to take down the proceedings of a court, ſuch as the pleadings of the advocates, &c. The *actuarii* uſed cyphers, ſingle letters or certain abbreviations to ſignify whole words. See *Notarius* and *Scriba*.

Actuarii were alſo certain officers who kept the military accounts, and diſtributed corn to the ſoldiers.

Actus. See *Act*, *Meaſure*.

Ad Bestias is uſed to expreſs a ſpecies of puniſhment amongſt the *Romans*, in which the criminal was condemned to fight wild beaſts.—They whoſe unhappy lot it was to be thus miſerably expoſed, were called *Beſtiarii*. See *Beſtiarii*.

Addictio, in the *Roman* courts of judicature, was, when the party, who had been caſt in a certain ſum, which he refuſed to pay or give ſecurity for the payment of, in a reaſonable time, was brought by the plaintiff before the *Prætor*, who delivered him into his diſpoſal, to be committed to priſon, or otherwiſe ſecured till ſatisfaction was made.

Addictio ſignifies alſo the act of the *Prætor* in delivering up ſuch perſons as were ſo deeply involved in debt that they could not ſatisfy their creditors. The perſons ſo delivered up, though freemen, became ſlaves to their creditors, till they had recovered their liberty again by working out the debt.—See the article *Debtor*.

Ad Ludos is uſed to expreſs a ſpecies of puniſhment amongſt the *Romans*, wherein the malefactor was either delivered up to, and obliged to fight with wild beaſts in the *amphitheatre*; or elſe he was to perform the part of a *gladiator* with other criminals, and ſatisfy juſtice in that manner.—The firſt of theſe was commonly inflicted upon ſlaves, and was called *Ludus Venatorius*—the ſecond was called *Ludus Gladiatorius*.

Ad Metalla, another puniſh-

ment

ment in use amongst the *Romans*; which consisted in condemning the unhappy person to work in the mines. We find this mode of punishment frequently mentioned in the histories of the later Emperors, and it was generally inflicted upon the christians. During the persecutions, great numbers were sent to this laborious and slavish employment.

ADMONITIO *Fustium* was both a civil and military punishment amongst the *Romans*; as a civil punishment it was something like whipping amongst us, and did not affect the life of the delinquent;—but as a military punishment it was generally capital, and resembled the *Bastinado*.

The manner of it amongst the soldiers was this. The convicted person was brought before the *Tribune*, who gently struck him over the shoulders with a staff; the criminal then had liberty to run, and the soldiers were allowed to kill him if they could, with swords, darts, stones, or whatever weapons were in their reach, so that they presently dispatched him. It was inflicted upon such persons as had stolen any thing out of the camp; given false evidence; deserted their posts; falsely pretended to have done some great exploit out of hopes of a reward; fought, though successfully, without the General's order; lost their weapons; or aggravated a smaller misdemeanor than any of these, by repeating it *three* times.

ADNOMEN. See *Agnomen*.

ADOLESCENCE, the flower of a man's youth, commencing from infancy, and terminating at his full stature or manhood. Amongst the *Romans* it was reckoned from twelve to twenty-five in boys—and from twelve to twenty-one in girls.

ADONIA, solemn feasts in honor of Venus, instituted in memory of her beloved *Adonis*, and observed with great solemnity by the *Greeks*, *Phœnicians*, *Lycians*, *Syrians*, *Egyptians*, *&c.* They lasted two days, during which time, the women carried about images of *Venus* and *Adonis*, weeping, tearing their hair, beating their breasts, and using every token of grief. Ezekiel is supposed to allude to this festival, chap. viii. v. 4.

ADOPTION, a solemn act whereby one man makes another his heir, investing him with all the rights and privileges of a son.

The *Greeks* and *Romans* had several regulations concerning adoption. The *Lacedemonian* law required that adoptions should be performed, or at least ratified, in presence of their Kings. At *Athens*, neither slaves, madmen, nor persons under age could adopt. And at *Rome*, when a man had a mind to adopt any person, he was to draw up his reasons and exhibit them to the college of *Pontifices*, for their approbation; this approbation being obtained, the *Pontifices*, *Consul*, or some other prime magistrate, brought in a bill at the *comitia curiata*, to make the adoption valid. The private ceremony which preceded the public adoption amongst the *Romans*, consisted in buying the person to be *adopted*, of his parents, for a certain sum, formally given and taken; in this manner we are informed *Augustus* purchased *Caius* and *Lucius* of their father *Agrippa*.

Adopted persons assumed all the three names of the person into whose family this ceremony admitted them; but, as a mark of their proper descent, they subjoined at the end of the names their former *nomen* or *cognomen*, the *cognomen* being sometimes slightly altered.

Young men were not allowed to adopt their elders; and the adopter was required to be at least eighteen years

years older than the adopted ſon—that there might be an appearance of probability in the new relation of father and ſon.

Children being by adoption provided for in another family, had no claim of inheritance or kindred in the family they had left, unleſs they renounced their adoption, which, by the laws of *Solon*, they were prohibited from doing, till they had begotten children to bear the name of their adopted father. And the perſon who had once adopted children, could not marry afterwards, without leave from the magiſtrate, which leave could not be obtained unleſs the adopted children had been guilty of ingratitude. If the adopted children died without iſſue, the inheritance returned to the relations of the adopter. This and the foregoing paragraph apply in ſome reſpects to both *Greeks* and *Romans*, but more particularly to the *Greeks*. The adoption of a perſon who had the right of diſpoſing of himſelf, was called *Adrogation*.

It does not appear that adoption properly ſo called was formerly in uſe amongſt the *Jews*. *Moſes* does not mention it in his laws; and *Jacob's* adoption of his two grandſons *Gen.* xlviii. 14, ſeems rather to be a ſubſtitution. The ceremony of adoption among the *Mahometans* is performed by requiring the perſon adopted to paſs through the ſkirt of the man who adopts him, and ſomething ſimilar to this is obſervable amongſt the *Jews*.

When *adoption* occurs in Scripture, it implies a favour vouchſafed by the Deity, in conſequence of which we are accounted the children of God through grace, though before we were the children of (or ſubject to) wrath, *Collier's Sacred Interpreter*.

ADORATION denotes the act of worſhipping God, or a being ſuppoſed to be a God. It is derived from *ad*, to, and *os*, the mouth, and imports kiſſing the hands, in token of reſpect or reverence.

Among the *Jews*, adoration conſiſted in kiſſing the hands, bowing, kneeling, and even proſtration; and in their language the word kiſſing is uſed for adoration; as is alſo the Greek word προσκυνειν.

The ceremony of adoration among the *Romans* was performed with the head veiled or covered, the devotee applying the right hand to his lips, the fore-finger reſting upon the thumb, which was erect; and then bowing he turned himſelf round from left to right.

The *Grecians* paid their adoration with green boughs of laurel or olive in their hands, chaplets upon their heads, and their necks adorned with wreaths of flowers. With the boughs, which were always wrapped round with wool, they touched the knees of the ſtatue of the God whom they addreſſed; then they touched the right hand of the ſtatue, or ſome part of its head. They touched the knees that the deity might bend to their requeſt; the right-hand as being the inſtrument of diſpenſing bleſſings, and the head to induce the Gods to ſignify their aſſent by a nod of compliance. They ſometimes touched the knees with one hand, and the head or hands with the other, and now and then embraced the feet. It was not unuſual to kiſs their hands, or to ſalute the Gods by putting their fore finger acroſs the thumb, and then turning to the right. Their dreſs on theſe occaſions was oftentimes mean. Their poſture was ſitting, ſtanding or kneeling, but moſtly kneeling. In adoration of the Gods they looked to the Eaſt, in adoration of Demi-Gods to the Weſt.

The *Romans* carried their fooliſh ſervility to ſuch a pitch as to pay a kind of adoration to their Emperors, and treat as *Gods*, perſons who did not deſerve the name of *men*. See *Prayer*.

ADOREA is uſed by the *Roman* writers in various ſenſes;—ſometimes for all manner of grain;—ſometimes for a kind of cakes made of fine flour and offered in ſacrifice;—and ſometimes for a dole of coal, or diſtribution of grain made to the ſoldiers after a victory; whence by *Metonymy* it is put for praiſe, reward, or victory.

ADROGATEO, adrogation, ſignifies the adoption of perſons grown up, and who had the right of diſpoſing of themſelves. It is by *Aulus Gellius* ſuppoſed to differ from adoption, which according to him belonged only to the care of the *Prætor*, and had for its object none but perſons under age; but this diſtinction ſeems not to be well founded, See *Adoption*.

ADVERSARIA was a *Roman* book of accounts, not unlike our journals or day-books. They were called *Adverſaria* becauſe *adverſâ parte ſcriptis implerentre*. They differed from the *accepti et expenſi codex*, becauſe they were monthly accounts; whereas the other contained a perpetual account, and was a tranſcript of the former. See *Accepti et expenſi codex*.

ADVERSATOR, a ſervant who attended the rich *Romans* at their return from entertainments, to give them notice of any obſtacles in their way, at which they might be in danger of ſtumbling.

ADULTERY, the violation of the marriage bed.—The law of *Moſes* puniſhed with death both the man and the woman who were guilty of this crime, *Levit.* xx. 10. If a woman was betrothed to a man, and was guilty of this infamous crime before the marriage was compleated, ſhe was, in this caſe, along with her paramour, to be *ſtoned*; *Deut.* xxii. 22—24. Tho' the law does not in the paſſage before referred to, require *ſtoning*; yet it was in later times generally executed in that manner; contrary to the uſual mode of interpreting amongſt the *Jews*; for where death was in general terms denounced, it was uſually inflicted by *ſtrangling*.

When any man amongſt the *Jews*, prompted by jealouſy, ſuſpected his wife of this crime of adultery, he brought her firſt before the Judges, and informed them that in conſequence of his ſuſpicions he had privately admoniſhed her, but that ſhe was regardleſs of his admonitions. If before the Judges ſhe aſſerted her innocency, he required that ſhe ſhould drink the *waters of jealouſy*, that God might by this means diſcover what ſhe was willing to conceal, *Numb.* v. 12, &c. The man then produced his witneſſes, and had them heard. After this, both the man and woman were carried to *Jeruſalem*, and brought before the *Sanhedrim*; the Judges of which, by threats and other means, endeavoured to confound the woman and make her confeſs. If ſhe perſiſted in denying the fact, ſhe was led to the caſtern gate of the court of *Iſrael*, ſtripped of her own cloaths, and dreſſed in black, before great numbers of her own ſex. The prieſt then told her that if ſhe was really innocent, ſhe had nothing to fear, but if guilty, ſhe might expect to ſuffer all that the law had denounced againſt her, to which ſhe anſwered "Amen, Amen."—The prieſt then wrote the terms of the law, in this form.—"If a ſtrange "man hath not come near you, "and you are not polluted by for-

"taking

" ſaking the bed of your huſband,
" theſe bitter waters, which I have
" curſed, will not hurt you: But
" if you have polluted yourſelf by
" coming near to another man,
" and gone aſtray from your huſ-
" band,—may you be accurſed of
" the Lord, and become an exam-
" ple for all his people; may your
" thighs rot, and your belly ſwell
" till it burſt, may theſe curſed
" waters enter into your belly,
" and being ſwelled therewith,
" may your thighs putrify,"

After this the prieſt filled a pitcher out of the brazen veſſel near the altar of burnt offerings, caſt ſome duſt of the pavement into it, mingled ſomething with it as bitter as wormwood, and then read the curſes, and received *her* anſwer of " Amen." Another prieſt in the mean time tore off her cloaths as low as her boſom—made her head bare—untied the treſſes of her hair—faſtened her cloaths which were thus torn, with a girdle under her breaſts, and then preſented her with the tenth part of an *Epha*, or about three pints of barley meal. The other prieſt then gave her the *waters of jealouſy* or bitterneſs to drink, and as ſoon as the woman had got them ſwallowed, he gave her the meal in a veſſel like a frying-pan into her hand. This was ſtirred before the Lord, and part of it thrown into the fire of the altar. If the wife was innocent, ſhe returned with her huſband, and the waters, ſo far from injuring her, encreaſed her health and made her more fruitful, but if ſhe was guilty, ſhe grew pale immediately, her eyes ſwelled and ſtarted, and leſt ſhe ſhould pollute the temple, ſhe was carried out of it immediately, with theſe ſymptoms upon her, and died inſtantly with all the ignominious circumſtances related in the curſes. Such is the account given of this mode of trial with reſpect to the woman, and the Rabbins aſſert that the man with whom ſhe had tranſgreſſed, tho' abſent, was affected in a ſimilar manner,—and that if the huſband had been guilty, the bitter waters had no bad effect upon her. See *Waters of Jealouſy*.

The ancient *Romans* had no formal law againſt adultery. *Auguſtus* was the firſt who made it puniſhable by baniſhment, and in ſome caſes by death. *Antoninus* publiſhed an edict, by which huſbands, unleſs innocent themſelves, were prohibited from proſecuting their wives for adultery.

The *Greeks* ſeem to have looked upon this crime with a remarkable degree of abhorrence. *Hector*, in *Homer*, tells *Paris*, that ſtoning is his deſert. Rich adulterers were allowed to redeem themſelves with money, from the penal conſequences of the crime. Sometimes the offender was puniſhed with the loſs of his eyes. At *Gortyn* in *Crete*, the adulterer was covered with wool as a mark of his effeminacy and ſoftneſs, and in this manner carried before the magiſtrate, who deprived him of all ſhare in the management of public buſineſs. The *Athenians* left the offenders to the mercy of thoſe whom they injured, whence a variety of cruelties were exerciſed, agreeably to the temper of the perſons into whoſe hands they fell. Sometimes the puniſhment was left to the diſcretion of the magiſtrate. By the laws of *Solon*, adulterers might be killed with impunity by the huſband; and by the ſame laws adultereſſes might have their cloaths ſtripped off their backs, and any perſon had liberty of beating them, provided he did not kill them. The *Theſmothetæ* at *Athens*, if the crime was proved againſt a man gave the Judges power

to inflict what penalty they chose, short of death. There was another remarkable punishment amongst them called *paratilma*, or *raphanidosis*, which consisted in plucking the hair from their privities, throwing hot ashes upon the part, and thrusting a radish, mullet, or some such thing up their fundament.—Juvenal alludes to this in these lines,

——— *quosdam mæchos et mugilis intrat.*

But this was the punishment of poor men; the rich generally were allowed to commute, as is the custom in our ecclesiastical courts,

ADVOCATUS, among the *Romans*, a person who undertook the defence of causes, which he pleaded much in the same manner that our Barristers do at present. The *advocate* differed from the *procuratores*; for it was the business of these to assist the plaintiff in proving, or the defendant in clearing himself from the matter of fact; but the *advocati*, who were also called *patroni* were to defend their *client* in matter of law.

The advocates were chosen out of the ablest lawyers, and their liberty of pleading depended upon these two conditions, first, that their names were entered in the matriculation book of the *forum*, and secondly, that they were retained by one party, or received a fee, which they called *mandatum*.

Advocates were held in great honour during the first ages of the common wealth, being styled *comites*, *honorati*, *clarissimi*, and even *patroni*, as was but just now observed; but their reputation fell to a low ebb indeed in the later ages of the republic, and under the Emperors. See *Patroni*, *Trial*.

ADYTUM is a Greek word signifying inaccessible, by which is understood the most retired and secret place of the heathen temples, into which none but the priests were allowed to enter. The *adytum* of the *Greeks* and *Romans* answered to the *sanctum sanctorum* of the *Jews*, and was the place from whence oracles were delivered.

ÆACEA in *Grecian* antiquity, solemn festivals and games in honour of *Æacus*, who on account of his justice upon earth was thought to have been appointed one of the judges in hell. At the end of the solemnity the victors in the games used to present a garland of flowers.

ÆCHMALOTARCH, a title given by the *Jews* to the principal leader and governor of the *Hebrew* captives residing in *Chaldæa*, *Assyria*, and the neighbouring countries.—The *Jews* themselves call this magistrate *Rosch-Galuth*, that is, chief of the captivity. *Basnage* assures us that there was no *Æchmalotarch*, before the end of the second century; and *Prideaux* says, that the *Æchmalotarch*, at present, is only the head of their religion, like the *Episcopus Judæorum* in *England*, the *Altarch* at *Alexandria*, and the *Ethnarch* at *Antioch*.

ÆDES *sacræ*, differed in no respect from temples, excepting the want of consecration, which if they ever received, they afterward changed their names, and were called *Templa*. See *Templum*, and *Consecration*.

ÆDICULA was the same as *ædes*, differing only in size.

ÆDILES were at first two officers, chosen out of the body of the commons to assist the *tribunes* of the people in the discharge of some particular parts of their office; the chief of their duty was the taking care of public edifices, whence they derived their name. Their business was also to attend the *tribunes*, and to judge, by their deputation, some inferior causes.—

Their duty likewiſe conſiſted in rectifying weights and meaſures, prohibiting unlawful games and puniſhing lewd women.

Two more were elected *an. u. c.* 389, out of the nobility, to inſpect the public games. Theſe were called *Ædiles Curules*, becauſe they had the honour of uſing the *ſella curulis*. See *Sella Curulis*.

The *Curule Ædiles* beſides their proper office juſt mentioned, were to inſpect and take care of the building and repairs of *temples*, *theatres*, baths, *aqueducts*, and other noble ſtructures, and were appointed Judges in all caſes relating to the ſelling or exchanging of eſtates.

Julius Cæſar a. u. c. 710. added two more to the number of *Ædiles*, under the name of *Ædiles Cereales*, from *Ceres*, becauſe they were appointed to inſpect the public ſtores of corn, and other proviſions, to examine all the commodities expoſed in the markets, and puniſh delinquents in all matters relating to buying and ſelling in the markets.

ÆDILITIUM *Edictum* was the *Ædile's* ſentence, allowing redreſs to the purchaſer of a beaſt, ſlave, &c. that had been impoſed upon. See the former article.

ÆDITUUS, an officer amongſt the *Romans* who had the charge of the offerings, treaſure, and ſacred utenſils belonging to the temples of the Gods.

ÆDITUA was a female officer of the ſame kind with the *ædituus*, belonging to the temples of the Goddeſſes.

ÆRA, a number ſtampt upon money, to ſignify the current value of it according to *Lucilices*; it is derived in this ſenſe of *Æs*.

It ſignifies alſo the ſame almoſt with *Epocha*, that is, the point of time from which the computation of a ſeries of years commences: So we may ſay the *æra* of *Nabonaſſar*, the *chriſtian æra*, the *æra* of the *Hegira*, &c.

The word is thought by ſome to be derived by corruption from the cuſtom of the *Spaniards*, who reckoned their years from the reign of *Auguſtus*, and for ſhortneſs wrote AERA for *annus*, *erat*, *regni*, *auguſti*.

ÆRARIUM, the treaſury or place where the public money was depoſited amongſt the *Romans*.

Ærarium ſanctius contained the monies ariſing from the twentieth part of all legacies: this was kept for the extreme neceſſities of the ſtate.

Ærarium privatum was the Emperor's privy purſe, or the place where the money ariſing from his private patrimony was depoſited.

Ærarium viceſſimarum, the place where the money ariſing from the taxes, levied from conquered countries, was laid up, ſo called becauſe it moſt commonly conſiſted of a twentieth part of the produce.

Ærarium Ilithyæ or *Junonis Lucinæ*, was where the monies were depoſited which parents paid for the birth of each child.

There are ſeveral other treaſuries mentioned in hiſtory as the *ærarium juventutis*, *Veneris*, *&c.* but it is needleſs to dwell longer upon this article. I ſhall therefore diſpatch it with mentioning that the Temple of Saturn was the public treaſury of *Rome*, either becauſe *Saturn* firſt taught the *Italians* to coin money, or, which is moſt likely, becauſe this temple was the ſtrongeſt, and moſt ſecure, and therefore the fitteſt place for that purpoſe. For the *Jewiſh* and *Grecian* treaſury. See *Treaſury*.

ÆRARIUS, was a name given by the *Romans* to a degraded citizen, who had been ſtruck off the liſt of his *century*. The name of *Ærarii* was given to ſuch perſons becauſe they were liable to all the taxes

taxes and burthens of the ſtate, without enjoying any of its privileges. Hence *inter ærarios referri* was much more ſevere than *tribu moveri*.

AËROMANCY, a kind of divination amongſt the *Greeks*, and from them adopted by the *Romans*, whereby future events were foretold from certain phænomena or noiſes in the air. Sometimes it was performed thus: They folded their heads in a napkin, and having placed a bowl full of water in the open air, they propoſed their queſtion in a ſmall whiſpering voice, at which time, if the water bubbled or was in agitation, they thought what they had aſked was anſwered in the affirmative.

ÆRUSCATORES, among the *Romans*, were certain ſtrollers, ſharpers, pick-pockets, fortune-tellers, &c. much like the modern gypſies. The *galli* or prieſts of *Cybele* were alſo called by this name on account of their begging alms in the ſtreets. The ſame appellation is given to griping exactors, or collectors of the revenue. See *Galli*.

Æs properly ſignifies copper, or money coined of that metal. See *Money*.

We meet in authors with *æs rude*, *æs grave*, and *æs ſignatum*. Some ſuppoſe that the two former ſignify money paid by weight, and that by *æs ſignatum* is meant coin which was paid by tale. Others imagine that *æs grave and rude* were large pieces of coined copper, containing a whole *as*, or pound weight; on the other hand, ſome writers inſiſt that *æs grave* was uſed to ſignify copper money in general, as diſtinguiſhed from that of gold and ſilver, which was light compared with the former.

ÆS CORINTHIUM. See *Corinthian Braſs*.

ÆSTIMATIO *Litis* in the *Roman* law was the rating of damages. It was in uſe only in caſes of bribery and abuſe of the public money.

AFFLATUS denotes in the *latin* poets the actual inſpiration of ſome divinity. The ancients having ſuch a multiplicity of gods, and their imaginations being continually deranged by ſuperſtition, it is no wonder that they attributed every great action to the divine *afflatus*. That this was the caſe we have abundant proof from *Tully*, who, though one of the ſobereſt of the *heathens*, ſuppoſes every conſiderable event, and every noble tranſaction to have been brought about by the immediate operation and inſpiration of a God. And indeed this notion a little qualified is ſtrictly true.

AGAPÆ, love-feaſts, kept by the ancient *chriſtians* as a token of mutual love and benevolence. Their original was innocent, and the meeting laudable, but corruptions ſoon appeared, and rendered it neceſſary to aboliſh the cuſtom, and prohibit it in every degree. The kiſs of charity was forbidden between the different ſexes, and beds and couches were not permitted in the place where they aſſembled. Alluſions to the love feaſts are found more than once in the epiſtles of *St. Paul*, and the abuſes of them are complained of by him.

AGE among ancient poets is uſed for a ſpace of thirty years. Thus *Neſtor* at the age of ninety is ſaid to have lived three ages.

The golden, ſilver, brazen and iron ages of the poets are too well known to be inſiſted upon. The Sibylline oracles on which *Virgil* founded his fourth eclogue divide the duration of the world into ten ages, of which the age of *Auguſtus* was reckoned the laſt, which conſequently was to terminate the world's duration.

AGGER, in the *Roman* art of war, ſignifies a bench or rampart, compoſed of various materials, as earth, boughs of trees, &c. The *agger* of the ancients was the ſame with what the moderns in the military language call their lines.

In a military ſenſe it ſeldom ſignifies more than the earth caſt up from the *vallum* of a camp. See *Vallum* and *Caſtra*.

AGGER is alſo uſed for a bank or bulwark to keep off the ſea;—the middle of a military road, which was generally raiſed into a ridge, and the heaps of earth raiſed over graves, more commonly called *Tumuli*; *which ſee*.

AGITATORES, among the *Romans*, was a name given to charioteers in general: but it was more particularly given to ſuch as drove in the public *curule* games, in the *circus*. For an account of the factions and parties into which charioteers were diſtinguiſhed ſee *Charioteers*, *Races*, *Factions*, *&c*.

AGMEN, in the *Roman* art of war denoted an army or rather part of one in the march: thus we meet with *primum agmen* or *van-guard*; *medium agmen* or main body; and *poſtremum agmen* or *rear-guard*.

We alſo meet with *agmen pilatum* ſignifying a part of the army drawn up in an oblong parallelogram, and anſwering to what we call a column; but the *agmen quadratum* or ſquare form was the moſt uſual in the *Roman* armies.

AGNOMEN, in *Roman* antiquity, was the fourth or honorary name beſtowed on account of ſome extraordinary action, virtue or accompliſhment. Thus the *agnomen Africanus* was given to *Publius Cornelius Scipio*, on account of his exploits, in *Africa*. In caſes of adoption the *Cognomen* or family name became the *agnomen*; thus *Marcus Junius Brutus*, when adopted by *Quintus*, *Servilius Cæpio*, called himſelf *Quintus Servilius Cæpio Brutus*. See the articles *Adoption* and *Name*.

AGON was one of the inferior miniſters employed in the *Roman* ſacrifices, whoſe buſineſs was to ſtrike the victim. See *Sacrifice*.

AGON among the Greeks was a conteſt or diſpute of any kind, whether for ſuperiority in bodily ſtrength, and agility, or for victory in trials of mental endowments, ſuch as poetry, muſic, &c. Conteſts of this kind were encouraged at moſt of the feſtivals both of the *Greeks* and *Romans*; ſometimes they were held by themſelves either annually, or at the concluſion of a certain period; of this ſort were the *agones gymnici* at *Athens*, *Agon Nemeus*, *Agon Neronianus*, *Agon Solis*, and *Agones Capitolini*. See *Capitolini*.

ACONALES, the ſame with the *ſalii*. See *Salii*.

AGONALIA, *Roman* feſtivals in honour of *Janus* or the God *Agonius*, whom the *Romans* invoked previous to any great undertaking. They are ſaid to have been kept three times in the ſpace of a year, viz. on the 5th of the *ides* of *January*, on the 12th of the *calends* of *June*, and on the 3d of the *ides* of *December*.

AGONISTARCHA, in *Grecian* antiquity, an officer who directed the exerciſes of ſuch as intended to offer themſelves as *athletæ* at the *Olympic* games. See *Olympic Games*.

AGONOTHETÆ were officers appointed at the *Grecian* games to take care that all things were performed according to cuſtom, to decide controverſies amongſt the antagoniſts, and adjudge the prizes to thoſe that won them. Their buſineſs was, alſo, to defray the expences of the games, and to inſpect the manners and diſcipline of the

athletæ

athletæ. These several duties were at first performed by one person; but they were afterward divided amongst many colleagues, three of whom superintended the horse-races, three the *pentathlon*, and the rest had the direction of the other exercises.

AGORANOMUS, a magistrate of *Athens*, something like the *Roman Ædile*, having the superintendency and direction of weights and measures, and the regulation of the prices of provisions. The magistrates of this name were five in number for the city, and five for the *Piræus*; but some make their number in all amount to fifteen.

AGRARIÆ *stationes* in the *Roman* art of war, were a kind of advanced guards, posted in the fields.

AGRARIÆ *leges*, were certain laws amongst the *Romans*, relating to the division and distribution of lands, of which there was a great number; but that called the *agrarian law* by way of eminence, was published by *Spurius Cassius* about the year of *Rome* 268, for dividing the conquered lands equally among all the citizens, and limiting the number of acres which each might enjoy. The argument made use of upon this occasion was certainly very plausible; for what could appear more reasonable, than to make a division of the Lands taken from the enemy, amongst those who had exposed their lives to enlarge the bounds of the republic? The *agrarian* laws at different periods of the *Roman* history occasioned great feuds and animosities amongst the people. See *Laws*.

AGYRTÆ, among the ancients were certain strolling impostors, who pretended to tell fortunes, cure diseases, expiate the crimes of deceased ancestors, &c. by means of charms, sacrifices and other religious mysteries. They pretended also to the power of punishing and tormenting enemies, and were often very well paid for their imposition. Their name is derived from ἀγυρεω, to *congregate* because they drew crouds about them.

ALÆ, wings in the *Roman* armies. They were made up of the cavalry and infantry of the confederates and foreign troops, and covered the body of the *Roman* army as the wings cover the body of a bird. The *alæ*, which were also called *cornua*, were divided into companies of the same kind as the *Roman* soldiers.

ALAUDA was the name of one of the *Roman Legions* raised by *Julius Cæsar* in *Gaul*. It was so named, because the soldiers that composed it carried a Lark's tuft upon the top of their helmets. See *Legion*.

ALEO-GALERUS was a cap made of the skin of a white animal offered in sacrifice, with the addition of some twigs of the wild olive-tree, and tufted on the top. This cap was worn only by the *Flamen Dialis*, or priest of *Jupiter*. See *Flamen*.

ALEA was used amongst the *Romans* to signify all games of chance, but in a more limited sense it denotes a particular game played with dice and tables, something like our back-gammon. The *ludus aleæ* included both the *ludus talorum*, and *ludus tesserarum*. See *Talus* and *Tessera*.

ALECTRYOMANTIA, was a very mysterious divination amongst the *Greeks*, in which a cock was the principal performer. The manner of it was this; having wrote in the dust the twenty-four letters of the alphabet, and laid a grain of wheat or barley upon every one of them, the cock magically prepared, was let loose among them; and those letters

letters out of which he picked the corns, being put together, were thought to unfold the secrets of fate. It is to be noted that to give this proceeding a more solemn air of magic, the letters were disposed in a circle.

ALEUROMANCY, a species of divination performed by means of meal or flour. It is sometimes called *alphitomancy* and *crythomancy*.

ALICATA *Chlamys*, was a sort of vest with sleeves, worn by the *Roman* boys till the age of thirteen, at which time they put on the *prætexta*. See *Prætexta*.

ALIPTA, amongst the Romans, was a slave, whose province it was to anoint his master when he bathed. Thus *Seneca Epist*: 56 says, *cum in Aliptam inertem, et hac plebeia unctione contentum incidi*. But the *Aliptæ* did not, according to the original import of the word, confine themselves to the *unction*; they prescribed such means of preserving health, vigour and complexion as appeared most conducive: Their office was therefore tantamount to that of the *Gymnastæ*, as appears from *Cicer: Fam. Ep:* 1. 9. *Sed vellem non solum salutis meæ, quemadmodum medici, sed etiam, ut Aliptæ, virium et coloris habere rationem voluissent. So likewise Cels*: 1. 1. *Sanus homo, qui & lene valet, & suæ sponte est, nullis se obligare legibus debet, ac neque medico, neque Alipta egere. Pitisc.*

ALLOCUTIO, an oration or speech of a general addressed to his soldiers, to animate them to fight, to appease sedition, or to keep them to their duty; a mount of earth was raised upon the occasion, as it were a kind of tribunal of turf. From this the General pronounced his harangue to the army, which was ranged in several squadrons round him, with their Captains at their head. When the time and circumstances would not admit of a formal harangue, the General went through the ranks, and called each by his name, putting them in mind of their courage upon former occasions, mentioning the victories they had won, and making promises of plunder.

ALTAR. Altars were of two kinds, the higher and the lower; the higher were intended for the *celestial* Gods, and were called *altaria* from *altus*; the lower were for the *terrestrial* and infernal Gods, and were called *aræ*. Those dedicated to the heavenly Gods were raised a great height above the surface of the earth: Those of the terrestrial Gods were almost even with the surface, and those for the *infernal* deities were only holes dug in the ground called *scrobiculi*.

The altars at first were formed of turf, but afterwards consisted of stone, marble, wood, and even sometimes of horn, as that of *Apollo* at *Delos*. Some were round, some square, and some oval. All of them turned towards the east, were placed lower than the images of the Gods, and were ornamented with branches and leaves of such trees as were sacred to the deities to whom the altars were consecrated. See *Trees*.

Before temples were in use the altars were placed in the groves, highways, or tops of mountains, inscribed with the names, ensigns or characters of the respective Gods to whom they belonged.

The great temples at *Rome* generally contained three altars—the first in the sanctuary, at the foot of the statue, for incense and libations—the second before the gate of the temple, for the sacrifices of victims; and the third was a portable one for the offerings and sacred vestments or vessels to lie upon.

The

The ancients uſed to ſwear upon the altars upon ſolemn occaſions, ſuch as confirming alliances, treaties of peace, &c. They were alſo places of refuge, and ſerved as an *aſylum* and ſanctuary to all who fled to them, whatever their crimes were.

The principal altars amongſt the *Jews* were thoſe of incenſe, of burnt-offering, and the altar or table for the ſhew-bread.

The altar of incenſe was a ſmall table of *ſhittim* wood covered with plates of gold. It was a cubit long, a cubit broad, and two cubits high. At the four corners were four horns.

The prieſt, whoſe turn it was to officiate, burnt incenſe on this altar, at the time of morning ſacrifice between the ſprinkling of the blood and the laying of the pieces of the victim on the altar of burnt offering. He did the ſame alſo in the evening, between the laying of the pieces on the altar, and the drink offering. At the ſame time the people prayed in ſilence, and their prayers were offered up by the prieſts. *Coll. ſacr. interp.*

The altar of burnt-offering was of *ſhittim* wood alſo, and carried upon the ſhoulders of the prieſts, by ſtaves of the ſame wood overlaid with braſs. In *Moſes's* days it was five cubits ſquare and three high, but it was greatly enlarged in the days of *Solomon*, being twenty cubits ſquare, and ten in height. It was covered with braſs, and had a horn at each corner to which the ſacrifice was tied. This altar was placed in the open air, that the ſmoke might not fully the inſide of the tabernacle or temple.

On this altar the holy fire was renewed from time to time, and kept conſtantly burning. Hereon, likewiſe, the ſacrifices of lambs and bullocks were burnt, eſpecially a lamb every morning at the third hour, or nine of the clock, and a lamb every afternoon, at three. Exod. xx. 24, 25. xxvii. 1, 2, 4. xxxviii. 1. The altar of burnt offering had the privilege of being a ſanctuary or place of refuge. The wilful murderer, indeed, ſought protection there in vain, for by the expreſs command of God he might be dragged to juſtice, even from the altar. See *Aſylum*.

The altar or table of ſhew-bread was of ſhittim wood alſo, covered with plates of gold, and had a border round it, adorned with ſculpture. It was two cubits long, one wide, and one and an half in height. This table ſtood in the *Sanctum Sanctorum*, and upon it were placed the loaves of ſhew-bread. See *Shew-bread*.

After the return of the *Jews* from their captivity and the building of the ſecond temple, the form and ſize of the altars were ſomewhat changed.

AMBARVALIA, was a ceremony amongſt the *Romans*, performed with a view to procure from the Gods a plentiful harveſt.

The *ambarvalia* were ſometimes of a private nature, and managed by the maſter of a family—ſometimes they were public, and performed by the prieſts called *Fratres Arvales*. See *Arvales Fratres*.

The ceremony was performed by leading the victims, amidſt a concourſe of peaſants, three times round the corn fields in proceſſion, before the ſacrifice.

The victims were a ſow, a ſheep and a bull. whence the whole was called *Suovetaurilia*, and the ſacrifice was to *Ceres*.

This feſtival was held twice in the year, at the end of January or in April, as ſome ſay; and the ſecond time in the month of July, but there is no certainty as to the day.

They had different forms of prayer upon this occaſion, addreſſed to different Gods two of which are given us in *Cato de re ruſtica*, chap. 142.

AMBASSADORS, ſee *Embaſſadors*.

AMBITUS, an earneſt ſolicitation to get into ſome magiſtracy or office of ſtate. It properly ſignifies what we mean by canvaſſing, that is, going formally round the city to ſolicit the votes and intereſt of the people againſt the election.—The candidates did not only apply to their acquaintance and friends, but took along with them certain perſons called *Nomenclatores* or *Interpretes*, who were remarkable for their extenſive acquaintance; theſe were to ſuggeſt the names of the citizens, that they might make, by this means, a perſonal application to all they met.

The *Romans* made it a crime to ſolicit with ſo much eagerneſs as to offer extraordinary gifts, to make uſe of threats, or to have recourſe to violence. Several laws were made to prevent undue influence, and to puniſh thoſe who were guilty in this reſpect. The *Tullian* law, for inſtance, ſo called from *Tully*, in whoſe conſulſhip it was made, forbad the candidates to beſtow any combats of *gladiators* on the people, to make any public feaſt, or to cauſe themſelves to be followed by a crowd of clients for two years before they offered themſelves for a place of public truſt.—*Senators* who tranſgreſſed this law were puniſhed with ten years baniſhment, and others were fined and for ever rendered incapable of any dignity. But, notwithſtanding theſe precautions, bribery and corruption encreaſed to a moſt enormous degree, as is evident from ſeveral of the orations of *Cicero*.

AMBROSIA, the food which the poets both *Greek* and *Roman* ſuppoſe the Gods to regale themſelves with in heaven. But after all the fine things ſaid by the poets in praiſe of *Nectar* and *Ambroſia*, it does not appear that they were in fact ſo excellent as they repreſent them, ſince the Gods uſed often to leave them for the blood and fat of victims, which they were ſuppoſed to ſuck from the altars with all the greedineſs of thirſty flies. See *Nectar*.

Ambroſia was ſo called becauſe it was ſuppoſed to render thoſe immortal who fed upon it, and to anſwer the double end of food and phyſic.

AMBUBAIÆ, immodeſt women, who came from *Syria* to *Rome*, mentioned by *Horace*, and ſo denominated from the *Syriac* word *abbub*, which ſignifies a flute: But authors are not agreed as to the derivation of the word. However they lived by proſtitution and playing on the flute. They likewiſe ſold paint for the faces of the fair ſex, who choſe to purchaſe ſuch deteſtable ware from ſuch infamous wretches.

AMBULATIO, is uſed by *Pliny* to ſignify a walk in a garden, or other convenient place for taking exerciſe. It differed a little from the *Xyſti*, which were raiſed above the walk or *ambulatio*, and are properly tranſlated terraces. It differed alſo from the *Geſtatio*, which was appropriated to taking of exerciſe in their vehicles. See *Xyſti* and *Geſtatio*.

AMBULATORIA COENA is when one diſh as it were walks from one end of the table to the other; it is a phraſe expreſſive of frugality and ſimplicity, and is uſed in contradiſtinction to *dubia cœna*, in which there is ſuch variety of diſhes that the choice is ſuſpended and the gueſts, are doubtful what they ſhould eat. See *Cœna*.

AMBURBIUM, a proceſſion made by the *Romans* round the city and *Pomœrium*. See *Pomœrium*.

In this proceſſion they led a victim, and afterwards ſacrificed it, to avert ſome impending calamity from the city.

Scaliger inſiſts that the *amburbium* was the ſame as the *ambarvalia*; but *Servius* makes a difference. See *Ambarvalia*.

AMENTUM was the thong which the *Romans* tied about the middle of their darts or javelins, faſtening it to the fore-finger that they might draw back the weapon after the diſcharge. They thought too that it ſerved to enforce the blow. See *Darts*.

Amentum is alſo the name of the latchet by which their ſandals were faſtened. See *Sandals*.

AMICTUS was any upper garment worn by the *Romans* over the *tunica*, See *Tunica* and *Habit*.

AMICULUM, an upper garment worn by the *Roman* ladies, ſomething different from the *palla*, as we are informed by *Livy*; but in what reſpect it differed from it is not certain. It is ſuppoſed to have been ſhorter than the *palla*. See *Palla* and *Habit*.

The *Amiculum* was indifferently worn by matrons and courtezans.

When it is uſed to ſignify a part of the dreſs of men, we are to ſuppoſe it different from the *amictus*, and nearly reſembling the *chlamys* or *paludamentum*. See *Chlamys* and *Paludamentum*.

AMPHICTYONS, an aſſembly compoſed of deputies from the different ſtates of *Greece*, and reſembling in ſome meaſure the diet of the *German* empire.

Authors give different accounts of the number of the *Amphictyons*, as well as of the ſtates who were entitled to ſend repreſentatives to this council. They appear from good authority, to have been twelve at their firſt inſtitution, and ſent by the following cities and ſtates, the *Ionians*, *Dorians*, *Perhæbians*, *Bœotians*, *Magneſians*, *Achæans*, *Phthians*, *Melians*, *Dolopians*, *Æni-anians*, *Delphians* and *Phocæans*.—But in proceſs of time, many changes took place, ſome cities were excluded and others taken in their ſtead.

According to *Antoninus Pius*, the council of the *Amphictyons* remained entire in his time, and was then augmented to thirty.

It was uſual for each city to ſend two members, under different denominations. One was called *Hieromnemon*, and was to take care to inſpect what related to ſacrifices and religious ceremonies. He was choſen by lot. The other was called *Pylagoras*, and choſen by a majority of voices. His office was to hear and decide cauſes and diſputes between private perſons.—Both of theſe members had a right to deliberate and vote in matters that concerned the common intereſts of *Greece*.

The *Amphictyons* met regularly at *Delphi*, twice a year, viz. in ſpring and autumn, and determined all matters of difference between any of the *Grecian* ſtates, their deciſions being regarded as ſacred and inviolable.

AMPHIDROMIA, conſtituted part of the luſtration of infants. It was performed by the midwives, on the fifth day after the birth, and conſiſted in running with the infants in their arms round the hearth, and by this means entering them, as it were into the family. See *Infants*.

AMPHIPPII, *Grecian* ſoldiers who made uſe of two horſes without ſaddles, and had ſo much agility as to be capable of vaulting and leaping from one to the other.

AMPHIPRORÆ, veſſels with a

prow at each end, which moved like the fabled *Amphisbæna*. They were used most commonly in confined or rapid rivers and narrow channels, where there was a difficulty of turning or tacking about.

AMPHITHEATRE, a large building amongst the *Romans*, where the people used to sit and behold the combats of *Gladiators*, of wild beasts, and other exhibitions.

Amphitheatres were either round or oval; they were so called because they are equal to two *theatres* (which were semi-circular buildings) joined together. They were at first only of wood, but *Statilius Taurus*, in the reign of *Augustus*, built one for the first time of stone. They contained a number of seats rising one above another. The principal parts of an *Amphitheatre* were the *arena* the *cavea*, and the *podium*. See *Arena Podium*, and *Cavea*.

The rows of benches were above the *podium*. Their figure was circular, and they were entered by avenues, at the end of which were gates called *Vomitoriæ*.

AMPHORA was both a *Grecian* and *Roman* measure. As a liquid measure it contained forty-eight *sextarii*, i. e. about seven gallons one pint of our wine measure.

As a dry measure amongst the *Romans* it contained three bushels. See *Measure*.

AMPLIATION amongst the *Romans* was the deferring to pass sentence in certain causes. This the judge did by pronouncing the word *amplius*; or by writing N. L. for *non liquet*, signifying that the cause was not clear, and therefore farther evidence was required.

AMPULLA, a vessel used in the *Roman* baths. Its use was to contain oil for anointing the body—it was big-bellied, like a bottle.—A cup of the same name for drinking out of at table, was likewise in use, made sometimes of leather, but mostly of glass.

AMULET, a charm or supposed preservative against diseases, witchcraft, or any other mischief. They were very frequent amongst the *Jews*, the *Greeks*, and the *Romans*, and were made of stone, metal, simples, animal substances, or, in short, any thing which a weak imagination suggested. The *Jews* were very superstitious in the use of amulets, and the *Misna* forbids them, unless received from some person of whose cures, at least, three instances could be produced. The *Phylacteries* may be considered in this light, as worn by the *Pharisees* and others of the *Jewish* nation.

Amulets amongst the *Greeks* were called φυλακτήρια, περιαπτα, αποτελεσμάτα, περιαμμάτα, βρηβια, and ἐξκολπια. The *Latins* called them *Amuleta*, *Appensa*, *Pentacula*, &c.

AMYSTIS, a large cup, used both amongst the *Greeks* and *Romans* at their entertainments, which was to be drank without any intermediate respiration. When a person had performed this beastly exploit, the company used to applaud him with much zeal in this form Ζησεις; long may you live. *Horace* makes mention of this cup in one of his odes, with the epithet *Threicia*, which marks its origin; and indeed it was a mode of drinking much better suited to barbarous nations such as *Thrace* or *Scythia*, than the polite *Romans* or still politer *Greeks*. See *Drinking*.

ANABATHRA, amongst the ancients, were a kind of stone blocks raised by the highway sides to assist travellers in mounting their horses or dismounting, before the use of stirrups. The first author of this contrivance among the *Romans* was *C. Gracchus*, the brother of *Tiberius*.

Ana-

Anabathra is alſo uſed to ſignify the ranges of ſeats in the theatres and other publick buildings, riſing gradually one above another.

ANABASII were expeditious couriers, meſſengers or poſts that travelled upon errands of importance, and were the carriers of diſpatches of conſequence. They were conveyed from place to place on horſeback, or in carriages. See *Poſt*.

ANABOLEUS was an equery or groom of the ſtables, whoſe office was to aſſiſt his maſter in getting upon horſeback: for as the Ancients uſed no Stirrups as we do, they either took advantage of a riſing ground, or jumped upon the backs of their horſes, or were aſſiſted by one of the *Anaboloi*.

ANACALYPTERIA, Feſtivals amongſt the *Greeks*, held on the day that the bride was allowed to take off and lay aſide her veil: The third day after the marriage was the time when the bride firſt appeared unveiled. See *Marriage*.

It was cuſtomary, on the third day of the marriage, to make preſents to the new married lady, which were alſo called *Anacalypteria*.

ANACEA, an *Athenian* feſtival in honour of the *Dioſcuri*, or *Caſtor* and *Pollux*, who were called *Anaces* or ἀνακες. The ſacrifices on this occaſion were called Ξενισμοι, becauſe theſe deities were ſtrangers, or Ξενοι: They conſiſted of three offerings named τριτιαι. Plays were frequently acted during the ſolemnity.

ANACLETERIA was a feſtival amongſt the ancients, celebrated when their Kings or Princes came of age, and took upon themſelves the cares of government. It was ſo named becauſe notice was uſually given of this event to the people, by proclamation, that they might go and ſalute them, and pay the compliments ſuitable to the occaſion. This was obſerved in all the regal ſtates of *Greece*.

ANACLINOPALE, a kind of wreſtling amongſt the *Athletæ* of *Greece*, in which the combatants threw themſelves down on purpoſe and continued the fight upon the ground by pinching biting, ſcratching, and any other method of deſtroying the enemy. See *Wreſtling*.

ANACRISIS, amongſt the *Athenians*, was an examination of the new elected *Archons*, in the *Forum*, with reſpect to ſeveral particulars relative to their qualifications: After which each of the *Archons* took an oath in theſe words; "I will be punctual in the obſervance of the laws; and, if I am deficient in this reſpect, I will, for every ſuch default, conſecrate a ſtatue of gold, as big as myſelf, to the *Delphian Apollo*." This Examination was part of the *Docimaſia*. See *Docimaſia*, *Archon*.

ANAGNOSTA was a ſervant kept by families of diſtinction, whoſe office was to read to them at meals, or whenever they had leiſure to liſten to him. The qualifications of this ſervant were a conſiderable ſhare of learning, clearneſs of voice, propriety of pronunciation, and good accent.

The *Anagnoſtæ* were in great credit under the Emperor *Claudius*.

ANALECTA was a ſervant amongſt the *Romans*, who took up the fragments and gathered the offfalls of the table, after an entertainment.

ANATHEMA in the ſcriptures, ſignifies ſomething ſet apart as ſacred, ſeparated for holy uſes, devoted to the Lord. It is generally underſtood to denote the cutting off or ſeparating any one from the communion of the faith, the number of the living, or the privileges of ſociety; or the devoting any animal, city, or other thing to deſtruction.

Anathema was a ſpecies of *excommunication* amongſt the *Jews*, and often practiſed after they had loſt the power of life and death, againſt thoſe perſons who, according to the *Moſaic* law, ought to have been executed. A criminal, after the ſentence of *excommunication* was pronounced, became *anathema*: And they had a full perſuaſion that the ſentence would not be in vain; but that God would interfere to puniſh the offender in a manner ſimilar to the penalty of the law of *Moſes:* A man for inſtance whom the law condemned to be ſtoned, would be killed, they believed, by the falling of a ſtone upon him; a man to be hanged, would be choaked: and one whom the law ſentenced to the flames, would be burnt in his houſe, &c. *Maranatha*, a *Syriac* word ſignifying *the Lord cometh*, was added to the ſentence, to expreſs their perſuaſion that the Lord would come to take vengeance upon that guilt which they, circumſtanced as they were, had not the power to puniſh.—Several pathetic alluſions are found in St. Paul's epiſtles, both to the laſt ſenſe of the word, and to the others alſo. See *Maran-atha* and *Excommunication*.

ANCYLE is the name of a ſhield, that was ſuppoſed to have fallen down from heaven in the reign of *Numa Pompilius*, and dropt into his hands, a voice at the ſame time declaring that the ſafety and proſperity of the city depended upon their preſerving this ſhield. This was publicly reported and the whole country of *Italy*, which at that time was waſted by a peſtilence, received comfort from the report, and recovered from their drooping ſtate of deſpondency. The better to preſerve this target, *Numa Pompilius* was adviſed by his female friend, the goddeſs *Egeria*, to make eleven others like it, to prevent the diſcovery of the *true* one. Eleven others were accordingly made by *Veturius Mamurius*, ſo like the divine original, that *Numa* himſelf could not make the diſtinction. They were of an oval form, with ſeveral folds or plaits cloſing one over another, and fitted the elbow exactly. To preſerve theſe precious ſhields, *Numa* inſtituted an order of prieſts, called *Salii*, conſiſting of twelve, which was equal to the number of the *Ancylia* they were appointed to take care of. See *Salii*.

The *Salii* carried the *Ancylia* every year in proceſſion round the city, on the firſt of March, which was a ſolemn feſtival called by the name of *Mamuralia*, *Ludi Saliares*, *Ancyliorum Feſtum*, &c. See *Ludi Saliares*.

ANDABATÆ a ſort of *Gladiators* who fought hoodwinked, with an helmet that covered their eyes; they engaged on horſeback or in chariots. Hence *Andabatarum more pugnare*, among the *Latins*, ſignifies to fight blindfold. See *Gladiators*.

ANDROLEPSY, an action at law allowed by the *Athenians* againſt ſuch as protected perſons guilty of murder. The relations of the deceaſed were allowed by this to ſeize three men in the city or houſe to which the malefactor had fled, till he were either ſurrendered, or ſatisfaction made ſome other way for the murther. See *Murther*.

ANGEL uſually ſignifies a ſpirit employed by God to execute his commiſſions. *Angels* are ſuppoſed to be the Agents that the Deity makes uſe of in the government of the world. The word *Angel* denotes, in its proper ſenſe, a meſſenger, and probably ought to be ſo tranſlated in two or three places in the New Teſtament; where it does

does not appear that any celestial messenger, (which the word Angel is generally understood to mean,) is intended.

The priests of the *Jewish* church are sometimes called *Angels*, because they bring the commands of God to the people, and carry or offer up their prayers to the Deity. *Malachi* ii. 7. The bishops of the churches of *Asia* are likewise called *Angels Rev.* i. 20. ii. 8. iii. 1. The term *Angel*, as signifying Messenger, is also applied to men, *James* ii, 25. *Luke* vii, 24. ix, 52. Some also think we may add *Acts* xii. 15. And the passage in 1. Cor. xi. 10, is supposed, on no inconsiderable authority, to refer to the spies sent into christian assemblies, to expose to their enemies any indecencies observable amongst them, in order to expose and distress them.

The *Jewish Rabbins* have several whimsical conceits concerning *Angels*, and divide them into many different orders or classes, without any other foundation than a wild imagination, and a preposterous love of hypothesis. There are various opinions concerning the time when the *Angels* were created; each person supporting his own opinion with the most ridiculous and far-fetched arguments.

As to their office and employment, some are said to preside over empires, nations, provinces, cities, and particular persons—these last are stiled guardian angels. Though *Moses* gives us no account of *angels*, yet in other parts of the holy scriptures, we learn, that they were part of God's Creation; that they are his ministers which stand before him, to adore and honor him, and to do his pleasure; that they are sent forth to minister to the members of the church of God, to assist and rescue them in times of danger, and, at their death, conduct their souls to Paradise. *Psalm* clxviii. 2, 5. *Isa.* vi. 2, 3. *Dan.* vii. 10. *Psalm*, ciii. 21. *Heb.* i. 4. *Dan.* vi 22. *Acts* xii. 7. *Luke* xvi. 22. We are informed also, that many of these *angels* fell from their happy state, by sinning against God, and became the enemies and tempters of mankind, 2 *Pet.* ii. 4. *Jude* 6. *Ephes.* ii. 2. v. 12. See *Devil*, *Daemon*.

We read of the *Angel* of death, the destroying *Angel*, &c. which being literally taken by the superstitious, help to defend the wildest hypothesis; whereas if we translate the phrases, messenger of death, messenger of destruction, they will signify only some severe disorder, or alarming infliction.

ANIMADVERSIO in the *Roman* judicature, was the putting in execution the sentence pronounced by the court. This was left always to the care and management of the *Prætor*. See *Judgment* and *Prætor*.

ANNALES were a chronological account of the remarkable events of a state from year to year;—— whereas history descants upon those events, and upon the causes which produced them. It was allowed to none but the priests, in the infancy of Rome, to write the annals of that state, from which circumstance they were called *Annales Maximi* because they were consecrated by the *Pontifex Maximus*, and thus obtained their authenticity.

ANNALIS *LEX*. The law amongst the Romans, which prescribed the age at which persons might be promoted to offices of state. No man could be made a Knight under eighteen, nor obtain the *Consulship* under twenty-five. The *Romans* borrowed this law from the *Athenians*.

ANNALIS *Clavus*. The nail which the *Prætor*, *Consul*, or *Dictator*, drove into the wall of *Jupiter's* temple

temple annually upon the *Ides* of *September*, to shew the number of years. But this custom was superseded by reckoning years by *Consulships*.—The ceremony was sometimes performed to avert the plague, &c. See *Dictators*, *Nail*, *Ignorance*.

ANNULUS. See the article *Rings*.

ANNUS. See *Year*.

ANSER. See the article *Goose*.

ANTECOENIUM amongst the *Greeks* and *Romans*, was the first course, or rather a preparation for supper, consisting of herbs of the sharpest taste, eggs, oysters, &c. The *Greeks* called it Προδειπνον.—See *Cœna*.

ANTECURSORES a party of horse detached from the main body to get intelligence, provisions, &c. or to chuse a proper place for the camp. They were sometimes called *Antecessores*, and by the *Greeks*, *Prodromi*.

ANTESIGNANI, according to *Lipsius*, were soldiers in the *Roman* armies placed before the standards, whose duty it was to defend them.

The word is used in *Cæsar* and *Livy* to signify the first line or first body of heavy-armed troops. The *Velites* are also called by this name, when they used to skirmish before the army. See *Velites*.

ANTESTARI, signifies to bear witness against any one who refused to make his appearance in the *Roman* courts of judicature, on the day appointed and according to the tenor of his bail. The plaintiff, finding the defendant after such a breach of his engagement, was allowed to carry him into court by force, having first asked any of the persons present to bear witness.—The person asked to bear witness in this case, expressed his consent by turning his *right ear*, which was instantly taken hold of by the plaintiff, and this was to answer the end of a subpœna. The ear was touched upon this occasion, says *Pliny*, as being the seat of memory, and therefore the ceremony was a sort of caution to the party to *remember* his engagement. See *Actio*, *Trial*.

ANTHESTERIA was an *Athenian* festival in honor of *Bacchus*, kept on the eleventh, twelfth, and thirteenth days of the month *Anthesterion*. The first day of the feast was called *Pithoigia*, because on that day they tapped their barrels; the second was named *Choes*, from the liquid measure *Choa*, because on that day each man drank out of his own vessel, as much as he pleased; on this day they usually rode in chariots: being, I suppose, through drunkenness, unable to walk; in the mean time they sported with, abused, and jested upon all that passed by them. The third day they termed *Chytri*, from χυτρα a pot or kettle, because now they brought out and offered to *Mercury* a large pot or kettle full of all sorts of pulse and seeds, which, by the by, they did not eat, on account of their being sacred to *Mercury* the *Infernal*. During this festival, the slaves were allowed by their masters to make merry and indulge themselves in the same manner as the *Roman* slaves at the *Saturnalia*. See *Saturnalia*.

ANTHESTERION was the sixth month of the *Athenian* year, consisting of twenty-nine days, and answering to the latter part of our November and beginning of December. This month was so called from the feast *Anthesteria* above described.

ANTIGRAPHE, amongst the *Athenians*, was an action at law about relations, whereby a person claimed kindred to such or such a family.

ANTIPELARGIA, a law among the ancients, whereby children were obliged to furnish necessaries

to

to their aged parents, in imitation of the Stork; hence, in some latin writers, it is translated *Lex ciconaria*, or the Stork's law.

ANTIQUO, signifies to forbid a law to pass, and is used in allusion to the custom of giving to each person, at the Roman Comitia, two tablets, one marked U. R. for *uti rogas, be it as you will*, the other A. for *antiquo*, or *antiquum volo, I forbid it*, or more properly, I *am for the old law*. See *Comitia, Rogatio, law*.

APATURIA, an *Athenian* festival celebrated in October, in honour of *Bacchus, Jupiter*, and *Minerva*, on which occasion young men and women indulged themselves in various sports and pastimes, which were of several days continuance.

APEX, was a stitched cap somewhat resembling an helmet with the addition of a little stick fixed on the top, and wound about with white wool, properly belonging to the *Flamines*. See *Flamen*.

APHRACTI, in the maritime affairs of the *Greeks* and *Romans*, were open vessels without decks.

APHRODISIA, the name of several festivals in honour of *Venus*, the most remarkable of which was that at *Cyprus*. At this solemnity several mysterious rites were performed All who were initiated offered a piece of money to the Goddess as an Harlot, and received, in return, a measure of salt, and a φαλλος; the salt, because she was born of the sea; and the φαλλος, because she was the Goddess of wantonness.

APODYTERIUM, a stripping-room where people dressed and undressed at the entrance of the ancient baths.

APOLLINARES *Ludi*, were games celebrated annually by the *Romans* in honour of *Apollo*. They were instituted by command of an oracle contained in a poem casually found, which required them, if they wished to drive out their enemies, who then infested their borders, to celebrate yearly games in honour of *Apollo*, and make a collection for the God, out of the public and private stock. They were first held in the year of *Rome* 542. The *Prætor* had the direction of them, and ten men were appointed to see that the sacrifices upon the occasion were performed after the *Grecian* manner. The superstitious fears of the *Romans* and the prevalence of a destroying pestilence just after the fatal battle of *Cannæ* very probably first gave birth to these games.

The day for the celebration of these games was fixed at the discretion of the *Prætor* till the year of the city 545, when a law passed to settle them for ever on a constant day, which was near the nones of of July.

APOLLONIA, a festival sacred to *Apollo* at *Ægialea*, in which certain boys and girls marched in procession, entreating *Appollo* and *Diana* to come to their city.

APOPHORETA, among the ancients, were presents made to the guests at entertainments, which they carried away with them.—*Vespasian* gave *Apophoreta* to the men at the *Saturnalia*, and to the women on the *calends* of March.

APOSTLE in the new testament signifies one commissioned by *Jesus Christ* himself to preach his gospel, and propagate his religion in the world. Our Lord invested twelve of his disciples with the apostleship, in allusion perhaps to the twelve *Patriarchs*. They were endowed with the gift of languages, and a power of working miracles, both of which were absolutely necessary for the establishment of christianity in the world.

world. It may be proper here to obſerve, that there were two miſſions of Apoſtles. The *firſt* was to the *Jews only*, as children of the kingdom, the peculiar people, to whom the promiſes belonged. Their commiſſion, at this time, did not extend to the *Gentiles* or *Samaritans*; but to publiſh among the *Jews only*, that the kingdom of Heaven, or the time of the *Meſſiah*, was at hand. See *Mat.* x. 5. *Mark* vi. 7. &c. *Luke* ix. i. &c. When this miſſion was completed they gave their Lord an account of it. Their *ſecond* miſſion was after *Chriſt's* reſurrection, and in this *none* were excluded, but they were to go and teach *all nations*, *Jews* and *Gentiles*, without exception. *Mat.* xxviii. 19. and *Acts* i. 8. I ſhall here ſet down the names and badges of the *Apoſtles*.

Peter, is painted with the keys; *Paul*, with a ſword; *Andrew* with a croſs; *James* the greater with a pilgrim's ſtaff, and gourd-bottle; *James* the leſs with a fuller's pole; *John*, with a cup and winged ſerpent flying out of it; *Bartholomew* with a knife; *Philip* with a long ſtaff, the upper end of which is formed into a croſs; *Thomas* with a lance; *Matthew* with a hatchet; *Matthias* with a battle-ax; *Simon* with a ſaw; and *Jude* with a club.

APOTHEOSIS, a ceremony by which the ancient *Romans* complimented their Emperors and great men, after their death, with a place amongſt the Gods. It is deſcribed by *Herodian*, and was as follows: the real body being burnt according to cuſtom, an image of wax was prepared, exactly reſembling the deceaſed. This image was placed on an ivory couch, where it lay for ſeven days, and was made to look pale as if dangerouſly ill. The *Senate* in mourning, and the honourable matrons, in cloſe white veſts to indicate their ſorrow, ſat in the mean time on each ſide the couch. The phyſicians were every day admitted to ſee the waxen patient, and declared him, every viſit, worſe and worſe. At laſt when they ſuppoſed him dead, a ſelect company of young men, of the *Senatorian* order, carried the couch with the image on their ſhoulders, through the *via ſacra* to the *forum*, and from thence to the *campus martius*, where it was depoſited upon an edifice in the form of a pyramid. The couch being thus placed, amidſt a quantity of ſpices and other combuſtibles, which were contributed in great profuſion by all who attended, the Knights made a ſolemn proceſſion round the pile, in a meaſure reſembling the *pyrrhic* dance. Chariots alſo containing the images of the moſt illuſtrious *Romans* of former ages, were driven round the pile, by coach-men dreſſed in purple. This pomp being over, the new Emperor with a torch ſet fire to the fabric, and the whole concourſe of people aſſiſted in lighting it in ſeveral places. An eagle in the mean time was let fly from the top of the building, which mounting in the air with a fire-brand was ſuppoſed to convey the ſoul of the deceaſed to heaven, and thenceforth he was ranked amongſt the Gods—This is the old *Roman* receipt for making Gods!

Something like the *Apotheoſis* was obſerved amongſt the *Greeks* alſo. The dead were complimented two ways by them, for they were either raiſed to the rank of *heroes*, or to the higher order of immortal Gods, as their ſervices among mankind deſerved.

APPAREL. See *Habit*.

APPARITORES, a general term, comprehending all the attendants and public ſervants of the *Roman* magiſtrates, ſo called from the word

word *Appareo*, because they always stood ready to execute their master's orders. The most remarkable of these were the *Scribæ*, *Accensi*, *Præcones Lictores*, *Viatores*, and the *Carnifex*; all which see in their proper places.

APPELLATIO, an appeal. The *Sempronian* law secured this privilege to the *Roman* citizens, that they could not be *capitally convicted*, but by the suffrage of the people; and in whatever provinces they happened to reside, if the Governor shewed a disposition to *condemn* them to *death*, to *scourge*, or deprive them of their property, they had liberty to appeal from his jurisdiction to the judgment of the people. This law, which was enacted under the republican form of government, continued in force under the Emperors; so that if any freeman of *Rome* thought himself ill used, and aggrieved by the presidents, in any of the provinces, he could by *appeal* remove his cause to *Rome*, to the determination of the Emperor. A number of persons we are told were delegated by *Augustus*, all of *consular* rank, to receive the appeals of the people in the provinces. — These observations will explain the nature of St. Paul's *appeal* in the acts of the apostles.

APPLAUSE was an artificial, musical kind of noise, made by the audience or spectators of plays or other entertainments. It was performed by the hands, in which circumstance it differed from the *Acclamatio*. It was of three kinds, viz. *Bombus*, *Imbrices*, and *Testæ*. The first was made by clapping their hands, or smacking their lips, the second and third by beating sounding vessels placed in the theatres for that purpose. Persons were instructed to give applause with skill, and hired by vainglorious poets, actors, &c. See *Acclamatio*.

APRIL, the second month of *Romulus*'s year, which consisted only of ten months, and began in March; but it is the fourth of *Numa*'s year, which began in January, and consisted of twelve months. See the article *Year*.

Aquæ et Ignis Interdictio. See *Exilium*.

AQUEDUCT, certain channels, formed at an amazing expence, for conveying water to *Rome*. The *Romans* were truly magnificent in these works. *Appius Claudius* is said to have been the first inventor of them in the year of the city 441.

The *aqueducts* were sometimes cut through mountains for above forty miles together. The constant course of the channel, in many of them, was so wide that a man on horseback might ride through them, and their vaults and arches were in some places 109 feet high. Some make the number of *aqueducts* fourteen, and some reckon twenty; but *Frontinus*, who was the overseer of these works, in the reign of *Nerva*, says there were only nine in his time. The first of these nine was called *Appia Aqua*, the second *Anio Vetus*, the third *Aqua Martia*, the fourth *Tepula*, the fifth *Aqua Julia*, the sixth *Aqua Virginis*, the seventh *Alsetina*, the eighth *Aqua Claudia*, and the ninth *Anio Novus*.

AQUILA, the Eagle, which was chosen by the *Romans* for their device in their standards. It was generally of silver, sometimes of gold. The eagle, *Vegetius* informs us, was the proper ensign of the *Romans*, but we meet with many others in various authors. Every legion, amongst the *Romans*, was divided into ten cohorts, and the first cohort of each legion always had the eagle for its ensign. We have a beautiful allusion to the *Eagle*, as the *Roman* ensign, in our

Saviour's Prophecy, of the Deſtruction of Jeruſalem *Matt.* xxiv. 28. "For wherefoever the Carcaſe is, there ſhall the *Eagles* be gathered together." By the carcaſe are meant the Jews who were devoted to Deſtruction, and the *Roman* Army, by reaſon of their Enſign, were the *Eagles* gathered to devour them. The *Roman* Eagle was not repreſented on a cloth or flag, but was a figure in relievo of gold or ſilver borne on the top of a pike, having a thunderbolt in its talons. This figure was ſometimes worſhipped. See *Signa*.

ARA. See *Altar*.

ARBITER, a kind of judge whom the *Prætor* appointed, in conjunction with others of the ſame denomination, to determine in ſome private cauſes of no great conſequence, and of eaſy deciſion. See *Judices*.

ARBITER *Vini*, or *Arbiter bibendi*, at the *Roman* entertainments, was the toaſt-maſter. He was ſometimes called *Rex vini*, and amongſt the *Greeks* συμποσιαρχος, βασιλευς, ϛρατηγος. He was choſen by the *tali* or *teſſeræ*; when they made uſe of the *tali*, that perſon was elected who threw with four *tali* four different faces or numbers; and when they uſed the *teſſeræ* the three ſixes were the fortunate caſt. See *Tali* and *Teſſeræ*.

It was the buſineſs of the *Arbiter bibendi* to preſcribe to the company the rules to be obſerved in drinking, and puniſh at diſcretion ſuch as did not conform to them.

Lipſius mentions fifteen rules or laws which were always in force, the principal of which are as follow,

Vinum purum, putum, puer, infundito.
A Summo ad imum more majorum bibunto.
Decem Cyathi ſumma potio ſunto.
Muſis nonum, decumum Apollini libanto.
Dominum ſi quis habeſſit, indictum facito.
Rixæ, clamor, contentio and Thraces Ablegantor: Eorum vicem carmen, Aliudve quid muſicum proferunto, &c.

What has been here obſerved, with reſpect to the *Arbiter bibendi* of the *Romans*, may be underſtood as applicable for the moſt part, to the Συμποσιαρχος amongſt the *Greeks*.

ARBORES. See *Trees*.

ARCHER. See *Bow*.

ARCHES triumphal, were erected by the *Romans* in honour of thoſe who had deſerved a triumph, and deſigned as a reward and encouragement of noble enterprizes. At firſt they were rude ſtructures, or ſimple unadorned arches; but afterwards they were built of a ſquare form, with a ſpacious arched gate in the middle, and little ones on each ſide. The whole was ornamented with ſculpture, repreſenting the atchievement whoſe memory it was intended to perpetuate; from the middle arch were ſuſpended little images of victory, with crowns in their hands, which they let down and put upon the Conqueror's head as he paſſed in the triumphal proceſſion. The arches of *Romulus* were of brick—that of *Camillus* of plain ſquare ſtone: but thoſe of *Cæſar*, *Druſus*, *Titus*, *Gordian*, *Trajan*, *&c.* were of marble entirely.

ARCHISYNAGOGUS, among the *Jews*, was the chief or ruler of the ſynagogue. The buſineſs of the *Archiſynagogi* was to invite thoſe to ſpeak in the ſynagogue, whom they judged capable of it, and to decide controverſies and diſputes about money matters. They had power to whip or excommunicate ſuch offenders as were found to have merited theſe puniſhments. Their number differed according to the extent

extent of the city. In some *synagogues* there were seventy, in some eight or ten, in others not more than one. They are sometimes called the Angels or Princes of the *Synagogue*, and the *Jews* gave them the appellation of *Chacamim*, i. e. wise. See *Synagogue*.

ARCHITRICLINUS amongst the *Greeks* and *Romans*, was the master or director of a feast. His office was to take care of the order, œconomy, and etiquette of the table, the covering and uncovering it, the command of the servants, and regulating formalities. The *Architriclinus* differed from the *Arbiter bibendi* or *Modimperator*, the *Arbiter* being elected by the guests, but the *Architriclinus* by the master of the house, or person who gave the treat. See *Arbiter bibendi*.

ARCHITECTURE is the art of designing a building; of so disposing the plan and elevation, that the edifice may answer the intention of the builder. That an edifice may answer the intention of the builder, it should be solid and durable; adapted to the use for which it is intended; of a pleasing appearance, and of an aspect and character which may declare the use and destination of it. But all that utility and necessity rendered indispensable in the first simple and natural method of building, has been turned in course of time into ornament. Grace and elegance have been sought after in the several proportions; and to the arrangement and symmetry of building has been given the name of *Order*. This name relates not only to the different columns and their proportions, but also to the pilasters and all other ornaments, with which a grand building is decorated, and the most celebrated architects to this day have never been able to discover any one of a more solid, firm, useful and pleasing form, than is to be found in the *five Orders* transmitted to us by antiquity, viz.—, the *Tuscan*, the *Doric*, the *Ionic* the *Corinthian*, and the *Composite*. The *Tuscan* and *Composite* are *Roman*, the three others are *Grecian*, and represent the three different manners of building. The Doric, the *solid*; the Corinthian, the *beautiful*, and the *Ionic*, the *intermediate* manner. The two *Italian* are imperfect productions from the other three *orders*. Every column in each order is composed of three parts, the *Base* or *Pedestal* to raise it from the ground; the *Fast* or *Shaft* of the column; and the *Entablature*, which crowns this grand piece of architecture, and represents by an ornamental projection, what the column sustains. Each of these three parts is again divided into three others: The *Pedestal* contains the *Plinth* or *Zocle*; the *Die*; the *Cornice* or *Cymatium* of the *Base*: The *Shaft* is composed of the *Plinth*, the *Shaft* of the column itself, and the *Capital*: The *Entablature* consists of the *Architrave*; the *Frieze*; and the *Cornice*. In the *Tuscan* order, which received its origin from the people of *Tuscany*, and is the least ornamented, the column has seven modules: In the *Doric*, which was invented by the Dorians, it has seven: In the *Ionic*, which takes its name from *Ionia*, it has nine: In the *Corinthian*, invented by *Callimachus* of *Corinth*, and in the composite, added by the *Romans* after *Augustus* had restored peace to the world, the column had ten *Modules*. Now a *Module* is an arbitrary measure used in regulating the proportions of a column, or other dimensions of a building. Some *Architects* make it the lowest diameter of a column, and others only half that diameter: Hence the term becomes equivocal. The

Module is subdivided into *Minutes*. Thus much I thought proper to say on Architecture, the rest is to be learned from books written professedly on the subject, aided with figures and designs.

ARCHON, the chief magistrate of *Athens*. The nine magistrates who took upon themselves the government of the city after the death of *Codrus* their last King, were each of them called by this name. At first their office was for life, but it was afterwards limited to ten years, and last of all, to one. —Of these nine Archons six were called *Thesmothetæ*, the other three were the *Basileus*, the *Polemarch*, and the *Archon* so called by way of eminence, as being superior to all the rest. See *Thesmothetæ*, *Basileus*, and *Polemarch*.

The *Archons* decided with sovereign authority all religious and civil matters. They were chosen by lot, and afterward examined as to their qualifications by the people.

ARENA was the middle part of the Roman amphitheatres, where the Gladiators, &c. used to engage. It was so called because it was strewed with sand, both to prevent the performers from falling, and to soak up the blood which was shed. See *Gladiators* and *Amphitheatre*.

ARENARII, among the *Romans*, were *Gladiators* who combated with wild beasts in the *Arena*.— They were slaves of the lowest rank, so that, if manumitted, they were incapable of becoming *Roman* citizens. They were sometimes called *Bestiarii*. See *Bestiarii*.

AREOPAGUS, a sovereign court at *Athens*, so famous for its justice and impartiality, that the gods are said to have submitted their quarrels to its determination. The time of the institution of it is uncertain, as is also the reason of its being called *Areopagus*; the number of the persons that composed this venerable court is likewise undetermined. Those however who had faithfully discharged the office of *Archon*, it seems, were admitted into it. This court met three times every month, on the 27th, 28th, and 29th days: They sat in the open air, and determined all causes in the night and in the dark. They took cognizance of murther, and most other capital offences.— Sentence was given by casting the votes of acquittal or condemnation into two urns provided for the purpose. Before the trial began, the plaintiff and defendant took a solemn oath by the *Furies*, upon the testicles of a goat, a ram, and a bull. Then the accuser was placed upon the stool of Υβρις or *injury*, and the delinquent upon that of αναιδια or innocence, (these were two Godesses whose temples were erected in the *Areopagus*) and afterwards they proceeded to the examination. The prisoner was allowed to make his defence in two orations, and if, after the first was ended, he suspected the goodness of his cause, he was allowed to secure himself by flight and voluntary banishment. The members of the court were usually called Senators, and their power extended to matters of the highest consequence. See *Trial*.

ARGEI or *Argea*, were certain places at *Rome* consecrated by *Numa* in memory of some *Greek* princes buried there. A sacrifice was offered at them, on the 15th of May annually, to the *manes* of the deceased *Greeks*, and certain images, in number thirty, were thrown by the *vestal* virgins into the *Tiber* from the *sublician* bridge. These images were called *Argei*, and were made of rushes.

ARIES, the battering ram, a military engine used by the *Romans* and

and *Grecians*. It was of three kinds: The firſt was plain and unartificial, being nothing but a long beam with an iron head, which the ſoldiers bore on their arms and ſhoulders, and puſhed with main force againſt the walls: The ſecond was hung in ropes to another beam, by the help of which they thruſt it forward with much greater force. The third differed from the former only as being covered with a χελωνη or ſhroud, to guard the ſoldiers, whence it was called *Teſtudo arietaria*. The beam was covered with iron plates, that it might not be ſet on fire, and was ſometimes no leſs than 120 feet in length. The head was armed with as many horns as they pleaſed. *Veſpaſian's* rams, according to *Joſephus*, which were but of moderate length, had heads as thick as ten men, and twenty-five horns, each of which was as thick as one man, and placed a cubit's diſtance from the reſt. *Pliny* aſcribes the invention of the battering ram to *Epeus* at the ſiege of Troy. *Vitruvius* and *Tertullian* aſcribe it to the *Carthaginians*. But be this as it may *Ezekiel* is the firſt author who mentions it, and it was uſed by *Nebuchadnezzar* at the ſiege of *Jeruſalem*. *Ezek.* iv. 12. xxi. 22.

ARISTOTELIANS. See *Peripatetic*, *Philoſophy*.

ARITHMETIC. See *Numbers*.

ARK of the covenant amongſt the *Jews* was a ſmall cheſt or coffer, three feet nine inches long, two feet three inches high, and the ſame in breadth. It was made of ſhittim wood, and covered over with beaten gold. The Mercy-ſeat was a ſort of cover or lid to it; it was called the Mercy-Seat, becauſe God is ſaid from thence to have heard their prayers, and delivered oracles, and to have dwelt between the cherubim which covered it. In ſhort, it was looked upon as the place of God's immediate preſence; for which reaſon ſevere judgments were inflicted upon thoſe who preſumed to approach it; See 1 Sam. vi. 19.— 2 Sam. vi. 6. &c.—In this ark were contained the golden pot that had manna in it, Aaron's rod, and the tables of the covenant. The ark was lodged in the temple, and the *Shechina*, or divine preſence hovered over it in the viſible appearance of a cloud. It was called the *Ark of the Covenant* becauſe it was a ſymbol of the covenant between God and his people. It was alſo named the *Ark of the Teſtimony*, becauſe the two tables, the *manna*, and *Aaron's* miraculous rod, which were depoſited were in it, were ſo many witneſſes againſt every deviation of theirs. The *Rabbins* are not agreed what became of it, after the deſtruction of the temple, by *Nebuchadnezzar*. The part of the temple where the ark of the covenant was lodged, was the *Sanctum Sanctorum*. See *Sanctum Sanctorum*.

ARMA. See *Armour*.

ARMATURA, amongſt the *Romans*, was the military exerciſe performed by the *Tyrones* or new-liſted men, who were trained with the greateſt care, and kept under the ſevereſt diſcipline. The armatura conſiſted chiefly in the exerciſes performed with the miſſive weapons, as throwing the ſpear or javelin, ſhooting of arrows, &c. Nor did the common ſoldiers only practiſe in this manner to render themſelves perfect, but the officers alſo ſet the example of induſtry, and endeavoured ſtill further to encreaſe their dexterity.

ARMILLÆ were a ſort of bracelets worn by the *Roman* ſoldiers, as badges of honor; they were given upon account of ſome eminent ſervices only, and were never be-

ſtowed but upon ſuch as were born *Romans*. Effeminate ſoldiers were ſometimes called *Armillati*.

ARMILUSTRUM, a feaſt held amongſt the *Romans*, in which they ſacrificed in armour to the ſound of the trumpet.

ARMORUM *concuſſio*, the claſhing of armour practiſed by the *Roman* armies previous to an engagement, and intended to ſtrike a panic into their enemies: It always followed the *Claſſicum* and the *Barritus*. See *Claſſicum* and *Barritus*.

ARMOUR, may be conſidered as offenſive or defenſive, and a general deſcription of thoſe uſed by the *Romans* will in a great meaſure ſuffice for thoſe of the *Grecians* alſo. The offenſive weapons of the *Romans* were the *bow* and *arrows*, the *haſta* or *javelin*, the *pilum* or *dart*, the *ſword* and the *ſling*. Their defenſive armour were the *parma*, *ſcutum*, and *clypeus*, which were different kinds of bucklers or ſhields —the *galea* or *galerus* caſques or helmets, the *lorica* and *pectorale*, breaſt-plates and coats of mail, to which we may add the *ocreæ* or Κνημίδες of the *Greeks*; for a more particular account of all theſe ſee the different articles, *Bow*, *Arrows*, *&c.* Where it appears that a difference really exiſted betwixt the *Roman* and *Grecian* armour deſcribed under the ſame name, it ſhall be pointed out: The ſame attention will be paid alſo to thoſe of the *Jews*.

Having now diſpatched this head ſo far as it relates to *perſonal* armour, if we may be allowed ſo to call that which was borne by the individuals in an army, it remains that we enumerate the ſeveral kinds of offenſive arms or engines uſed by the *Greeks*, *Romans*, and *Jews*, in attacking places of ſtrength. Theſe were the *Arbaleſtra*, the *Baliſta*, *Aries*, *Catapulta*, *Corvus* *everſor*, *Sambuca*, *Scorpiones*, *Helepolis*, *Teſtudo*, *Malleoli* or *Pyroboli*. See a further account of all theſe under their proper heads.

ARMY. With reſpect to the *Jews* it may not be amiſs in this place to obſerve, that their armies were not compoſed of regular troops kept in pay, but that the whole nation conſiſted of fighting men, ready to march againſt an enemy as neceſſity, or the orders of God required; and they expected no other reward for their ſervices, beſides the glory of conquering: they fought on foot alſo, and had no horſe amongſt them till the reign of *Solomon*. *David* is the firſt who had regular troops; his ſucceſſors, excepting their body guards, which were not very numerous, had no other forces but a militia. The prieſts always went with the Jews to war, ſounded the trumpet and gave the ſignal for battle; and the ark of God was generally borne in the army.

For an account of the armies of the *Romans* and *Grecians*, ſee the articles *Soldiers*, *Cavalry*, *Infantry*, and heads referred to from thence.

ARROGATIO. See *Adrogatio*.

ARROW, a miſſive weapon of offence, ſlender, pointed and barbed, made to be ſhot out of a bow. Arrows were generally made of light wood, and had an iron head, which was commonly hooked.—The arrow-heads were ſometimes ſmeared with poiſon. Feathers were generally made uſe of to increaſe the ſpeed and conſequently the force of this weapon. See *Bow*.

Arrows were made uſe of by the ancients in divination.—The method was this; when any perſon had an affair of moment in contemplation, he put three arrows into a veſſel.—On the firſt was written, *my God hath commanded*; on

on the second, *my God hath forbidden*; and on the third, *nothing*. If the first arrow was drawn, the design was pursued; if the second, it was abandoned;—if the third, the person drew again till one of the former fell to his lot. This may explain the King of *Babylon's* divination, Ezek. xxi. 21. This method of divination was practised amongst the ancient *Arabians*.

ARVALES *Fratres*, were twelve priests amongst the *Romans* who were formed into a company or college by *Romulus*, who himself made one of the body. This order was in great repute at *Rome*, and held their dignity for life, not losing it by imprisonment, banishment or any other accident. According to some writers, all disputes relative to boundaries were left to their decision. They assisted and presided in the sacrifices and processions called *Ambarvalia*, and wore crowns made of ears of corn. See *Ambarvalia*.

ARUSPEX, among the *Romans*, was one that pretended to foretell future events by inspecting the entrails of beasts sacrificed upon the altar. The *Aruspices* were also called *Extispices*, and were an order of priesthood. If nothing extraordinary took place with respect to the victim, they drew favourable conjectures; but looked upon it as an unfavourable omen, if any thing unusual appeared in the animals before they were cut up, or in the entrails afterwards, or from the flames whilst they were burning, or from the flour, bran, frankincense, wine or water that were used in sacrificing. It appears that women were sometimes admitted into the order of *Aruspices*.

The Aruspices constituted a college which owed its institution to *Romulus*, who borrowed it from the *Tuscans*. At first none but the natives of Tuscany were allowed to exercise this office, but in a short time it became more open and admitted *Romans*, provided they had learnt the mysteries of their profession amongst the *Tuscans*. They kept particular registers, such as memorials of thunder and lightning, the *Tuscan* histories, &c.—They were sometimes called upon to explain other portents and monsters besides such as occurred at the altars.

ARUSPICINA is the art of divination by the entrails of beasts slain at the altar—an account of which is given under the article *Aruspex*, which see.

AS amongst the *Romans* was the same with *libra*, and signifies their pound, which was divided into twelve parts, distinguished by the name of *unciæ* or ounces. See *Weights*.

As was likewise a *Roman* coin which in the different ages of the common-wealth was of different materials and different weight, and consequently of different value also. It was called *as* from *æs*, because it was first made of copper, and weighed a pound. See *Money*.

As is also used to denote any thing whole and entire which was divisible into twelve parts. In this last sense it is used to signify a whole inheritance or estate—the twelve parts of which were called and valued as follow——*As* is the *integer* or whole substance——of which *Deunx* was eleven parts, *quia deest uncia*, being one *uncia* or twelfth part short of the whole. *Decunx* was ten parts—or *decem unciæ*. —*Dodrans* was nine parts—*quia deest quadrans*, being one fourth short of the whole.—*Bessis* was eight parts—*Septunæ* was seven parts, or *septem unciæ*.—*Semissis* was six parts out of the twelve, or half

the

the *as*.—*Quincunx* was five parts, or *quinque unciæ*.—*Triens* was four parts, or one third of the whole *as*.—*Quadrans* was three parts, or one fourth of the whole.—*Sextans* was two parts, or a fixth of the whole.—*Sefcunx*, or *Sefquiuncia*, one part and a half, or one eighth of the *as*.—*Uncia*, was one part, or a twelfth of the whole. Having a clear conception of thefe divifions of the *as*, we fhall not be at a lofs to underftand the expreffions *Hæres ex affe*, which fignifies an heir to the *whole* eftate,—*Hæres ex beffe*, an heir to *two thirds*,—*Hæres ex femiffe*, an heir to one *half*,—*Hæres ex dodrante*, an heir to three fourths, or *nine* parts out of the *twelve*, *&c.*

Ascolia, a feftival kept by the *Athenian* hufbandmen, in honour of *Bacchus*. An he-goat was facrificed to him, becaufe that animal is an enemy to vines. Out of the victim's fkin they made a bottle and filled it with wine or oil, at the common expence, which bottle was afterwards given as a reward to that perfon who could firft fix himfelf upon it with one foot. The fall of thofe who attempted, afforded diverfion to the crowd.

Ashes, feveral religious ceremonies amongft the *Jews* depended upon the ufe of afhes; they fat in fackcloth and were covered with afhes, in token of repentance and mortification; they rolled in afhes, and threw them upon their heads to indicate their affliction: a lye or luftral water was made of the afhes of an heifer facrificed upon the great day of atonement, with which the people were purified after touching a dead body. This water the prieft diftributed amongft them to be ufed as occafion required.

The *Greeks* and *Romans* ufed to carry home the afhes of their deceafed friends, from the funeral, and preferve them in urns for fome time before they were depofited in the ground. See *Urn*.

Afhes were made ufe of by way of puniffment among the Perfians. It was firft inflicted by *Ochus* upon *Sogdianus*, and afterwards became common. It is defcribed in the fecond book of *Maccabees*, chap. xiii. thus: an high tower was filled to a certain height with afhes, and the criminal being thrown head long into them, they were, by a wheel, perpetually turned round him, till he was fuffocated. Univerf. anc. hift.

Asiarchus, Ασιαρχαι, chiefs of *Afia*, are mentioned *Acts* xix, 23, &c. and appear to have been Pagan Pontiffs of *Afia*, chofen to fuperintend and have the care of the public games; which they did, at their own expence; for which reafon they were always the richeft and moft confiderable perfons of the places, where they had their refidence. *Poli Synop. Critic in Act. p.* 1564.

Assideans, were thofe *Jews* who flocked to the ftandard of *Mattathias*, to fight for God and their country, voluntarily devoting themfelves to a more ftrict obfervance of the law than other men. Their name is derived from the *Hebrew* word *chafidim*, i. e. the *pious*, becaufe they fuperadded to the performance of their legal duties, many voluntary obfervances and feverities of will-worfhip. The *Affideans* are oppofed to the *Zadikim*, i. e. the *righteous*, who contented themfelves with obferving the law of *Mofes* only. From the *Affideans* or *Chafidim*, fprang the *Pharifees* and *Effenes*; and from the *Zadikim* arofe the *Sadducees* and *Caraites*. Both the *Chadifim* and *Zadikim* took their rife after the return of the *Jews* from the *Babyloniſh* captivity. See *Pharifees*,

Pharisees, Essenes, Sadducees, Caraites.

Ass, is an animal fit for domestic uses. *Le Clerc* observes with respect to the *Jews*, that having but few chariots, they were not allowed to keep many horses; but that the most honourable among them were wont to ride upon asses, which in the eastern countries were much bigger, far more beautiful, and more respectable than amongst us. The ass was reckoned by the *Jewish* law amongst the unclean creatures, because it did not chew the cud: And to yoke an ox and an ass together was prohibited.

Assarium, a *Roman* coin equal to a farthing and a half of our money. See *Money*.

Astynomi, the name given to certain officers at *Athens*, ten in number, whose business it was to take care of the streets, and such other things as concerned the streets, as minstrels, scavengers, &c.

Asylum, a place of refuge; a sanctuary where criminals were screened from the hands of justice. The *Asyla* of the *Jews* were the temple, the altar of burnt offering, and (which were peculiar to the *Israelites*) the cities of refuge, which were in number six: For an account of them, see Exod. xxi. 33. and Numb. xxxv. 11.

It is pretended that the first *Asylum* at *Athens* was built by the *Heraclidæ* for the protection of those who fled from the tyranny and oppression of their fathers. The *Asyla*, however, of altars, temples, tombs, statues, and other monuments of respectable persons, were very ancient; thus the temple of *Diana* at *Ephesus*, was a place of refuge for debtors; the tomb of *Theseus* for slaves; and *Romulus* when he built *Rome*, left a certain space as an *asylum* to all persons, slaves as well as freemen, with a view no doubt of collecting a number of persons to people his new city. Temples, altars, and statues, were places of refuge as well amongst the *Romans* as the *Greeks*.

Atellanæ, were a species of satyrical comedy amongst the *Romans*. It was so called from *Atella*, a town of the *Osci* in *Campania*. These comic pieces, though in after times they grew extravagantly obscene and scurrilous, were originally in high repute, and the performers did not rank with the common stage players; but kept the benefit of their tribe, and were not prohibited, like other comedians, from going to war. The *Atellanæ* were, at last, for their lewdness, suppressed by order of the Senate.

Athenæa, the same as *Panathenæa*, which see.

Athenæum, was a kind of public school amongst the *Athenians*, where philosophers, poets, and rhetoricians argued, recited and declaimed; it was open to all the professors of the liberal arts. There were many buildings of this name, and devoted to the same purposes at *Athens*. They had one at *Rome*, which was erected by the Emperor *Adrian*. As to their form, they resembled the *amphitheatres*, and like them were encompassed with seats called *Cunei*.

Athens, the capital city of ancient *Greece*, was first called *Actica*, from *Actæus*; then *Cecropia*, from *Cecrops* its first king, 1582. B. C. The twelve provinces were formed into one community, and the republican government was instituted by *Theseus* 1259. B. C. But the monarchical still remained, for *Theseus* is styled, in all ancient histories, king of *Athens:* and they had a succession of kings till the year 1070. B. C. when *Archons* were chosen. See *Archon*.

Anarchy prevailed from 687 to

684. B. C. at which time the *Archons* who had before been elected for life, were rendered annual—Piſiſtratus, having uſurped the government, becomes tyrannical; his ſon *Hipparchus* ſucceeds him, but is ſlain by *Harmodius* and *Ariſtogiton* 516. B. C. The *Peloponneſian* war between the *Athenians* and *Lacedemonians*, which commenced 431. B. C. ended in the ruin of the *Athenian* republic 403. B. C. After this it was governed by thirty tyrants. It fell into the hands of the *Romans* 87. B. C. The *Venetians* got poſſeſſion of it A.D. 1204, and the *Turks* in the year 1687.

ATHLETÆ, in *Grecian* antiquity, is a general name which comprehends wreſtlers, boxers, runners, leapers, throwers of the diſk, and other performers who uſually exhibited in the *Olympic*, and other ſolemn games. See a more particular account of them under their proper articles. From the five uſual exerciſes juſt now mentioned, the Athletæ were called by the Greeks *Pentathloi*, and by the Latins *Quinquertiones*. See *Pentathlum*.

ATHLOTHETA, an officer appointed to ſuperintend the public games of *Greece*, and adjudge the prizes. He was ſometimes diſtinguiſhed by the names *Æſymneta*, *Brabeuta*, *Agonarcha*, *Agonotheta*.

ATONEMENT. See *Expiation*.

ATRATI, a name given in *Roman* authors to ſuch perſons as were in mourning; they were ſo called from the *Toga pulla*, or black gown which they wore upon the death of friends. See *Toga*.

ATRI *Dies*. See the article *Day*.

ATTROG, the fruit of a ſpecies of the Citron tree, which the Jews uſed to carry in their hands, together with palm and other branches, when they went to the temple at the Feaſt of Tabernacles. With this fruit they pelted Alexander, the ſon of *Hyrcanus*, the titular king of the *Jews*. *Univ. Anc. Hiſt.* See *Tabernacles*.

AUCTIO, was a method of ſelling goods made uſe of by the *Romans*, and from them derived down to us. In this kind of ſale the higheſt bidder was always the buyer. It was performed by the public cryer, *ſub haſta*, i. e. under a ſpear ſtuck up for that purpoſe. A magiſtrate uſed to attend, to make good the ſale by delivering the goods in form.

AUCTORATI, amongſt the *Romans*, ſuch freemen were ſo called as let themſelves out for hire to be killed for the entertainment of the ſpectators, in the capacity of gladiators. The gladiators in general conſiſted of ſlaves or captives; for it was cuſtomary to ſell diſobedient ſlaves to the *Laniſtæ*; and, ſtrange as it may appear, freemen oftentimes offered their lives to ſale for the amphitheatre, to be hacked and cut to pieces for the diverſion of the people. See *Gladiators*.

AUGURALE. See *Prætorium*.

AUGURS, were certain officers amongſt the *Romans*, whoſe buſineſs it was to foretell future events. The college of Augurs, as eſtabliſhed by *Romulus*, conſiſted of three members anſwering to the number of tribes, a fourth was added by *Servius Tullus*, who encreaſed the tribes to that number. They were encreaſed to nine by the *Tribunes* A. U. C. 454, afterwards *Sylla* made them up to fifteen. They were all perſons of the firſt diſtinction, their duration was for life, and their office was of a character indelible, which no crime or forfeiture could efface, and in ſhort, was eſteemed as a ſpecies of prieſthood. For an account of their buſineſs, ſee the following article, *Augury*.

AUGURY,

AUGURY, was a ſpecies of divination practiſed by the *Augurs*, amongſt the *Romans*. See *Augurs*.

This art of foretelling future events was of five kinds. The firſt was Augury from the heavenly phænomena, ſuch as thunder, lightening, comets, meteors, &c. If for inſtance, there happened a clap of thunder it was looked upon as favourable or unfavourable as it was obſerved to proceed from the right or left, as the number of repetitions was even or odd, &c. The ſecond was from birds, and reſpected either their chattering or their flight. The birds whoſe chattering or ſinging they took notice of they called *Oſcines*; thoſe whoſe flight they remarked were denominated *Præpetes*. This diſtinction is further taken notice of under the articles *Oſcines* and *Præpetes*. The third was from the ſacred chickens, and was reckoned lucky or unlucky, as they eat or drank freely or indifferently the meat and water which was given them. The fourth was from quadrupeds, ſuch as wolves, foxes, goats, heifers, aſſes, rams, hares, weeſels, and mice. The omen was bad if they were obſerved in unuſual places, croſſed the road, or ran to the left. The laſt ſort of Augury was from what they called *Diræ*, or unuſual accidents to perſons or places, ſneezing, ſtumbling, apparitions, ſtrange voices, ſpilling ſalt upon the table, or wine upon ones cloaths; meeting a wolf, fox, hare or pregnant bitch, &c. For the Grecian ſuperſtitions of this nature, ſee *Divination*. What has been here ſaid will notwithſtanding generally apply to the Greeks. *Ken. Danel. Pitiſc.*

When an Augury was to be taken, the Augur divided the heavens into four parts called *Templa*, with his *lituus* or augural ſtaff, ſacrificed to the Gods, and covered his head with his *læna* or augural veſtment. See *Lituus* and *Læna*.

Both the *Greeks* and *Romans* derived the happineſs of their omens from the eaſtern quarter; but the Greeks turning to the north, had the eaſt on their right hand, and the Romans turning towards the ſouth, had the eaſt on their left. Hence *Dextra* and *Siniſtra* applied to auguries ſignify differently amongſt the Greek and Roman authors; and the Romans often expreſs themſelves with alluſion to Grecian cuſtoms in this particular. But this obſervation will ſolve any difficulty that may ariſe from the promiſcuous application of theſe terms.

I ſhall only further obſerve that any Augur might take an omen; but to decide upon it was left to the whole college; and their deciſion was generally ſuch as favoured the intention of thoſe at the helm. *Univ. anc. Hiſt.* v. ii.

AUGUST, was the ſixth month in the Roman year, originally called *Sextilis* upon that account; but its name was afterwards changed to Auguſt, in honour of *Auguſtus Cæſar*.

AUGUSTALES, or *Sodales Auguſtales*, were an order of prieſts appointed to perform ſacrifice to *Auguſtus*, after the Roman flattery had made a God of him. They owe both their origin and their ſalaries to the Emperor *Tiberius*.

AUGUSTALIA, a feſtival in honour of *Auguſtus Cæſar*, for ſettling peace in Sicily, Greece, Syria, Aſia, and Parthia.

AUREUS, a certain gold coin among the *Romans*, equal to 25 *Denarii*. See *Denarius* and *Money*. The *Aurei* were preſented to thoſe who came off victorious in the chariot races. Their weight, and conſequently their value, was diminiſhed

niſhed in the time of the lower Empire.

AURIGARII. See *Charioteers*.

AURUM *Coronarium*, was a name given by the *Romans* to thoſe ſums of money, which the different cities of the Empire uſed to ſend, to ſuch perſon as the Emperor choſe to adopt for his ſucceſſor. The compliment was paid in money inſtead of crowns, hence the name *aurum coronarium*. See *adoption*.

AUSPICIUM, that part of Augury which related to the flight of birds. See *Augury*.

AUSPICES, were ſuch Augurs as took notice of the flights of birds, in order to foretel future events.—See *Augur*.

AUTOCHTHONES, an appellation aſſumed by ſome nations, importing that they ſprung or were produced from the very ſoil which they ſtill inhabited. The word properly ſignifies perſons who had no other parents but the earth. The *Greeks* valued themſelves, the *Athenians* in particular, on account of their being *Autochthones*; and as a badge of their origin wore a golden graſshopper in their hair, becauſe that inſect was ſuppoſed to be produced in the ſame manner. See *Nobiles*.

AUTOCRATOR, a name given by the *Athenians* to their generals when veſted with abſolute power, ſo as to be accountable for none of their actions; which upon extraordinary occaſions was ſometimes the caſe.

AXAMENTA, a name given to the ſongs of the *Salii*, which were ſaid to be compoſed by *Numa Pompilius*. The ſtyle, in proceſs of time, grew ſo obſcure, that the *Salii* themſelves did not underſtand them, and no alteration was allowed. See *Salii*.

AUXILIA, in the military affairs of *Rome*, ſignified ſuch troops as were ſent by foreign ſtates and princes, at the deſire of the Roman Senate, or Generals, and were allowed a ſet pay from the republic. In the peruſal of roman hiſtorians, the *Auxilia* ſhould be carefully diſtinguiſhed from the *Socii*. See *Socii*.

AXINOMANCY, a ſpecies of *Grecian*, divination performed by fixing an hatchet in equipoiſe upon a round ſtake, and obſerving towards which of the company it moved, for that was regarded as the guilty perſon. When any were ſuſpected who were not preſent, they repeated their names; and at the mention of whoſe name ſo-ever the hatchet moved, that perſon's guilt was looked upon as certain.

B

BACCHÆ, were prieſteſſes of *Bacchus*, who celebrated his *Orgia*, or myſterious rites. See *Orgia*.

They were alſo called *Mænades*, *Baſſarides*, and *Thyades*. Their behaviour had all the appearance of madneſs, for they were cloathed in the ſkins of tygers and panthers, their hair was diſhevelled, and they toſſed their heads backward with an air of phrenzy. They were crowned with ivy, and bore in their left hands a *Thyrſus* or ſpear, made of pine, and wound about with vine twigs. See *Thyrſus*.

The

The drums, vociferation and frequent repetition of *Evoe Bacche*, added to their wild geſticulations, excite in an Engliſhman the idea of Bedlam broke looſe.

BACCHANALIA amongſt both the *Greeks* and *Romans*, were feaſts inſtituted in honor of *Bacchus*. They were of two kinds, the greater or *Dionyſia*, and the leſs called *Lenæa*; the *Dionyſia* were celebrated in the ſpring, the *Lenæa* in autumn, being a preparation for the greater. During the continuation of theſe feaſts all was a ſcene of the wildeſt confuſion. Of the initiated, ſome aſſumed the character of *Silenus*, others of *Pan*, and others of the *Satyrs*; nothing but drunkenneſs, real or counterfeited, was to be ſeen, and the moſt abominable indecencies were practiſed, even by the women. They ran howling and ſhrieking over the mountains, through tangled woods, and trackleſs foreſts with every appearance of madneſs—games, ſpectacles, and theatrical repreſentations were exhibited, and poets at this time contended for the prize of poetry. A goat was dragged to the altar and ſacrificed, with baſkets of figs and grapes, the *Bacchæ* attended and *Evoe Bacche* was the general cry. Theſe feaſts, upon account of the horrid indecencies and abominable crimes committed at their yearly returns, were at laſt ſuppreſſed in the *Roman* empire by order of the *Senate*.

BALISTA, a military engine in uſe both amongſt the *Greeks* and *Romans*. It reſembled a croſs-bow, but was much larger, and greatly ſuperior in force; for we are informed that ſtones no leſs than mill-ſtones were thrown from it, with ſuch violence as to demoliſh whole houſes. But by mill-ſtones we are not to underſtand our modern mill-ſtones, but ſuch as the ancients uſed, who knew not the uſe of any but ſmall hand-mills. The *Baliſta* and *Catapulta* have, by authors, been confounded; but certainly there was a conſiderable difference; the *Baliſta* was a machine of much greater force than the *Catapulta*, though according to *Lipſius* the *Baliſta* was both *Major* and *Minor*. See *Armour*.

BALNEA baths, were much uſed amongſt the *Greeks* as well as *Romans*, ſo that one account ſhall ſerve for both. The *Grecian* baths were handſome buildings, and well adapted to the purpoſe for which they were intended; but thoſe of the *Romans* were in a ſtyle of magnificence, conſiſting of a prodigious number of ſpacious apartments, and decorated to a degree of extravagance. None of the antiquities of ancient *Rome* are more ſtriking to the curious traveller, than the remains of its baths. The moſt famous were thoſe of *Agrippa*, *Nero*, *Domitian*, *Severus*, *Veſpaſian*, *Titus*, *Gordian*, *Aurelian*, *Trajan*, and *Diocleſian*. *Thermæ* was the name given to the hot or warm baths.

The ancients made frequent uſe of the bath for their health, conveniency and pleaſure. As they had not the uſe of linen, daily ablutions were neceſſary. The uſual time of bathing was juſt before ſupper, after the moſt important buſineſs of the day was over. When they had been in the bath as long as they thought proper, their ſkin was rubbed, and the hair pulled off their bodies with ſilver tweezers, after which the friction of the pumice ſtone was uſed, and then they were anointed with perfumed oil, which they poured upon their bodies from a ſmall veſſel mentioned under the ſeveral names of *Guttus*, *Glans*, *Ampulla*, and *Lecythus*. Whilſt they were in the bath they had ſometimes collations of

of fruit, and always endeavoured to promote good humour by chearful converſation, diverting ſtories, every ſpecies of pleaſantry, the news of the day, and ſometimes an anecdote of ſcandal. The water was carried into the baths from the *aqueducts* of the city, through pipes contrived for that purpoſe, and fell into large ciſterns called *Baptiſteria*, *Lavacra*, *Lavabra*, and *Alvei*. Each of the *Balnea* were furniſhed with three ſorts of ciſterns, one for hot water, another for cold, and another for warm.—Lipſius ſays that the bath of *Antoninus Caracalla* was ſo large that 1800 perſons might bathe together without inconvenience.

Balnearii were ſervants belonging to the *Roman* baths, who had different names according to their different employments; hence *Fornacatores* were thoſe who were appointed to heat the water; the *Capſarii* kept the cloaths of thoſe who were bathing; the *Aliptæ* called alſo *Unctuarii*, anointed and perfumed the body, and pulled off the hairs.

Banishment was not in uſe amongſt the *Romans* as an immediate puniſhment inflicted upon criminals, but they were forbidden the uſe of fire and water, which in the language of their law was *aquæ et ignis interdictio*; therefore the condemned perſon being prohibited from enjoying the neceſſaries of life expreſſed by the terms fire and water, was obliged to quit his country. In after times baniſhment was preſcribed by the laws, and was of three ſorts *Relegatio*, *Deportatio*, and *Proſcriptio*. See *Relegatio*, *Deportatio*, and *Proſcriptio*.

Baptæ, Athenian prieſts of the Goddeſs *Cotytto* who preſided over laſciviouſneſs, and whoſe feaſts and ſacrifices, which were held in the night, were notorious for the moſt ſhameleſs proſtitution, the moſt prepoſterous indulgencies, and the moſt beaſtly, obſcene, and abominable intercourſe.——They were called *Baptæ* from Βαπτω, to *plunge*, becauſe they uſed to plunge themſelves into luke-warm water.

Baptism is the ſacramental inſtitution by which a perſon is initiated into the chriſtian church.—It is generally agreed that the *Jews* practiſed this ceremony on their proſelytes after circumciſion, long before *Chriſt*.—*Grotius* is of opinion that baptiſm derived its origin from the time of the *deluge*, in memory of the world's having been purged by water. Some think the *Jews* adopted it by way of diſtinguiſhing themſelves as orthodox, after the *Samaritan* ſchiſm. It was performed in the primitive times by immerſion. The word is uſed in the original to ſignify any common waſhings or ablutions.

Baptiſm was at firſt performed by going into the water, or by dipping or plunging into it. This was the practice of the Eaſt; but pouring or ſprinkling water on the perſon to be baptized, was the method adopted in our colder climates. And the word βαπτιζω, is applicable to any of theſe ways of adminiſtering this rite. The grace of God, in this ſacrament, is not confined to the quantity of water, any more than it is limited to the quantity of wine in the Euchariſt. In the early ages they plunged the perſons under water, in token of their burial with Chriſt, and they were raiſed out of it again in imitation of his reſurrection. See Col. ii. 12. Their garments alſo were put off, and put on again, in alluſion to their putting off the *old man*, and putting on the *new*.—Eph. iv. 22.

BARATHRON, or *Barathrum*, among the Athenians, was a dungeon dark, diſmal and noiſome, with ſharp ſpikes at the top to prevent the eſcape of the criminals, and others at the bottom to pierce and lacerate their bodies. Its depth and capaciouſneſs made an apt emblem of a craving glutton, or inſatiable miſer. Hence it is proverbially uſed for one or the other. In this ſenſe alſo the word Barathro is uſed in latin.

BARBERS. See *Beards*, *Shaving*, *&c.*

BARBITON, an inſtrument of muſic uſed by *Sappho* and *Alcæus*, and therefore called *Leſbeum* by *Horace*. Some ſay it had three ſtrings, others ſeven. How it differed from the *Lyra* and *Cithara* is not preciſely known. *Strabo* makes it the ſame with the *Sambuca*. See *Cithara*, *Lyra*, *Sambuca*.

BARRENNESS was looked upon as reproachful amongſt the *Greeks* and *Romans*, but particularly ſo amongſt the *Jews*. Several reaſons may be aſſigned for annexing the idea of diſgrace to ſterility in the *Jewiſh* women; but the principal are theſe; 1ſt, they took the command of God, "be fruitful and multiply," in its poſitive ſenſe, and thought they had not done their duty till it was literally fulfilled—2dly, the diſgrace of barrenneſs operated as a ſtrong encouragement to matrimony, and anſwered both a political and moral purpoſe, in promoting population, and connecting in the bond of marriage a people who from conſtitution and climate were prone to fornication and wanton indulgencies—3dly, the expectation of the *Meſſiah* ſtrongly prevailed, and every woman entertained a hope, that ſhe might be the mother of the promiſed ſeed;—a ſtrong deſire to have children conſequently was excited amongſt them—and the reproach of ſterility would be in proportion to their wiſhes, after the wiſhes had become general.—For a *Jewiſh* prophet to write a man *childleſs*, was looked upon as the greateſt curſe that could be denounced againſt him. See *Jus trium Liberorum*.

BARRITUS is a word of *German* original, adopted by the *Romans*, to ſignify the general ſhout uſually given by the ſoldiers of their armies on the firſt encounter after the *claſſicum* or alarm. This cuſtom, however, of ſetting up a general ſhout was not peculiar to the *Romans*, but prevailed amongſt the *Trojans* according to *Homer*, amongſt the *Germans*, the *Gauls*, *Macedonians*, and *Perſians*. See *Claſſicum*.

BASILEUS was the ſecond in eminence of the nine *Archons* amongſt the *Athenians*; his office was to bear a certain part in the celebration of divine worſhip, to take cognizance of impiety, to preſide at the *Eleuſinian* and *Lenæan* feſtivals, and all thoſe where races were run with lighted torches, and to determine diſputes about inanimate things. He took account alſo of accuſations for murther, prepared the indictment, and brought it before the *Areopagites*, amongſt whom he had a ſuffrage, but laid aſide his crown (the badge of his office) during the trial. See *Archon*.

BASILICÆ, were very large and handſome buildings at *Rome*, in ſhape exactly like our churches. They were deſigned for the *Centumviri* to hear cauſes, and the counſellors to receive clients in. The bankers reſided in one part of theſe buildings. This name was originally appropriated with much propriety to great and ſpacious buildings, in which kings adminiſtered

niſtered juſtice to their ſubjects.—They were great halls with two ranges of pillars, and two wings with galleries over them. In *Chriſtian* times they were many of them converted into churches.—Univ. Anc. Hiſt. Cic. Ep. Ad Att. L. 4. Ep. 17.

Basilicus in the *Roman* claſſics is uſed to ſignify the beſt throw with the *Tali* or *Teſſeræ*. The beſt caſt was alſo diſtinguiſhed by the name of *Venus*. See *Tali* and *Teſſeræ*.

Batchelors, in the *Roman* laws for the encouragement of matrimony, are declared incapable of receiving any legacy by will. To this *Juvenal* alludes *Sat.* 92.—85.

Bath. See *Balnea*.

Bath, a *Jewiſh* meaſure of capacity for things liquid, being the ſame with the *Ephah*. See *Meaſure*.

Bath-Kol or Bath-Col, *the daughter of the voice*, a new kind of revelation which, the *Jews* ſay, was granted to them after the gift of prophecy had ceaſed in *Iſrael:* It was ſo called becauſe it ſucceeded the oracular voice, delivered from the mercy ſeat when they conſulted God by *Urim* and *Thummim*. The *Jews* pretend it was a voice from heaven, attended ſometimes with a clap of thunder. But in fact it was a ſilly kind of divination, not unlike the *Sortes Virgilianæ*; for when they appealed to *Bath-Kol*, the firſt words they heard from any one's mouth were looked upon as a voice from heaven, directing them in the matter they enquired about. See *Sortes*.

The *Talmud* furniſhes a number of incredible ſtories on this, as on every other ſubject.

Battering Ram; See *Aries*.

Battle. The *Jews*, *Greeks*, and *Romans*, were very ſuperſtitious with reſpect to their days of fighting. The *Jews* would not even fight in their own defence on the *ſabbath-day*, and *Pompey* taking advantage of this circumſtance took *Jeruſalem* in an attack on that day. The *Athenians* were not to fight till the ſeventh day of the month was paſt, nor the *Lacedemonians* till after the full moon: The *Romans* had their *dies præliares* on which they were permitted to join battle, and their *dies atri* on which it was unlawful to fight except in their own defence. We find frequent inſtances of battles in the night, by moon-light. An engagement was never begun without much ceremony, and preparation, as taking *Auguries*, offering ſacrifice, haranguing the ſoldiers, giving the watchword, or *Teſſera* The ſignals of battle were ſounding the *Claſſicum*, and *Barritus*, attended with the *Concuſſio Armorum*, and diſplaying the purple flag; to which we may add the ſinging of *Pæans*.

A *Roman* legion ranged in order of battle, conſiſted of the *Haſtati* in front, the *Principes* behind theſe, and *Triarii* behind the *Principes*. The ranks of the *Haſtati* were cloſe, thoſe of the *Principes* much opener, and the ranks of the *Triarii* the openeſt of all; thus if the *Haſtati* could not ſtand the enemy's charge, they could retire within the *Principes*; and if both the *Haſtati* and *Principes*, thus joined, were unable to ſuſtain the ſhock, they were received together, by the *Triarii*. The *Velites* ſtood either before the *Haſtati*, or were interſperſed in the void ſpaces, and ſometimes were placed in the wings. They always began the engagement by ſkirmiſhing. The cavalry formed the *alæ*, and the auxiliaries the two points of the battle. Other forms of battle leſs uſual amongſt the *Romans* were the *Cuneus*, *Globus*, *Forfex*, *Turris*, and *Serra*. The *Greeks* had three forms

of

of battle for the horſe, the ſquare, the wedge and *Rhombus*. They generally drew up their whole army in a front, and truſted the ſucceſs of the day to a ſingle force.

The ancients had different forms of ſea engagements; as the half-moon, circle, and *Forceps*. In all theſe the ſhips engaged with their beaks, prows and ſterns, endeavouring to daſh in pieces, overſet or ſink each other, the ſoldiers in the mean time fighting with darts, ſlings, and even ſwords, boarding each other by laying bridges between the ſhips. They prepared for battle by taking down the maſts or ſails, and removing whatever might expoſe them to the wind, chooſing to be governed by their oars. See *Army*, *War*, *Soldiers*.

Beaks of ſhips. See *Roſtrums*.

Beans were made uſe of by the *Greeks* in giving ſentence. Black and white ſea-ſhells were firſt uſed for this purpoſe, the ſtones or pebbles called ψηφοι, after them ſmall pellets of braſs called σφενδυλαι. Theſe being laid aſide, beans were introduced. They were of two ſorts, white and black; the white were whole and made uſe of for abſolution, the black were bored through, and were the inſtruments of condemnation. Theſe beans were, by way of adding to the ſolemnity of trials, taken from the altar, and caſt into two urns called Καδοι, or Καδισκοι, through a funnel called Κημος. That all might be aſſured that no more than one was thrown in at once, they held the bean with the fore-finger, middle finger and thumb. Votes for magiſtrates were alſo given by beans. Thus the *Prytanes* were choſen: The names of the ten tribes were thrown into one veſſel, and nine black *Beans* and a white one into another. The names of the tribes were then drawn with the *Beans*. The tribe to which the white bean anſwered, was the firſt to preſide; and the reſt according to the order of drawing. Trials concerning property were determined in the ſame way. Judges who lived upon gifts received for doing juſtice were called Κυαμελωγες bean-eaters.——The *Egyptians* in general abſtained from beans, but their prieſts even abhorred the ſight of them, accounting them impure and abominable.

Pythagoras forbad the eating of beans probably becauſe they were uſed in the courts of law as above mentioned, and as all his precepts had a myſtical ſenſe as well as the obvious one, the prohibition amounted to this, touch no ſtate matters: Other interpretations taken from ſuppoſed reſemblances to certain parts of the human body &c. are ridiculous.

Beard, nothing has been more fluctuating in the different ages and countries of the world than the faſhion of the beard. Some have cultivated and entertained one part of it, and ſome another; ſome have endeavoured to extirpate it entirely, whilſt others have almoſt idolized it; the revolutions of countries have ſcarcely been more famous than the revolutions of beards. The *Jews* were forbidden by *Moſes* to cut off entirely the angles or extremities of their beards. They wear them to this day on the chin only, having their upper lips and cheeks clean ſhaved; but they ſhave themſelves in ſuch a manner as to leave a fillet of hair from the lower lappet of each ear, to their chins. When they mourned they cut off what was otherwiſe ſuffered to grow; and allowed that to grow which in other caſes uſed to be cut off. Sometimes the whole beard was ſhaved by way of inſult, and ſometimes to make a perſon ridiculous they cut off half of his beard, half of his hair, and half

of his cloaths; in this manner *Hanun* King of the *Ammorites* ſerved the Ambaſſadors of *David*.

The *Romans* did not begin to ſhave till they were twenty or twenty-one years of age; and the day of ſhaving was a day of rejoicing. The hair of their beards was put in a ſilver or gold box, and dedicated to their guardian God. See *Hair*.

The *Greeks* wore their beards till the time of *Alexander* the Great; but that prince ordered the *Macedonians* to be ſhaved, for fear of giving a handle to their enemies. The *Romans* did not begin to ſhave till the year of Rome 454. See *Shaving*.

Beasts. Shews of beaſts amongſt the *Romans*, were very common; they received their origin from their ſuperſtitious veneration of *Diana*, in honour of whom wild beaſts were firſt publicly exhibited; but what was thus begun for devotion was continued for diverſion.

And in theſe ſhews no expence was ſpared, but wild animals were brought from the moſt diſtant regions. The Emperor *Gordianus*, during the year of his *Edileſhip*, cauſed an incredible number of wild beaſts to be brought to *Rome* from the moſt diſtant parts; In one day 1000 bears were hunted and killed. *Univ. Anc. Hiſt.*

The ſhews of wild beaſts were of four kinds.——Firſt when animals of extraordinary ſize were exhibited, or the people treated with a ſight of ſuch as were brought from abroad, as crocodiles &c.—Secondly, when the people were allowed to purſue the beaſts, and catch what they could for their own uſe, this was called *Venatio direptionis*. See for a further account of it in the article *Venatio*. Thirdly, beaſts were ſometimes matched with beaſts, as tygers with lions; lions with bulls, bulls with elephants, and rhinoceroſe's with bears; under this head we may alſo reckon deer hunted on the *area* by a pack of dogs.—Fourthly, wild beaſts were ſometimes brought out to fight with men for the entertainment of the people! The men who appeared upon theſe occaſions, and entered the liſts againſt the animals, whether voluntarily or by compulſion, were called *Beſtiarii*.—For a further account of whom, ſee the article *Beſtiarii*. The ſhews of wild beaſts were not peculiar to Rome, but prevailed in all thoſe countries where the *Romans* had been victorious, and where *Roman* provinces were formed.

Beds. The beds on which the Greeks and Romans reclined at meat were of the ſame nature with thoſe on which they ſlept, and diſtinguiſhed from them only by their name,—the firſt being called *Lecti Tricliniorum* or *Triclinares*, and the ſecond *Lecti Culiculares*. The *Lecti Triclinares* were of ſeveral forms; ſometimes they held three or four people, ſometimes two, and ſometimes only one; yet in the ſame entertaining room, the couches were always of the ſame ſhape and ſize. After round tables of citron-wood were introduced, they changed the three beds for the *Stibadium*. See *Stibadium*.

Low beds were eſteemed very mean, and lofty ones were conſequently affected. On the beds they laid a ſort of tick or quilt ſtuffed with feathers, hay or tow; theſe they called *Culcitræ*. Their covering formerly was goat-ſkins, which were afterwards changed for fine coverlids or carpets, ſometimes called *Stragula*, and ſometimes *Toralia*.

Beheading was a puniſhment appointed amongſt the Jews, only for

ſer murtherers, and for towns which were fallen into idolatry. This the *Jewiſh* doctors ſay; we find, however, nothing like it to have been practiſed before the captivity, in a judicial way. It is true, indeed, that *Abimelech* cauſed ſeventy of his brethren to be beheaded, on one ſtone at *Ophra*; that the men of *Samaria* ſent the heads of *Ahab's* ſons to the new king of *Iſrael*: and that forty two of *Ahaziah's* brethren were put to death, probably in the ſame way, by *Jehu's* orders: But it is plain none of theſe caſes happened in a judicial way. *Univ. Anc. Hiſt.* See *Puniſhment*.

BEKAH, a *Jewiſh* coin, worth 1s. 1d. 11-16ths of our money. See *Money*.

BELLS, were in uſe among the *Jews*, *Greeks*, and *Romans*. The high-prieſt had a number of little bells of gold hung to the border of his garment, that the tinklings might ſave him the trouble of knocking, when he entered into, or came out of, the ſanctuary.—— Copper bells were alſo uſed in the *Jewiſh* temple. A bellman walked among the *Greeks* and *Romans*, before funeral proceſſions, that magiſtrates and others, who would have been polluted by the ſight, might keep out of the way. The *Hierophant*, or prieſt of *Proſerpine* at *Athens*, called the people to the ſacrifice, by ringing a bell. Thoſe, among the *Greeks*, who went the nightly rounds, in the camps or garriſons, rung a little bell at each ſentry box, to awaken the ſoldiers. Bells were put on the necks of criminals going to execution. Bells were alſo hung, with whips, on the chariots of triumphant generals. They were alſo uſed in great men's houſes, to call up ſervants. They were frequently put on the necks of beaſts of burthen, &c.

BENDIDIA. Certain feſtivals reſembling the *Bacchanalia*, though held by the *Athenians*, in honour of *Diana*, called βενδὶς. They were ſolemnized in the *Piræus*, on the twenty-fifth day of the month *Thargelion*.

BENEFICIARII, a name given by the *Romans* to the *Evocati*. See *Evocati*.

BESTIARII, the common name given by the *Romans* to ſuch as engaged with wild beaſts. There were ſeveral kinds of *Beſtiarii*, all, ſuch as were condemned to fight with them, theſe were expoſed naked and defenceleſs, and conſiſted of priſoners taken in war, or ſlaves who had been guilty of enormous crimes. The ſecond ſort were thoſe that made a trade of it, and fought for money. Theſe like the *Gladiators*, had their ſchools where they were trained up for the ſanguinary employment.——The third were ſuch young noblemen or gentlemen as were ambitious to ſhew their dexterity in managing theſe encounters. *Juvenal* informs us that even women, forgetting their ſex, and abandoning their modeſty, ſometimes ſhewed their courage on theſe occaſions. The laſt ſort, was where ſeveral *Beſtiarii* were let looſe at once, well armed, againſt a number of beaſts. Sometimes theſe engagements were carried on upon level ground, in which caſe the beaſts were generally victorious, and ſometimes the *Beſtiarii* attacked their brother brutes from the higheſt part of the amphitheatre ſecure from danger. See the article *Beaſts*.

BIDENTAL, amongſt the *Romans* was a place blaſted with lightning, and conſecrated by an *Haruſpex*, with the ſacrifice of a *Bidens* or ſheep two years old. They thought that wherever a thunderbolt fell, the Gods had a particular

deſire

deſire to have the place ſet apart for their worſhip. It was accordingly accounted ſacred, and it was unlawful to enter or tread upon it; for which reaſon it was commonly ſurrounded with a ditch, a wall, a hedge, or ropes. Prieſts called *Bidentales* were appointed to offer ſacrifices within the holy incloſure, and conſtituted a college or decury.

BIGÆ, chariots drawn by two horſes a-breaſt, and both in the *Grecian* and *Roman* games. The invention was very ancient, as the *Bigæ* were uſed as war-chariots by the heroes of the *Iliad*; but they were firſt introduced into the Olympic games in the 93d Olympiad.

BIGAMY, the poſſeſſion of two wives at the ſame time. Perſons convicted of bigamy amongſt the *Romans*, were branded with a note of infamy.

BIGATUS, a name given to the *Roman Denarius* when ſtampt with the figures of the *Biga* or chariot with two horſes abreaſt. See *Bigæ*.

BIRDS were ſuppoſed, by the ancients, to be endued with the faculty of preſcience, on account perhaps of their nearer intercourſe with heaven, or becauſe they breathed a purer air in their æthereal flights. Divination by birds among the ancient *Greeks* and *Romans* was performed by obſerving and interpreting their flight, chirping, feeding, &c. This art of divination by birds was called *Augury*, and *Auſpicium*. See *Augur*, *Augury*.

BIREMES in the naval affairs of the *Romans*, ſignifies ſhips of the ſmaller ſize uſed in war, having two rows of oars, concerning the diſpoſition of which, authors are not agreed. They were ſometimes called *Liburnæ* or *Liburricæ*, from the *Liburni*, a people of *Dalmatia*, who are ſaid to have invented and uſed them in their piratical expeditions.

BIRTH-DAY. See *Natalis*.

BISHOPS were the chief officers in the government of the primitive chriſtian church, and held the higheſt rank in the three different orders of the Hierarchy, which conſiſted of *Biſhops*, *Preſbyters* or *Prieſts*, and *Deacons*. The word *Epiſcopus*, which we tranſlate *Biſhop*, ſignifies an *overſeer* or *ſuperintendant*, and is called in the *Revelations* the *Angel* of the Church. Originally the *Biſhops*, beſides their particular functions, performed every office of a prieſt, in the church where they preſided; but as the number of chriſtians encreaſed, they left the ordinary duties to the prieſts, being fully occupied in the *Epiſcopal* truſt, which conſiſted in taking care of the poor, ordaining miniſters, governing the flock, excommunicating offenders, abſolving penitents, adminiſtering the two ſacraments, confirming, preaching the word, and praying with the people. It may be proper here to obſerve that the government of the *Chriſtian* church, which is the *myſtical Iſrael*, ſeems to have been typified in the *literal Iſrael*: For the *Chief Prieſt* of the *Jews*, with *Prieſts* and *Levites*, exactly repreſented the *Chriſtian Apoſtles* or *Biſhops*, *Preſbyters* and *Deacons*. See *Preſbyters*, *Deacons*.

BISSEXTUS DIES, in the *Roman* calendar, is the ſupernumerary day added to the 365, in leap-year. It was ſo called becauſe in leap-year they counted the *ſixth* of the calends of March twice over. This additional day was inſerted every four years, and was made up of the ſix odd hours which remained unaccounted for in every common year. This was the Julian regulation of the calendar, which with a few neceſſary alterations

ſtill

ſtill continues. The leap-year on account of the *dies biſſextus* was called *Annus Biſſextilis*.

Blasphemy is an offence committed immediately againſt God, by aſcribing to him any thing unbecoming his divine nature and attributes,—by ſpeaking evil and reproachful words of the deity,—or aſcribing to the creature what is due to the creator alone. The *Jews* puniſhed the blaſphemer by ſtoning him to death. Lev. xxiv. 16. After conviction he was led to execution without the camp, and the witneſſes were firſt to lay their hands upon his head, in teſtimony of the truth of their evidence, and ſay, "let thy blood be upon thy own head, &c." then he was ſtoned by the whole congregation till he died.

Blessing. Among the *Jews* we meet with many inſtances of ſolemn bleſſings pronounced upon the people at large, or upon individuals. The patriarch *Jacob* bleſſed his children, and the form of benediction was prophetic of their future fortunes, *Gen.* xlix. 25. God ordained that when the children of *Iſrael* arrived in the promiſed land, they ſhould all aſſemble in the vale betwixt mount *Ebal* and mount *Gerizim*---and that bleſſings ſhould be pronounced from *Gerizim*, on thoſe who kept the law—and curſes from *Ebal* on thoſe who diſobeyed it. Which was accordingly performed by *Joſhua*, upon his arrival in the land of *Canaan*.

As to the bleſſings which the patriarchs conferred on their children, they were ſupernaturally directed in ſo doing. It was a method of conveying God's grace, and conciliating the kind attentions of providence. See *Gen.* xxvii. xxviii. xlviii. and xlix. *Coll. ſacr. Interp.*

At feaſts it was uſual amongſt the *Jews*, for the maſter of the houſe, (unleſs there was a ſtranger, or ſome perſon of ſuperior rank to perform the office) to crave a bleſſing on the victuals, and alſo on the cup. This appears to have been the conſtant practice of our Saviour. See *Grace*.

Solemn forms of benediction are frequently met with alſo amongſt the *Greeks* and *Romans*, and ejaculatory bleſſings were conſtantly pronounced upon any ſurprize; or the ſight of any thing unuſual upon hearing a perſon ſneeze, &c.

Boats. See *Scaphiſm*, *Ships*, *&c.*

Blood was from the creation of the world forbidden by the Deity to be uſed as food, either by itſelf, or when mixed with the fleſh; that is when the animals had been ſtrangled or ſuffocated, ſo that the blood could not be drawn from them. The reaſon of the prohibition was becauſe the blood of the animal is the life thereof. Probably the intention was to inſtill tenderneſs, mercy, and an abhorrence of ſanguinary proceedings into the minds of the *Jews:* For the law againſt eating blood being guarded by the ſanction of the ſevereſt threatnings, blood would undoubtedly be looked upon with a kind of ſacred horror, which might have a conſiderable influence in repreſſing any cruel intentions.

This prohibition given to *Noah* and inforced by the law of *Moſes*, was alſo adopted and retained by the goſpel, as we ſee in Acts xv. 28. This law we are informed is ſtill ſtrictly obſerved by ſome eaſtern churches, not by virtue of the prohibition of Moſes, but of the Apoſtolic Canon which has been kept ever ſince by the eaſtern churches, and for ſeveral ages by the weſtern, and received confirmation from time

time to time in ſeveral councils.—Whether the prohibition be ſtill in force or not, has been the ſubject of much controverſy: for a view of the arguments on both ſides. See *Stackhouſe's Body of Div.*

Blood amongſt the *Greeks* was offered to the *manes* of the dead, and we meet with the ſame cuſtom prevailing amongſt the *Romans*, whoſe ſacred ceremonies were chiefly borrowed from *Greece*.—The blood of doves was uſed as a philtre, either to create a new flame or recover loſt affection.

Blood-letting was a puniſhment inflicted by the *Romans* on ſoldiers who ſhewed ſigns of cowardice; that they might loſe with ſhame that blood which they durſt not nobly ſpend in their country's cauſe.

BOEDROMION was the third month in the *Grecian* year; it conſiſted of thirty days, and received its name from the feſtival called *Boedromia*, inſtituted in memory of the aſſiſtance received from *Jon* the ſon of *Xuthus*, by the *Athenians*, when invited by *Eumolpus*. See *Month*.

BONNET was a covering for the head, worn by the *Jewiſh* prieſts. *Joſephus* ſays that the bonnet worn by the private prieſts was compoſed of ſeveral rounds of linen cloth, turned in and ſewed together, ſo as to appear like a thick linen crown. The whole was entirely covered with another piece of linen, which came down as low as their forehead, and concealed the deformity of the ſeams. See Exod. xxviii. 40. The high-prieſt's bonnet was not much different from that which has been deſcribed.

BOOKS are probably of earlier origin than the time of *Moſes*; but the books of *Moſes* are undoubtedly the moſt ancient of any now extant. Several ſorts of materials were formerly uſed for writing upon, as plates of lead and copper, ſtone, bricks, boards, the bark and leaves of trees. The ten commandments were written by the finger of God on tables of ſtone, and *Heſiod's* works upon tablets of wood. The reed *Papyrus* or *Biblus* furniſhed, from its leaves, the moſt convenient ſubſtance for writing upon, of any yet mentioned. Afterwards parchment was invented, by a King of *Pergamus*. From the cuſtom of writing on wood a book was called *Codex*, from the bark of trees it was called *Liber*, from the Egyptian reed *Biblus* came the *Greek* word βιβλιον, and from *Papyrus* the Engliſh word paper. Books were generally rolled up round a ſtick which they called *Umbilicus*. Hence the word *Volumen* and *Volume*. When the book was rolled up the two ends of the Umbilicus ſtuck out, which they called *Cornua*, and ornamented with ivory, gold, ſilver or other valuable materials. The *Jews* in their ſynagogues ſtill make uſe of the bible in rolls. The ancient books ſometimes were made up of many leaves faſtened to each other, like our books. See *Umbilicus*, *Volumen*, *Writing*, *Papyrus*.

BOOTY, ſpoils taken in war.—According to the law of *Moſes* the booty was to be divided equally betwixt thoſe who were in the battle, and thoſe who were in the camp, whatever diſparity there might be in the number of each party. The law further requires that out of that part of the ſpoils which was aſſigned to the fighting men, the Lord's ſhare ſhould be ſeparated; and for every five hundred men, oxen, aſſes, ſheep, &c. they were to take one for the high-prieſt, as being the Lord's firſt-fruits. And out of the other moiety belonging to the children of *Iſrael*,

Iſrael, they were to give for every fifty men, oxen aſſes, ſheep, &c. one to the *Levites*.

Amongſt the *Greeks* and *Romans* the plunder was brought together into one common ſtock, and divided afterwards amongſt the officers and ſoldiers, paying ſome reſpect to their rank in the diſtribution.—Sometimes the ſoldiers made a reſerve of the chief part of the booty to preſent by way of compliment to their reſpective Generals. The Gods were always remembered—and the prieſts had ſufficient influence to procure them an hand, ſome offering and other acceptable preſents. See *Decimæ*.

Borrowing of wives has by *Tertullian* been charged upon both *Greeks* and *Romans*. Speaking of the *Chriſtians*, and making their defence, he ſays—that they admit no partnerſhip of wives, but aſſerts that the *Greeks* and *Romans* patiently expoſe *their* wives to new embraces; and to ſtrengthen the charge he ſays that even *Socrates* and *Cato* freely lent out theirs to their friends, and were pimps to their own wives.

The laws of *Athens* permitted heireſſes to make uſe of the huſband's neareſt relations when they found him deficient. And the *Spartans* thought the loan of wives a very commendable ſpecies of liberality. The chief end of marriage amongſt them was to ſerve the ſtate by begetting children, and if they found themſelves incapable of anſwering that great end, they thought it a duty to call in the aſſiſtance of their friends. The children in this caſe belonged to the huſband—becauſe *quod facit per alium facit per ſe*.

With reſpect to the *Romans*, Kennet denies that the cuſtom of borrowing and lending wives prevailed amongſt them. See *Wife*.

Botanomancy, a ſpecies of divination by herbs, practiſed by the *Greeks*. They wrote their own names and their queſtion upon leaves, and expoſed them to the winds---as many of the letters as remained in their proper places being joined together contained an anſwer to their queſtion.

Bottle, amongſt the ancient *Hebrews*, was a cag, generally made of goats ſkin with the hair on the inſide, well pitched and ſewed together. The mouth of it was for the, moſt part through one of the animals paws. This kind of bottle in Latin was called *Uter*, and in Greek ασκος, and was in uſe both amongſt *Greeks* and *Romans*, through perhaps with ſome difference.—This account of bottles will explain *Matth.* ix. 17.——New wine put into old bottles, where the leather is much weakened by uſe, would, by its fermentation, burſt them. *Calmet.*

Bow, a weapon of offence made of wood, horn or other claſtic matter. The bow is the moſt ancient and univerſal of all weapons, it obtained not only amongſt the *Jews*, *Greeks*, and *Romans*, but amongſt the moſt barbarous and remote people who had not the leaſt communication with the reſt of mankind. The *Grecian* bow was in the form of a Σ or capital *Sigma*, and adorned with gold and ſilver. The *Romans* did not uſe bows in the infancy of their ſtate, but they afterwards admitted them, and employed auxiliary archers in all their wars. The *Grecians* in drawing the bow did not, like the moderns, or the ancient *Perſians*, pull back their hand towards their right ear, but placed their bow before them, and returned their hand to their right breaſt. This was alſo the cuſtom of the *Amazons*, and accounts for their cutting off the right

right breaſt. Bow-ſtrings were leathern thongs or ſmall cords of horſe-hair. The invention of the bow is given by authors to different perſons, but generally attributed to the *Scythians*.

Boxing was ſometimes propoſed as one of the exerciſes in the *Grecian* games. Sometimes the combatants while they fought held in their hands balls of lead or ſtone, called Sphæræ, and then it was called *Sphæromachia*. In the moſt early times they expoſed their arms and hands naked and unguarded. Afterwards they ſurrounded them with thongs for defence, but in proceſs of time this covering was improved into the *Cæſtus*, which was uſed both offenſively and defenſively. See *Cæſtus*. Boxing was one of the exerciſes in the *Roman* games—and was performed as amongſt the *Greeks* with the *Cæſtus*.

In boxing the great art was to elude blows of the adverſary by ſtooping, and to avoid ſtriking their own bodies with the *Cæſtus*.—The combatants generally aimed at each others faces. The conquered party acknowledged his defeat by letting fall his wearied arms, or by ſinking to the ground.

Brabeutes. The officer who determined and decreed the prizes at the *Grecian* games.

Brachmans or *Bramins*, was a name given to a certain ſect of philoſophers in *India*, near the *Ganges*. They were in fact the prieſts and principal counſellors of the princes of that country, and are ſuppoſed to have derived their name from Abraham. They held a tranſmigration of ſouls, and from them *Pythagoras* is ſuppoſed to have borrowed this doctrine. Their account of the creation and deluge is built upon that of Moſes, but mingled with whimſical fables of their own. They practiſed great auſterities, and ſubſiſted chiefly on herbs and pulſe, taſting nothing that ever had life. They believed in a future ſtate of rewards and puniſhments, which they ſuppoſed would conſiſt in a happy or miſerable tranſmigration. Life, they held, was a ſcene of ſuffering, and ardently wiſhed for death, in hopes of a comfortable change. *Alexander* cauſed a great number of the *Brachmans* to be crucified, together with *Muſicanus*, an *Indian* prince, whom, he ſuppoſed, they had encouraged to revolt. The *Brachmans* were the ſame as the *Gymnoſophiſts*; or, perhaps, the former may, with more propriety, be conſidered as a branch of the latter.—The preſent *Banians* of the *Eaſt Indies* retain many of their tenets, and are, in fact, the ſame ſect, under a different name. The Brachmans lived in ſolitude and without matrimony. They gave public lectures, but required the pupils neither to ſpeak nor ſpit, on pain of expulſion for that day. In this they agreed with the *Eſſenes*. Some ſuppoſe the wiſe-men of the eaſt, who came to worſhip our Saviour, to have been of this ſect.—*Porphyr*: *Strabo*.

Branchidæ, prieſts of the temple of *Apollo* at *Didymus* in *Ionia*. They impiouſly opened their temple to *Xerxes*, who plundered it of all its riches. After this they fled to *Sogdiana*, where they built a city called by their own name. *Alexander*, after he had conquered *Darius*, deſtroyed their city, and put them all to the ſword, viſiting the ſins of the fathers upon the children. In the temple of *Apollo* at *Didymus*, oracles were given.—See *Oracle*.

Bride. See *Marriage*.

Bridges over the *Tiber* were eight in number—the *Pons Milvius*, *Ælius*,

Ælius, *Vaticanus*, *Janiculenſis*, *Ceſtius*, *Fabricius*, *Palatinus*, and *Sublicius*.

BRONTIUM, in the *Grecian* theatres, was a place beneath the floor where they kept brazen veſſels full of ſtones and other materials, with which they imitated the ſound of thunder upon the ſtage. The *Roman Theatre* had a ſimilar convenience, where they kept their thundering machines, and the materials of which their lightening was compoſed.

BRUMALIA, were *Roman* feſtivals in honour of *Bacchus*, inſtituted by *Romulus*, and celebrated twice a year, on the twelfth of the *Calends* of March, and the eighteenth of the *Calends* of November. During the celebration of theſe feſtivals, *Romulus* uſed to entertain the *Senate*.

BUCCINA was an inſtrument of martial muſic, uſed in the *Roman* armies. It is difficult to point out the difference betwixt the *Buccinæ* and the *Cornua*, yet a difference there certainly was, for we never read of the *Cornua* in uſe with the watch or centinels, but the *Buccinæ* only. See *Cornu*, *Trumpet*, *Muſic*.

BUCKLER. See *Shield*.

BULEUTERIA were public buildings at *Athens*, wherein each company of tradeſmen met, and conſulted about their common intereſts, for trades were much encouraged by the *Athenians*. And an action of ſlander laid againſt any man who upbraided another with the meanneſs of living by a *trade*.

BUILDING. See *Houſes*.

BULL. Among the *Romans* this animal was ſacrificed by thoſe who triumphed, after they arrived at the *Capitol*. Bulls were offered to *Apollo* and *Neptune*. It was held a crime to ſacrifice them to *Jupiter*; yet we find it was ſometimes practiſed. Bulls were ranked by the *Romans* among the military rewards.—See *Rewards*, *Triumph*, *Sacrifice*, *&c.*

Brazen bulls, heated to an intenſe degree, were uſed among the ancients as engines of puniſhment. The criminals were ſhut up in them, and their cries from their hollow priſon reſembled the roaring of a bull. The bull of *Phalaris*, and that of *Perillus*, are damned to everlaſting infamy. See *Puniſhment*.

Bull's blood was adminiſtered among the ancients as a ſure poiſon. Midas, the ivth king of *Phrygia*, put an end to his unhappy life by drinking off a large cupfull of it. His example was followed by *Pſammenitus* king of *Egypt*, and by *Themiſtocles* the *Athenian*.

BULLÆ AUREÆ were hollow balls of gold worn by way of ornament. They were firſt given by *Tarquinius* along with the *Prætexta* to his ſon, after he had, when only fourteen years of age, killed an enemy with his own hand. See *Prætexta*.

In the firſt ages the *Bulla* was worn by the noblemens ſons only But, when the children of freed men were indulged with the *Prætexta*, they aſſumed the *Bulla* alſo, but theirs was made of leather. In the cavity of the *Bullæ* were encloſed amulets againſt envy, &c.—See *Amulet*.

When youth arrived at fifteen years of age, they hung their *Bullæ* about the necks of their Gods *Lares*. The necks of horſes as well as thoſe of Gods and men, were ſometimes decorated with theſe ornaments.

BURIAL, the laſt office performed by the living to the dead; an office held ſo ſacred that they who neglected it have in all nations been held in abhorrence. The

Jews, *Greeks* and *Romans* held the dead as facred, and thought that the want of burial would affect the happineſs of the ſoul. Without burial the *Greeks* and *Romans* imagined there was no entrance into *Elyſium* for a thouſand years. The remains both of freemen and ſlaves were treated with pious care.

Such as died abroad had their bodies or aſhes brought home for interment. With regard to the place of interment nothing particular was preſcribed. But *Jews*, *Greeks* and *Romans* buried their dead in the city or country, by the road ſide, or upon mountains; ſometimes they were depoſited in caverns, and ſometimes in public burial places. The great men of *Rome* were uſually buried in the *Campus Martius*. See *Campus Martius*.

The rites of burial were denied by the *Jews* to none. But the *Greeks* exempted from theſe laſt offices, public or private enemies; traitors to their country, and tyrants. The common forms of interment were refuſed to ſuicides; perſons who had been guilty of ſacrilege; and men who had been ſtruck dead with lightning; notorious ſpendthrifts, and perſons who died in debt, for their bodies, till ſatisfaction was made, belonged to their creditors; to theſe we may add ſuch malefactors as died upon the croſs.

The uſual time of interment was the morning. For further particulars relating to burials, ſee the articles *Burning*, *Cenotaph*, *Funeral*, *Pile*, *Urn*, *Sepulchre*, *Monument*.

Burning *alive*, a puniſhment which the *Romans* ſometimes inflicted on deſerters, betrayers of the public councils, incendiaries, and even coiners. It was called *Crematio*. The *Jews* had two ſorts of penal burning. One called *burning* of the body, performed by faggots and other combuſtible materials: The other, called *burning* of the ſoul. *Combuſtio Animæ*, was performed by fixing the criminals up to the knees in the ground, and pouring melted lead down their throats. The prieſt's daughter who committed whoredom, and he that lay with his own daughter, or grand-daughter, or mother in law, were *burnt* alive. See *Puniſhment*.

Burning *the dead*, and interring, were promiſcuouſly uſed both by the *Greeks* and *Romans*: Though the moſt ancient cuſtom of both nations was to inter the dead. Burning was at laſt adopted in preference to interment, that the ſoul, being perfectly ſeparated from groſs matter might not be impeded, by its bodily impurities, in its flight towards heaven. For the manner of burning the dead, ſee *Pile*, *Funeral*.

Buskin was a kind of ſhoe ſomewhat reſembling a boot, ſuited to either foot, and worn by either ſex. It was principally uſed upon the ſtage in tragedy. It covered the foot and mid-leg, was tied under the knee, was very rich and fine, and of a purple colour when uſed on the ſtage. Its form was quadrangular, the ſole was ſo thick as to elevate the actors to the ſuppoſed ſize and elevation of the heroes they perſonated. Girls ſometimes wore the buſkin to raiſe their height, and hunters to keep them from the mire. It is ſometimes uſed in the claſſics to ſignify *Tragedy* or a *Tragic* and elevated ſtyle. It is oppoſed to *Soccus*, which was the ſhoe worn by comedians. See *Soccus*.

Bustuarii, were *Gladiators* who fought about the funeral pile of a deceaſed perſon of note. This cuſtom ſucceeded the more barbarous one of ſacrificing captives upon the

the occaſion. Inſtances of which we meet both amongſt the *Roman* and *Greek* writers. The blood ſpilt in this inhuman butchery was ſuppoſed to render the infernal Gods (alias Devils) more propitious to the ſouls of the dead. The word derives its origin from *Buſtum*.—See the article *Gladiators*.

BUSTUM, a pyramid or pile of wood, as ſome will have it, on which the *Romans* placed their dead bodies, in order to be burnt. Others ſay it was not called *Buſtum* till the burning was over, *quaſi bene uſtum*; before the burning it was called *Pyra*, and after the burning began, *Rogus*. See *Pyra* and *Rogus*.

BUTCHERS were held in high eſteem amongſt the *Jews*; and they who performed the buſineſs of their profeſſion were in higher reputation than thoſe who were critically acquainted with arts and ſciences. No man could practiſe the art without a licenſe in form; which gave the butcher a power to kill meat, and others to eat it, provided he read carefully the book called the *Shamble Conſtitution* every week the firſt year, every month the ſecond, and once a quarter during his life afterwards. In caſes of difficulty a learned *Rabbi* was applied to. This continues to be the cuſtom of the *Jews* to this day.

The *Greeks* had their butchers alſo, but nothing concerning them occurs to me which it is worth my while to inſert.

The *Romans* had three kinds of eſtabliſhed butchers, whoſe office was to furniſh the city with the neceſſary cattle, and to prepare and vend the fleſh. The *Suarii* provided hogs—the *Pecuarii* or *Boarii* other cattle, particularly oxen, and the *Lanii* and *Carnifices*, a ſubordinate claſs, were employed in killing.

BYSSUS was a ſort of exceedingly fine *Ægyptian* linen, of which the tunics of the *Jewiſh* prieſts were made. It was not, indeed, ſtrictly ſpeaking, *Linen*, but a fine ſort of thready matter of which the richeſt apparel was made. Some ſuppoſe the *Byſſus* to have been a ſpecies of ſilk, others imagine it to have been the ſame with our cotton; others take it to be the *Linum aſbeſtinum*, and others again will have it to be the lock or bunch of ſilky hair adhering to the *Pinna Marina*, by which it faſtens itſelf to other bodies.

The *Veſtes Byſſinæ* which we are told ſome of the *Roman* ladies wore, were of ſuch an extravagant price as no ſtuff in our age can equal. The *Byſſus* of which theſe garments were made was reckoned to be worth 49l. 12s. the pound avoirdupois weight, and conſequently a garment weighing 20 pound would coſt 992l. excluſive of the manufacture.

C.

C. This letter was reckoned a ſad and fatal one amongſt the *Romans*, becauſe it ſtood for *condemno*, and was written upon their tickets or ballots to expreſs the ſentence of criminals.

Cab, an *Hebrew* meaſure of capacity. The *cab* of wine contained two *Engliſh* pints, and the *cab* of corn two pints and 5-6ths, corn-meaſure.

Cabbala is the name of a myſterious kind of ſcience among the *Jews*, thought to have been delivered by revelation to their forefathers, and tranſmitted by oral tradition to the preſent times, and ſerving for the interpretation of the books both of nature and ſcripture. It is to theſe interpretations of the written law, that our Saviour's cenſure is to be applied, when he reproves the *Jews* for "making the commands of God of none effect through their traditions." Mark vii. 13. When God delivered the law to Moſes, he is ſaid to have delivered the explanation alſo, which explanation was not committed to writing, but tranſmitted by word of mouth from father to ſon: Such idle tales require no ſerious refutation!

Cabiri were certain deities worſhipped by the *Samothracians*, and in the Iſle of *Imbros*, and other parts of *Greece*. It is diſputed who the deities were whom they worſhipped under this name; ſome ſay *Caſtor* and *Pollux* only were intended, but others include many more under this title.

Caduca Bona, amongſt the *Romans*, were eſcheats or goods forfeited to the treaſury, according to certain laws made in the time of *Auguſtus*. The firſt of which enacted that all perſons who lived a ſingle life ſhould enjoy no legacy, unleſs they married within the time preſcribed; but that whatever was bequeathed to them by teſtament ſhould be paid into the treaſury.—Secondly, thoſe who had no children loſt one moiety of what was left them by will, this the civil law calls *Pœna Orbitatis*.—Thirdly, all that was given by will to any perſon who died before the *Teſtator*, or before the opening of the will, was alſo an eſcheat, and belonged to the treaſury.—Fourthly, every heir who was negligent in revenging the death of him whoſe eſtate he inherited, forfeited the inheritance to the treaſury. In ſhort, *caduca bona* were any lapſed legacies, or gifts of inheritance which were void.

Caduceus properly ſignifies *Mercury's* rod or ſceptre, which had two ſerpents twiſting round it, and had a pair of wings alſo.—This rod is ſaid by the poets to have many wonderful qualities, ſuch as laying men aſleep, raiſing the dead, compoſing differences, &c. When found upon medals it is a common emblem of peace, proſperity, and good conduct.—The Ambaſſadors of *Rome*, when ſent to treat of peace, carried in their hands a golden *Caduceus*, whence they were called *Caduceatores*; as thoſe who were ſent to declare war were called *Feciales*.

Cadus, amongſt the *Romans*, was a wine veſſel of certain capacity,

city, whose contents will be seen under the article *Measure*.

CÆADAS, among the *Lacedæmonians*, was a dark dungeon into which they put criminals. It was of the same nature with the *Athenian Barathron* and *Orygma*.

CÆRITES were a people of *Tuscany*, who preserved the sacred relicks of the *Romans*, when the Gauls had taken the city, and were afterwards dignified with the *name* of *Roman* citizens, but not admitted into any part of the public administration. Hence when any *Roman* citizen, of the *Plebeian* order, was degraded by the *Censor*, for any misconduct, his name was inserted in the register of the *Cærites*, in *Tabulis Cæritum*, that is, he was subject to all taxes, but incapable of giving a vote, or enjoying any public office. See *Censor*.

CÆSA *et porrecta*. See *Porricere*.

CALAMUS properly signifies a reed or rush: But as the materials are oftentimes used to signify the instruments made of them, so we find *Calamus* put for a pen; for in writing upon parchment, or *Egyptian* paper, they made use of pens made of reeds or rushes; but, in writing upon tablets covered with wax, they used the *Stylus*. See *Stylus*, *Writing*, *&c.*

CALATA COMITIA. See *Comitia*.

CALATOR, among the *Romans*, was a cryer or officer appointed to publish things. *Calatores* preceded the *Pontifices* when they went to offer sacrifice, to advertise the people to leave off work. They also attended the magistrates, and were employed by them to call the people to the *Comitia*. *Calatores* were used by officers in the army, and private families employed them to invite their guests to entertainments.

CALCEAMENTUM, a general term including the several sorts of shoes, slippers, &c. worn by the *Romans*, an enumeration of which will be found under the article *Shoes*, and each particular kind under their proper articles, will be more fully described.

CALCEUS amongst the *Romans* differed from our common shoe in this, that it covered half the leg, was open in the fore-part, and tied with thongs or straps. They wished to have them fit the foot very exactly, and for this purpose sometimes stuffed them with locks of wool. The toe of the shoe ended in a point, and was bent a little upwards. The common citizens wore black shoes, but those of the ordinary women were white. The slaves wore no shoes, and we are informed that freemen sometimes, as *Cato Uticensis*, went barefoot. So much for the *Calceus* in general; I shall now describe the *Calcei Lunati*, and the *Calcei Mullei*. See *Shoes*.

CALCEI LUNATI, were shoes worn by the *Patricians* to distinguish them from the vulgar, so called from an ivory crescent, with which they were ornamented about the ancle. Some say it answered the end of a buckle, but this seems to be a mistake. The more general opinion is, that as it resembled the letter C. it alluded to the number of *Senators*, which at their first institution was 100, which was signified by the numerical C. The young *Patricians* before they were of *Senatorian* age, and before they put on the *Prætexta* were indulged with the *Crescent*. This *Crescent*, it appears, was not always of ivory, but sometimes of gold or silver, adorned with diamonds and other precious stones. See *Senate*, *Patricians*, *Prætexta*.

CALCEI MULLEI, were red shoes, so called from their resemblance

blance to the *Mullet* in colour.—They came up to the middle of the leg, but covered no more of the foot than the sole. They were first worn by the *Albian* Kings, afterwards by the Kings of *Rome*, and when the kingly government was abolished they were appropriated only to those who had born a *Curule* office. They were used only upon days of ceremony and triumph, but *Julius Cæsar*, to shew his descent from the *Alban* Kings, wore them on ordinary days. After the Emperors had adopted them, the *Curule* magistrates changed them for embroidered shoes.

Calculus was a small flint stone, used both by the *Greeks* and *Romans* by way of counter. A collection of calculi were used in reckoning up sums whether multiplied or divided, in their computations both astronomical and geometrical. Votes were given frequently by throwing into an urn a black or white *Calculus*, and the matter in debate was determined by the plurality of black or white.

The chess-men, in the game of chess, were denominated *Calculi* or *Latrunculi* indifferently. For the origin and manner of playing the game of chess, see the article *Latrunculi*.

Calendar, a distribution of time suited to the various purposes of life, little differing from a modern almanack. It contained the order of days, weeks and months, and shewed the festivals which happened in the course of the year.

Romulus made the first calendar, and divided the year into ten months only, beginning on the first day of March. His year consisted of 304 days, because in this time he supposed the sun performed his annual course.

This calendar was reformed by *Numa Pompilius*, who added January and February to the number of months, placing them before March; for the first of January was the first day of his year, which consisted of 355 days.

Julius Cæsar afterwards reformed the calendar of *Numa*, and encreased the year to 365 days, six hours. The *Julian* year was divided into quadriennial spaces or periods, of which the three first consisted of 365 days, and the 4th of 366. The supernumerary day added to the fourth year was called *Dies Bissextus*. See *Bissextus Dies*.

The days of each month were divided into *Calends*, *Nones*, and *Ides*. See *Calends*, *Nones* and *Ides*.

Calends was the name given by the *Romans* to the first day of each month. The word is derived from the *Greek* word καλεω *to call*, because on the calends the priests called over the number of holidays in each month. The calends were consecrated to *Juno*, whence she was called *Juno Calendaris*. The calends of January were particularly regarded, as being the first day of the new-year, and sacred both to *Juno* and *Janus*. On this day there was great rejoicing, the magistrates entered on their offices, and the people made a slight beginning of any new work. This day was a day of festivity to all, except debtors, who were now obliged to pay their interest and arrears.

The *Calends*, like the *Nones* and *Ides*, were always reckoned backward, thus January the first, was the *Calends* of January, but December the 31st was the second of the *Calends* of January, and so on. It will not be amiss to observe that *Prid. Kal.* or *Pridie Kalendorum* signifies the second of the *Calends*; and that where the accusative case is used, as *tertio Kalendas Januarii*, the preposition *ante* is understood.

The rule to find the day of our month answering to that of the *Calends* is this: To the number of days in the preceding month add two—from this sum subtract the number of *Calends* given, and the remainder will be the day of the month.—Thus for example, let the fourth of the *Calends* of June be proposed—2 added to the number of days in May makes 33, and 4 subtracted from 33 leaves 29.

The *Greeks* had not *Calends* as the *Romans* had, and thence came the expression *ad Græcas Calendas*, proverbially used to signify *never*. Instead of the name of *Calend*, the *Greeks* used Νεομηνια, i. e. the day of the new-moon. See *Month*, *Year*, *Ides*, *Nones*, &c.

Calf, when the children of *Israel* supposed that *Moses* was lost, when he stayed on the mountain forty days, and observing the pillar which was wont to conduct them not to move forward as before; they contrived a symbol or representation of God's presence to go before them. They therefore set up a *Molten Calf*, to represent God in a visible manner, and brought their offerings to it. They made choice of the figure of a *Calf*, because it was such as they had seen in *Egypt*, for golden bulls were the symbol of the *Egyptian* God *Osyris* or *Apis*, which was worshipped under that form, and sometimes represented by a living bull. *Exod.* xxxii. In imitation of this *Egyptian* God, *Jeroboam* afterwards set up golden calves in *Dan* and *Bethel*.

Caliga was a sort of shoe worn by the common soldiers in the *Roman* army; hence the word *Caligatus* signifies a common soldier, and hence was derived the name of *Caligula* the Emperor who was born in the army and brought up as a common soldier. The *Caliga* was made in the sandal fashion, for it covered only the under part of the foot; but it reached to the middle of the leg. The sole was of wood, and stuck full of nails.—The nails were so very long in the shoes of centinels and scouts, that they considerably raised the wearer, that he might see much farther: Hence their shoes are sometimes called *Caligæ Speculatoriæ*. There was a fund set apart for providing nails for the soldiers shoes called *Clavarium*. The soldiers of *Antiochus's* army, according to *Justin*, adorned their shoes with nails of gold.

Callistia, a *Lesbian* festival in which women presented themselves in the temple of *Juno*, and stood in competition with each other for the prize of beauty.—What the prize was which the fairest was entitled to does not appear. *Athenæus*, *Deipnos. Lib.* 13.

Calumnia. See *Juramentum*.

Camp is the ground on which an army pitch their tents. The disposition of the *Hebrew* encampments was laid out by God himself. Their camp was quadrangular, surrounded with an inclosure of the heighth of ten hand's breadth. It made a square of twelve miles in compass about the tabernacle; and within this was another called the *Levites* camp. The whole body of the people were disposed round the tabernacle under four large *Battalions*, and each *Battalion* under one general standard. For the Jewish camp consult *Numb.* ch. i. and ii.

The *Greeks* had also their *Camps*, the disposition of which was in all probability borrowed from the *Jews*. The *Grecian* camps were fortified with gates and ditches; but the form of them varied according to the nature of the ground, or other circumstances. The most valiant of the soldiers were placed

at

at the extremities, the reſt in the middle. The *Lacedæmonians* made their camps of a round figure, as being, in their eſtimation, the moſt perfect, and the moſt defenſible.—If the *Greeks* meant to continue long encamped, altars were erected, and a place contrived for performing divine ſervice.

The *Roman* camps were of two kinds, *Caſtra Æſtiva*, and *Caſtra Hiberna*. The *Caſtra Æſtiva* were either ſo light and moveable as to be ſoon taken down, and then called only *Caſtra*; or they were deſigned to continue for ſome time, and formed with more pains and greater regularity, in which caſe they were called *Caſtra Stavia*. The *Caſtra Hiberna* were commonly in ſome city or town—or elſe ſo built as to make almoſt a town of themſelves. Modern towns whoſe names end in *ceſter* or *caſter*, or *cheſter*, as *Worceſter*, *Lancaſter*, *Ribcheſter*, *Mancheſter*, *&c.* were formerly *Caſtra Hiberna* of the Romans.

The *Roman* camps were exactly ſquare, and divided into two chief partitions, the upper and the lower. In the upper partition was the General's pavilion, called *Prætorium*, and the lodgments of the chief officers. See *Prætorium*.

In the lower partition were diſpoſed the tents of the common ſoldiers, horſe and foot.——On the right ſide of the *Prætorium* ſtood the *Quæſtorium*, or *Quæſtor's* apartment. Hard by was the *Forum*, for the ſale of commodities, the meeting of councils, and giving audience to Ambaſſadors. See *Quæſtorium* and *Forum*.

On the other ſide the *Prætorium*, were the *Legati* or Lieutenant-Generals; and below the *Prætorium* were the *Tribunes* by ſix and ſix, oppoſite their proper legions. See *Legati* and *Tribuni*.

The *Præfecti* of foreign troops were lodged by the ſide of the *Tribunes*; behind theſe were the *Evocati*, then the *Extraordinarii*, and *Ablecti Equites*. See *Præfecti*, *Evocati*, *Extraordinarii*, and *Ablecti Equites*.

Between the two partitions were the *Principia*. See *Principia*.

In the middle of the lower partition, as being moſt honourable, were the Roman *Horſe*, then the *Triarii*, next were the *Principes*, then the *Haſtati*, then the foreign *Horſe*, and laſtly the foreign foot. See *Triarii*, *Haſtati*, *Principes*.

Foreigners, it appears, were ſo interſperſed with the *Roman* troops in their encampments, that their power was divided, and had the *Romans* for a check upon their conduct, and to urge them to a full exertion.

The *Romans* fortified their camp with a ditch and *parapet*, called *Foſſa* and *Vallum*.

CAMPAGI were a ſort of ſummer ſhoes worn by the *Roman Senators*. They had nothing but a ſole at the bottom, but were made with leathern ſtraps, which croſſed each other many times about the leg.

CAMPESTRE was a ſort of apron worn by the *Roman* ſoldiers in their field-exerciſes, to hide their privities. It was girt under the navel, and hung down to their knees.

CAMPIDOCTORES were maſters by whoſe inſtructions the *Roman* ſoldiers learned to aim their blows right, in the exerciſe of the *Palaria*. See *Palaria*.

CAMPUS MARTIUS was a large plain field where the young noblemen of *Rome* performed every kind of manly exerciſe, as throwing the *Diſcus*, hurling the Javelin, wreſtling, boxing, &c. Here they learnt the uſe of all ſorts of arms, and here were held the diverſions of horſe-races, chariot races, &c. The *Campus Martius* was the place where

where Ambaſſadors were received from foreign ſtates, for they were not permitted to enter the city.—The palace in which they received them was called *Villa Publica*. In this field likewiſe the *Comitia* were held, and *Septa* or *Ovilia* were made for the purpoſe. It was elegantly decorated with ſtatues, arches, columns, porticos, and other magnificent ſtructures. It was dedicated to *Mars*, and was therefore called *Campus Martius*. Sometimes the name of *Tiberinus* was given it, becauſe it laid near the *Tiber*. The ſituation was pleaſant, and it was much frequented on account of the continual ſports and exerciſes performed in it. See *Comitia*, *Septa*, *Ovilia*.

CAMPUS SCELERATUS was a place at a little diſtance from the city of *Rome*, where the veſtal virgins who broke their vows of virginity were buried alive. See *Veſtal*.

CANDIDA TOGA. See *Toga*.

CANDIDATES among the *Romans*, were thoſe who aſpired to any public office or magiſtracy.—They were ſo called from the *Toga Candida*, or white gown, which they were obliged to wear during the two years that they ſolicited for a place. This gown they wore looſe and ungirded, without any under garment, that they might not be ſuſpected of carrying money for purchaſing votes, or that they might more eaſily ſhew their honourable wounds, or to expreſs their humility by the plainneſs of their dreſs. For the method of canvaſing, ſee *Ambitus*.

CANDIDATI MILITES, ſoldiers who ſerved as body guards to the *Roman* Emperors. They were the talleſt, ſtrongeſt and braveſt men they could pick out of the army, and dreſt in white to render them more conſpicuous.

CANDIDATUS PRINCIPIS was the ſame as *Quæſtor Principis*: His office under the *Roman* Emperors reſembled that of Secretary of State amongſt us.

CANDLESTICK of gold made by *Moſes*, for the tabernacle, was put in the holy place oppoſite to the table of ſhew-bread on the ſouth. Its baſis was of pure gold, with ſeven branches, three on each ſide, and one in the middle. The branches were adorned with the reſemblance of flowers, apples, and half almond ſhells alternately placed. On each branch was a lamp, which was lighted every evening, and extinguiſhed every morning, *Solomon* had ten candleſticks of the ſame form and metal placed in his temple. This ſacred utenſil of *Moſes*, above deſcribed, was lodged at *Rome*, in the temple of peace, built by *Veſpaſian*, after the deſtruction of the temple at *Jeruſalem*.

CANEPHORIA, an *Athenian* feſtival, in which the marriageable virgins preſented *Minerva*, or, as others will have, *Diana*, with certain baſkets full of little curioſities and ſacred trinkets to engage the Goddeſs to make their marriage happy. A ſimilar feſtival celebrated by virgins, in honour of *Bacchus*, was alſo called by the ſame name. The virgins who performed the ceremony of offering the baſkets were called *Canephoræ*.

CANIS and CANICULA are names given by the *Romans* to the worſt caſt either with the *Tali* or *Teſſeræ*, a ſort of dice. See *Talus* and *Teſſera*.

CAPH, was a *Jewiſh* meaſure of capacity for liquids, containing 5-8ths of a pint and 177 decimal parts of an inch. See *Meaſure*.

CAPITE *Cenſi*, the loweſt rank of *Roman* citizens, being ſuch as were not worth above 365 *aſſes*.—

In public taxes they were rated the leaſt of all. They made part of the ſixth claſs, and were thus denominated becauſe they were rather counted and marſhalled by their heads than by their eſtates. They were not enrolled in the army, being judged incapable of bearing the expences of war. C. *Marius* was the firſt who enliſted the *Capite Cenſi*.

CAPITOLINI LUDI were certain *Roman* games, inſtituted in honour of *Jupiter Capitolinus*, for preſerving his temple from the *Gauls*.—*Domitian* had them performed exactly in imitation of the *Agones*.—See *Agon*.

CAPITOLIUM was a temple built upon the *Mons Capitolinus* at *Rome*. It was founded by *Tarquinius Priſcus*, continued by *Tarquin the Proud*, and conſecrated by *Horatius* the *Conſul*, to *Jupiter*, who from thence had the name of *Capitolinus*. This ſtructure ſtood upon four acres of ground, was adorned with three rows of pillars in front, and two on the other ſides. The aſcent from the ground was by an hundred ſteps. It was enriched both within and without with ornaments incredibly magnificent, but the moſt remarkable was the ſtatue of *Jupiter* with his golden thunderbolt, ſceptre and crown. In the capital was a temple of *Jupiter*, another of *Juno*, and the mint, and the temple of concord was built on the deſcent of the hill. This beautiful edifice contained the *Ancylia*, the *Sibylline* books, and other ſacred depoſits of religion. The capitol conſiſted of a nave, which was ſacred to *Jupiter*; and two wings, one of which was conſecrated to *Juno*, the other to *Minerva*. The front and ſides were ſurrounded with galleries, in which thoſe who were honoured with a triumph, entertained the *Senate* after the Gods had received the uſual ſacrifices. The *Senate* anciently aſſembled here. The capitol was three times deſtroyed, and rebuilt firſt by *Sylla*, then by *Veſpaſian*, and laſtly by *Domitian*. The very gilding of this laſt amounted to 12,000 talents.

CAPROTINÆ NONÆ. See *Poplifugium*.

CAPS were not uſed ordinarily by the *Romans*, but they commonly, like the *Greeks*, went with their heads uncovered, except upon particular occaſions, as at ſacrifices, public games, the feaſt of *Saturn*, or on a military expedition, or juſt after the head had been ſhaved in token of freedom from ſervitude, or in caſe of any indiſpoſition. The ſeveral ſorts of coverings deſigned for theſe purpoſes were chiefly the *Mitra*, the *Pileus*, the *Cucullus*, the *Galerus*, and the *Palliolum*. See *Mitra*, *&c.*

In caſe of rain the *Romans* covered their heads with the lappet of their gown, and always uncovered to perſons of reſpect and dignity. The ſame uſage with regard to the head prevailed amongſt the *Jews*.

CAPUT PORCINUM. See *Cuneus*.

CARAITES. See *Karaites*.

CARAVAN. In the Eaſtern countries it was uſual to travel in caravans, or large companies, with camels or other beaſts of burthen. This it ſeems was the cuſtom in *Jacob's* time, when he was in the land of *Canaan*. *His ſons lift up their eyes and looked, and behold a company of Iſhmaelites* (a caravan) *came from Gilead with their camels, bearing ſpicery and balm, and myrrh, going to carry it down to Egypt.*—Gen. xxxvii. 25. The way of travelling for merchants and others in the Eaſt, at this day, is in great companies, to ſecure themſelves againſt robbers, with a vaſt number

ber of loaden camels and asses, frequently many hundreds together, which they call Caravans.

CARCERES in the *Roman* circus, were certain barriers which confined the horses, before the signal was given for starting. They were at first of wood or coarse stone; but the Emperor *Claudius* made them of marble. They were built at the entrance of the circus. The carceres in the *Grecian Stadia* were called ἀφεσις, βαλβις, γραμμη.

CARMENTALIA were feasts celebrated by the *Roman* women on the 11th and 15th of January, in honour of *Carmenta*, the mother of *Evander*. They were established on account of a general pregnancy which prevailed among the *Roman* dames, after a quarrel was made up betwixt them and their husbands, relative to the use of coaches, which had been prohibited them by the *Senate*.

CARNIFEX among the *Romans*, was the common executioner.—This office was so odious, that he was forbidden by the laws to have his house in the city. *Carnifex* is frequently used as a term of reproach.

CASTRA. See *Camp*.

CATAPULTA, an ancient military engine made use of in throwing darts, arrows, and sometimes stones upon the enemy. It was different from the *Balista*, for the *Balista* threw stones only. See *Balista*.

Some of the *Catapultæ* would throw stones of an hundred weight, and, if we may credit *Josephus*, would beat down battlements, break off the angles of towers, and level a whole file of men from end to end. The *Catapulta*, according to some authors, was invented by the *Syrians*; but not of equal efficacy with the *Balista*.

CATASTA, a rack invented to extort confessions from persons suspected of crimes; and made use of by the *Romans* as a punishment, particularly against *Christians*. Its form has not been accurately described, but it seems to have been like the *Eculeus*. See *Eculeus*.

CATASTASIS was the third part of the ancient *Drama*, according to the *Greek* and *Roman* models. The *catastasis* supports, carries on and heightens the intrigue or action set forth in the *Epitasis*, till it be ripe for the *Catastrophe*. See *Epitasis* and *Catastrophe*.

CATASTROPHE is the fourth and last part of the ancient *Drama*, immediately succeeding the *Catastasis*. It clears up every thing, and is nothing else but the discovery, or winding up of the plot, in order to conclude the *Drama*. See *Drama*.

CATERVARII, a kind of *Gladiators* amongst the *Romans*, who did not, as was most usual, fight in pairs, but in small companies, or *catervæ*. See *Gladiators*.

CATHARMA, amongst the ancients, was some miserable or flagicious wretch, sacrificed to the Gods as an expiation for the plague or other calamity. Such was the Prophet *Jonas*, when cast into the sea; and such St. *Paul* wishes himself to be.

CATOPTROMANCY, a species of divination amongst the *Greeks*, in which a mirror was let down by a thread into a fountain, before the temple of *Ceres* in *Achaia*, if they saw a ghastly figure in the glass it was looked upon as a sure sign that the sick person, on whose account the ceremony was performed, would not recover; if the image looked fresh they concluded favourably.

CAVALRY was not used in the armies of the *Israelites*; first, because the country was not suitable

for breeding horſes, and ſecondly becauſe *Moſes* forbad the King of the *Hebrews* to keep any horſes, leſt he ſhould ever be inclined to carry the people back into *Egypt*: The judges and princes of *Iſrael* therefore uſed to ride upon mules and aſſes. See *Aſſes*.

David having taken 1700 horſes in war, from the King of *Shobah*, lamed all that belonged to the war-chariots. And God commanded *Joſhua* to hamſtring the horſes of the *Canaanites* taken in battle.—But in *Solomon's* days, theſe animals became more common, though they were kept rather for pomp than for military uſes.

The *Grecian* cavalry, in the earlieſt ages, was very rude, conſiſting of men mounted on horſes without bridles, governed by a rope and a ſwitch, or by the voice alone; afterward bridles were invented; but we find no account of ſaddles or ſtirrups, but the riders leaped upon horſeback by means of their ſpears, or had different methods of mounting according to their age and agility. But we are informed, by authors of credit, that chariots were uſed in war, before men attempted to ride. The chariots were moſt commonly drawn by two horſes though ſometimes we have mention of four. Every chariot carried two men, one to fight and one to drive; but the *Hero* always alighted to come to cloſe action.—They annoyed the enemy from their chariots with darts and other miſſive weapons, and ſometimes armed them with hooks or ſcythes, which mowed down whole ranks of ſoldiers together. See *Chariot*.

In proceſs of time they formed a regular cavalry, and admitted none to ſerve on horſeback, but ſuch as had undergone a ſtrict probation. In the days of *Alexander*, but not earlier, camels and elephants were uſed in war. See *Elephant*.

The *Roman* cavalry was ſupplied out of that order of men called *Equites*, who had each of them a ring and a horſe given them at the public charge. See *Equites*.

Theſe *Equites* were obliged to appear on horſeback, as often as the ſtate would have occaſion for them.

This order of men was ſufficiently numerous to ſupply the army, And there needed only a review to fit them for ſervice. The review was of three kinds, *Probatio*, *Tranſvectio*, and *Recenſio*. See *Probatio*, &c.

The horſe required to every legion was 300, divided into ten *Turmæ*, and every *Turma* into three *Decuriæ*. See *Turma* and *Decuria*.

CAVEA was the middle part or *Area* of the *Amphitheatre*; it was called *Cavea*, as being conſiderably lower than the other parts; hence perhaps the name of *Pit* in our play-houſes is borrowed. It was the ſpace in which the ſpectators ſat. See *Amphitheatre*.

The κοιλον in the *Grecian* theatres, anſwers exactly to the Roman *Cavea*.

CELERES were 300 young men choſen by *Romulus*, to attend his perſon, as his life-guard; to be always at hand for his defence, and ready to execute his commands. Ten of theſe *Celeres* were choſen out of each *Curia*, and the name was given them on account of the activity and expedition, with which they executed the orders they received. They were all horſemen; but fought on foot, or on horſeback as occaſion required. *Numa* diſmiſſed this royal guard, ſaying it ill became him to reign over a people he diſtruſted; and as ill to diſtruſt a people who had compelled him to reign over them.

The

The captain of this guard was called *Tribunus Celerum*. See *Tribunus Celerum*.

CELEVSTES, in the ships of the ancients, was the boatswain, or other officer appointed to give the signal to the rowers, when to pull, and when to stop their hands.—The strokes of the oar were directed by a song or *Formulæ*, called *Celeusma*. The *Celeustes* was also called *Epopeus*, and by the *Romans*, *Portiscalus*, or simply *Hortator*.—*Ovid. Met.* L. 3. v. 618, &c.

CENOTAPHIA were monuments erected in honour of the dead, but not containing any of their remains. They were usual both amongst the *Greeks* and *Romans*, and were of two sorts. One was erected to such persons as had been honoured with funeral rites in another place. The second sort was erected when the persons had not obtained a just funeral, as when the bodies could not be found. For the ancients believed that the ghosts of men unburied could have no admittance into the regions of bliss, but wandered 100 years in misery. After the *Cenotaphia* were erected, the souls of the deceased, for whom they were intended, were three times called upon by name to the habitations thus prepared for them. See *Funeral*.

CENSER was a sacred vase made use of in sacrifices for burning incense. It was in use both amongst *Jews*, *Greeks*, and *Romans*, but of different forms, and different names. See *Acerra*.

CENSORS. *Roman* magistrates two in number, whose business it was to reform the manners—number the people—estimate the effects of each citizen—proportion the taxes—superintend the tribute—exclude from the temples—and take care of public places. They could degrade *Senators* upon occasion, appoint the *Princeps Senatus*—inspect the management of private families, as to education and expence—reprimand and correct any irregularity—and punish the misconduct of persons both in a public and private capacity. Two *Censors* were first created in the 311th year of *Rome*, out of the *Senate*; but the people of *Plebeian* rank, having got the *Consulate* opened to them arrived at the *Censorship* also. Still however the office was so considerable that none aspired to it till they had passed through all the rest, excepting in extraordinary instances. It was at first held for five years, but *Mamercus Æmilius* shortened the term to eighteen months. The *Censors*, after their election in the *Comitia Centuriata*, proceeded to the capitol and took an oath to perform their office impartially. They were accountable to the *Tribunes*, and *Ædiles Curules* for their conduct. If one *Censor* died or resigned, his colleague was obliged to lay down his office also, See *Census*.

The *Censors* every five years, which space of time was called a *Lustrum*, made a lustration of the people. See *Lustrum* and *Lustration*.

CENSURA signifies the office of *Censor* explained above. See the article *Censors*.

CENSUS was a declaration made before, and registered by, the *Censors* containing an enumeration, in writing, given in by the several subjects of the *Roman* Empire, of their respective names, places of abode, estates, quality, wives, children, domestics, tenants, slaves, &c. It was instituted and performed by *Servius Tullius*, and was held every five years by the *Censors*, after that office was appointed. It was of great service, because it shewed the number of citizens, capable of bearing

bearing arms, and the ſums they could afford to raiſe for the expence of a war. The *Cenſus* of the common people was called *Cenſus* ſimply; that of the Knights *Cerſus*, *Recenſio*, *Recognitio*; that of the ſenators *Lectio*, *Relectio*. See *Recenſio*, *Recognitio*, *&c.*

The cenſus of a Knight was 400,000, that of a ſenator 800,000 ſeſterces. See *Seſterce*. See alſo *Eques*, and *Senate*.

CENTESIMATIO was a milder kind of military puniſhment, in caſes of deſertion, mutiny, and the like, where only each hundredth man was executed. See *Decimatio*, *Viceſimatio*.

CENTONARII were ſuch as provided tents and other military equipage amongſt the *Romans*: for this kind of furniture was called *Centones*. It is ſometimes uſed to ſignify thoſe whoſe buſineſs it was to ſmother with raw hides and *Centones*, the fires kindled by the engines of the enemy, in the *Roman* camp.

CENTUMVIRI were judges appointed by the *Prætor* to decide common cauſes amongſt the *Roman* people. They were made up of the moſt learned in the laws, and elected out of the 35 tribes of the people, three out of each tribe, which made the number 105, though for the ſake of the round number called *Centumviri*. They were in proceſs of time encreaſed to 180, yet ſtill kept their firſt name.—— Their deciſions were called *Judicia centumviralia*.

CENTURIA ſignifies a diviſion conſiſting of an hundred. *Servius Tullius*, finding that the number of men able to bear arms were 80,000, divided all his people into ſix *claſſes*, each *claſſis* containing ſeveral *centuries* or hundreds of men, with different arms and liveries, according to the value of their eſtates. The firſt claſs comprehended 80 *centuries*; one half of theſe conſiſted of men who were 45 years of age and upwards, appointed to guard the city; the other half were young men from 16 to 45. Their arms were all alike, viz. a buckler, a helmet, a cuiraſs, and cuiſhes of braſs; a javelin, a lance and a ſword. This claſs took in the ſenators, and all thoſe whoſe fortunes amounted to 1,100,000 *aſſes*. See *Aſſes* and *Money*.

The ſecond, third and fourth *claſſes* contained each 20 *centuries* of which ten were more aged, and ten of the younger ſort. Their arms and armour were a large target, a ſpear and Javelin. The eſtates of the ſecond claſs were to be 75,000 *aſſes*, of the third 50,000, and of the fourth 25,000. The fifth claſs contained 30 centuries, three of which were artificers as carpenters, &c. the reſt were ſlingers—their eſtates were to be 11,000 *aſſes*. In the laſt *claſs* there was but one *century*. Theſe were called *proletarii*, becauſe they were of no other uſe to the ſtate but to ſtock it with children; they were alſo called *Capite Cenſi*, as being marſhalled by their heads and not their eſtates.

It will not be improper to obſerve that all who were of the firſt *claſs* were called *Claſſici* by way of eminence; hence writers of the firſt rank are metaphorically called by the ſame name. All who were of the other *claſſes* were ſaid to be *infra claſſem*.

The people uſed to aſſemble in the *Campus Martius* for the election of *Conſuls*, *Cenſors*, and *Prætors*—and gave their votes upon theſe occaſions by *centuries*. Hence this aſſembly was called *Comitia Centuriata*. The *Comitia Centuriata* met alſo to try ſuch perſons as had been accuſed of the *crimen perduellionis*,

i. e. of treaſon to the ſtate, they confirmed likewiſe all ſuch new laws as had been propoſed by the chief magiſtrates. See *Comitia* and *Comitium*.

CENTURIA PRÆROGATIVA was the *century* to whom the privilege of giving their votes before the reſt had fallen by lot. For, in the buſineſs of the *Comitia*, the lower *claſſes* were rendered inſignificant, becauſe the firſt claſs contained three more centuries than all the reſt put together, and conſequently if they were unanimous in giving their votes they would have an evident majority, and render all further proceedings needleſs; but to remedy this inconvenience and inequality, the commons in the free ſtate appointed the *Centuria Prærogativa* to be determined by lot.

CENTURIA alſo ſignifies one of the ſubdiviſions of the *Roman legion*, conſiſting of an hundred men, commanded by a *Centurion*. The *centuria* was half a *manipulus*, the ſixth part of a *cohort*, and the 60th of a *legion*. See *Manipulus*, *&c.*

CENTURION was an officer in the *Roman* army who had the command of a *centuria* or an hundred men. The *Triarii* or *Pilani*, being eſteemed the moſt honourable of all the grand diviſions of the *Roman* foot, had their *Centurions* elected firſt, next to them the *Principes*, and afterwards the *Haſtati*; whence they were called *primus* and *ſecundus Pilus*, *primus* and *ſecundus Princeps*, *primus* and *ſecundus Haſtatus*. The *Centurions* ſtood each at the head of his *century*, to lead them up, and the common ſoldiers were placed at his diſcretion. The badge of the *Centurions* office was the *vitis* or rod of the vine, which he carried in his hand. For the *centurio primipilus*, ſee the article *Primipilus*.

CENTUSSIS, a *Roman* coin containing an hundred *aſſes*. See *Money*.

CEPHALONOMANCY, a ſpecies of divination ſometimes practiſed amongſt the *Greeks*, with an aſs's head, which they broiled upon coals, and after muttering a few prayers, mentioned the perſon's name whom they ſuſpected of the crime in queſtion; if the jaws moved, and the teeth chattered, they thought the guilt was ſufficiently diſcovered.

CERAMICUS, a place in the city of *Athens*, ſurrounded by a wall adorned with ſtatues, temples, theatres, porticos, much uſed for walking in. There was another place, ſo called, in the ſuburbs, in which were tombs and monuments of *Grecian* patriots. It contained alſo the *Academy* and many other edifices.

CEREALES LUDI, were *Roman* games in honour of *Ceres*, borrowed from the celebrated *Eleuſinian* games. The matrons on this occaſion repreſented the grief of *Ceres* for the loſs of *Proſerpine*, and her travels to find her again. They began on the day before the ides of April, and continued eight days together in the *Circus*. Combats of horſemen and other diverſions graced the ſolemnity. The *Pompa Cerealis* or *Circenſis* was exhibited. It conſiſted of a proceſſion of the combatants, accompanied by the magiſtrates and ladies of quality.—The ſtatues of the Gods and famous men were alſo carried in ſtate, on waggons called *Thenſæ*.——See *Thenſæ*.

CEREALIA feaſts of *Ceres*, kept by the *Romans* on the 19th of April. Women alone were concerned in the celebration. No perſon that was in mourning was allowed to bear a part in this ſolemnity; therefore upon the defeat at *Cannæ* this anniverſary was omitted.——

Bacchus

Bacchus had a ſhare in this feſtival as well as *Ceres*. The victims were hogs, becauſe of the waſte they made in the produce of the earth. Theſe feaſts owed their inſtitution to *Memmius*, and were borrowed from thoſe of the *Athenians*, called *Theſmophoria*, and *Eleuſinia*. See *Theſmophoria* and *Eleuſinia*.

CERINTHIANS, an Heretical ſect, who publiſhed their doctrines even in the time of the apoſtles. Their notions were chiefly theſe; that the world was made by an inferior being; that *Jeſus* and *Chriſt* were diſtinct perſons; that *Jeſus* was the ſon of *Mary* and *Joſeph* by natural generation; that *Chriſt* came down to dwell in *Jeſus*, at the time of his baptiſm; that *Chriſt* left *Jeſus* at the time of his paſſion; that *Chriſt* did not ſuffer, but the man *Jeſus* only. The *Cerinthians* admitted no goſpel but that of St. *Matthew*; they alſo rejected the *Acts* of the *Apoſtles*, and the *Epiſtles* of St. *Paul*, becauſe *Paul* was an enemy to the law. St. *John* is ſuppoſed to have written his goſpel on purpoſe to refute the hereſy of *Cerinthus*, for ſo was the founder called.

CEROMANTIA was a ſpecies of divination practiſed amongſt the *Grecians* by wax, which they melted and let drop into water within three diſinite ſpaces, and by obſerving the figure, diſtance, ſituation, and connection of the drops, foretold future events, or the anſwer to the queſtion propoſed.

CESTUS amongſt the *Greeks* and *Romans*, was a large gauntlet made uſe of by the boxers in the games. It was made of raw hide and lined with lead or iron to give force to the blows. It encompaſſed the hand, the arm, and the wriſt, and was of ſervice as a defenſive weapon. Some ſay it was nothing but a bludgeon of wood with lead at one end: But this ſuppoſition very ill agrees with the *Ceſtus* as deſcribed by *Virgil* in the fifth *Æneid*. See *Boxing*.

CHALCOS was a Grecian coin worth about 31-40ths of a farthing of our money. See *Money*.

CHARIOTS amongſt the *Greeks*, were chiefly uſed in war, and were called *Bigæ*, *Trigæ*, *Quadrigæ*, &c. according to the number of horſes applied to draw them. The chariots were both contrived for ſervice and for ornament, being richly adorned, and ſometimes emboſſed with gold or other precious metals. They generally held two men, the warrior and the charioteer,—and were ſometimes armed with hooks or ſcythes, which cut down whole ranks of ſoldiers. The driver was armed all over, and covered with iron. See the article *Cavalry*.

Solomon, we are told, ſent for a conſiderable number of horſes from Egypt, with a proportionable number of chariots; but ſome think he did it rather for grandeur than uſe, and the expence, it is probable, outweighed their ſervice. 1 *Kings*, x. 26. 2 *Chron.* i. 14. The *Canaanites* brought incredible numbers of chariots into the field.—*Siſera* had 900 of them in his army, and thoſe which the *Philiſtines* uſed againſt *Saul*, amounted, we are told to about 30,000. *Judg.* iv. 3. 13. 1ſt *Sam.* xiii. 5. The *Perſians*, according to *Xenophon*, were the firſt who introduced, into the army chariots armed with ſcythes.

The chariots uſed by the *Grecks* and *Romans* in their games, were of a lighter conſtruction, and better calculated for expedition than thoſe which were brought into the field of battle. No diverſion was beheld with more zeal, or gave greater animation to the whole concourſe of ſpectators than the chariot-races; nay the *Romans* were divided into dan-

dangerous parties on account of them, as will be seen under the following article.

CHARIOTEERS were divided into several companies at Rome, the chief of which were the *Prasina* or green, the *Russata* or red, the *Alba* or white, and the *Veneta* or blue. The spectators generally favoured one or other of these colours, as humour and caprice inclined them, and were so warm and strenuous in the behalf of their particular colours, as oftentimes to form themselves into alarming factions. In the reign of *Justinian*, a tumult arose in *Constantinople*, wherein no less than 30,000 men lost their lives, occasioned merely by a contention among the sticklers and partizans of these several colours. To the four companies above mentioned Domitian the Emperor added two new ones, the purple and the golden, but they were discontinued by the following Emperors. See *Races*, *Factions*.

CHARISTA, a *Roman* festival kept in the night, in honour of the graces; it was celebrated by dancing and making a distribution of sweet-meats amongst the company.

CHARISTIA, was a festival celebrated by the ancient *Romans* in February. This solemnity was of a most respectable nature, and worthy the imitation of *Christians*; for at this time the relations of each family compromised differences, renewed their friendships, and settled a good correspondence upon the principles of benevolence and charity.

CHARMS were magical verses, made use of by *Magicians* and Sorcerers, to effect different purposes, but they were chiefly drawn up to excite or allay the passion of love, to conquer indifference, and excite hatred. They were seldom used without other magical applications, the use of potent drugs, and many solemn trifles to give them efficacy. The number *three* was upon all these occasions held as sacred. See *Three*, *Magic*, *Incantation*, *&c.*

CHEME, χημη, a *Grecian* measure of capacity, containing two *Cochlearia* and equal to 1-60th of a pint, 0712 5-12th of a solid inch *English*. See *Measure*.

CHERUBIM, a particular order of angels, two of which by the command of God were represented as overshadowing the propitiatory or mercy seat, one on the one end and the other on the other, with their faces one towards the other, and wings stretched forth on high. *Moses* has left us in the dark as to the form of them. Some suppose them to have been in the shape of an ox, others imagine them to have had the face of a man, the wings of an eagle, the back and mane of a lion, and the feet of a calf. See *Propitiatory*.

CHICKENS. See *Pullarius*, *Tripudium*.

CHILDREN were by the *Jewish* law looked upon as the proper goods of their parents. They had power to sell them to their creditors for seven years, by way of composition for debts. When a father died insolvent, such persons as he was indebted to, took away as many of his children as were, by the usual mode of estimation, equivalent to the money owing.

Amongst the *Greeks* if a man had more children than he could conveniently maintain, he was allowed by the laws to expose them as soon as they were born, especially daughters, to the chance of famine, to be devoured by wild beasts, or to the very distant probability of being taken up by some kind strangers.—See *Infants*.

Both *Greeks* and *Romans*, as well as the *Jews*, had a power of selling

their children. But the *Romans* had the moſt abſolute command and controul over their offspring; for they could impriſon, beat, kill, or ſell them for ſlaves, according to a decree of *Romulus*. The ancient *Athenians* had the ſame juriſdiction over their children.

A numerous offspring was honourable amongſt the *Romans*—magiſtrates took precedence according to the number of their children: Thoſe candidates were preferred who had the greateſt ſhow of children, and a perſon might be admitted earlier into office than ordinary, if he had as many children as he wanted years of the proper age. Citizens of *Rome* who had three children, were excuſed from ſerving troubleſome offices,—this privilege of exemption was called *Jus trium liberorum*. See *Jus trium*, &c.

Children amongſt the *Greeks* were obliged to vindicate, defend, and maintain their parents, and were never excuſed from providing for them, unleſs the parents had neglected to bring them up to ſome profeſſion, whereby they might procure a ſubſiſtence in life.

CHIMNEY.——Neither *Jews*, *Greeks*, nor *Romans*, had chimneys like ours. The *Jews* ſeldom made uſe of fire for warming themſelves, becauſe the climate was hot enough—if however they found a fire neceſſary, they laid coals upon the hearth or in a foot ſtove, and the ſmoke was diſcharged through an opening in the roof of the houſe. Amongſt the *Greeks* and *Romans* there was no fire place in their ſummer apartments, and in their winter rooms the fire, when they had one, was made in the middle, and the ſmoke emitted through an aperture called by the *Greeks Cepnodoche*, and by the *Romans Fumarium*.

CHIROMANCY, a ſpecies of divination in which they pretended to predict the future fortune of a perſon, or find out his diſpoſition by examining the lines of his hand. It was in uſe amongſt the *Greeks*, and paſſed from them to the *Romans*, and from the *Romans* to us; for it is practiſed amongſt the lower ranks of people under the name of Palmiſtry.

CHIRONOMY, was a part of liberal education amongſt the *Grecians*, recommended by *Socrates* and *Plato*. It conſiſted of the uſe of certain geſtures and motions of the body, but chiefly of the hands, agreed upon to repreſent paſt tranſactions, being a ſort of artificial memory.

CHIUS in the *Roman* game of the *Tali*, anſwers to *ace* at dice. *Ceus* is uſed for the *five*; hence the *Greek* proverb Κωος προς γιον, implying an unequal match, a giant with a pigmy. See *Talus*.

CHIRODOTÆ, tunics with ſleeves worn by the *Romans* in the declining ſtate of the Empire. See *Tunica*.

CHLAMYS was a military garment worn over the *Tunica*. It was uſed by the *Patricians*. The *Chlamys* differed but little from the *Toga Picta*, *Purpurea*, *Palmata*, conſular *Trabea* and *Paludamentum*. All theſe are promiſcuouſly uſed one for another, and were worn as robes of ſtate. The *chlamydes* of the Emperors were all purple, with a richly ornamented border. The *chlamys alicata* had ſleeves, and was worn by boys. See *Alicata*, *Habit*, &c.

CHOENIX was a dry meaſure amongſt the *Greeks*, containing about ſix buſhels. See *Meaſure*.

CHOMER. See *Coron*, *Meaſure*.

CHORAGUS was the principal perſon, or leader in the *Grecian Chorus*. He anſwers to our manager alſo, for he had the chief direc-

tion

tion in the plays, hired actors, singers, dancers, &c. at the celebration of public festivals. See *Chorus*.

CHORUS in the ancient dramatic exhibitions, was a company of actors, representing the assembly or body of men or women, who either were present, or might be so, upon the very spot or scene where the business was supposed to be transacted. This is exactly observed by the *Greek* poets *Æschylus Sophocles*, *Euripides* and *Aristophanes*, but *Seneca* deviates from this idea of the *Chorus*, in many respects. The ancient tragedy was never without the *Chorus*, which was in fact a part of the play at first, though in process of time it dwindled into a troop of musicians and dancers, who merely marked the intervals of the acts. The business of the *Chorus* was to recommend virtue, censure vice, and make a moral application of what had been exhibited in the play. See Hor. Art. Poet. v. 195.

CHOUS, χοῦς was a *Grecian* measure of capacity, containing 12 *Cotylæ*, or 1 gallon 4 solid inches 283 decimal parts. See *Measure*.

CIBARIÆ *Leges* were sumptuary laws, the intention of which was to limit the expence of feasts, and introduce frugality amongst the *Romans*, whose extravagance at their tables was almost incredible. See the article *Luxury*.

The chief of the *cibariæ Leges* were the *Lex Orchia*, which limited the number of guests——the *Lex Fannia* which confined them to ten *asses* in their ordinary feasts, allowing an hundred at the feasts of *Saturn*—the *Lex Didia*, which put the sumptuary laws in force throughout *Italy*—the *Lex Licinia*, which revived and confirmed the *Lex Fannia*—the *Lex Cornelia*, which regulated the price of meats—and the *Lex Antia*, which moderated the expences of entertainments. See *Law*.

CINERES. See *Ashes*.

CINCTUS, the girdle by which the *Romans* fastened their gowns about their bodies. It was not a loose belt as some have fancied, but the lappet of the gown itself, which coming under the right arm, was drawn over to the left shoulder, and covering the *umbo* or knot of plaits which rested there, kept the gown tight.

CINCTUS GABINUS was when the lappet of the gown which used to be drawn up to the left shoulder, was cast off from thence, in such a manner, upon the back, as to come round short to the breast, and there fasten in a knot, which knot tucked up the gown, and made it both shorter and closer. This *Cinctus* was proper to *Consuls* or Generals upon extraordinary and solemn occasions. It was borrowed from the *Gabii*, who being attacked suddenly by their enemies, at the time of a public sacrifice, hastily gathered up their gowns in this manner, and marched out to oppose them.

CIRCENSES *Ludi*, were the games exhibited in the *Roman Circus*, in imitation of the *Olympic* games of *Greece*. They were dedicated to *Consus* the God of counsel. Most of the *Roman* feasts were accompanied with *Circensian* games; and the great officers of state frequently treated the people with them, by way of procuring their favor. The grand games lasted for five days, commencing on the 15th of September.

There were five kinds of games exhibited—running, which included both foot and chariot races—wrestling—leaping—throwing the quoit and javelin—and lastly boxing See the articles *Race*, *Wrestling*, *Leaping*, *Discus* and *Boxing*.

These five exercises were called

Pentathlum or *Quinquertium*, and were borrowed from the *Grecian* games. See *Pentathlum* and *Quinquertium*.

The *Circenſian* games were invented by *Romulus*, to favour his deſign of carrying off the *Sabine* virgins. The horſe and chariot races were the moſt admired.

The *Circenſian* games is a general term including all the diverſions exhibited in the *Roman Circus*, viz. the *Pentathlum* or *Quinquertium* above mentioned, chariot-races, *Troja*, *Pyrrhica*, *Saltatio*, *Shews* of wild beaſts—*Naumachiæ*, *Gladiators*. See *Chariot*, *&c.*

CIRCUMCISION was a rite or ceremony amongſt the *Jews*, performed by cutting off the *præputium* or fore-ſkin. Circumciſion was a federal rite, annexed by God, as a ſeal, to the covenant which he made with *Abraham* and his poſterity, and was accordingly renewed and taken into the body of the *Moſaical* conſtitutions. The ceremony was to be performed on the eighth day, that is, ſix full days after the birth of the child. Nothing is ordained in the law with reſpect to the operator by whom, the inſtrument with which, the place where, or the manner how it was to be performed. It was often performed by the father in his own houſe or the *Synagogue*. The inſtrument was generally a knife or ſharp ſtone. The godfather took the child in his arms, while the operator taking hold of the prepuce with one hand, cut it off with the other—this done, the operator ſucked the wound, ſpitting the blood into a diſh of ſand or aſhes, held by a third perſon for that purpoſe—part of the blood was received into a bowl of wine, which the operator uſed to bleſs at the ſame time he pronounced his benediction on the child. Styptic was applied to the wound to ſtaunch the bleeding. The infant always received its name at the performance of this ceremony.—Previous to the operation two ſeats with ſilk cuſhions were provided, one for the godfather—the other for *Elias*, who was ſuppoſed to be inviſibly preſent, and to occupy the chair during the whole time. Many demonſtrations of joy were exhibited on this occaſion, and many very ſuperſtitious cuſtoms were obſerved, both before and after the ceremony. The *Jews*, becauſe they were, without exception, circumciſed, are often called by the name of the *Circumciſion*, and the gentiles are termed the uncircumciſion. Some of the *Jews*, after they had embraced chriſtianity, entertained ſuch an abhorrence of circumciſion, that, by arts of ſurgery, they endeavoured to remove all the marks of it: To theſe St. *Paul* alluded in his prohibition to the *Corinthians*, "is any man called being circumciſed? let him not become uncircumciſed."—— *μη επισπασθω.*

The *Jews* admitted *Proſelytes* by circumciſion. See *Proſelyte*.

CIRCUS was a place ſet apart by the *Romans* for the celebration of ſeveral ſorts of games called *Ludi Circenſes*. See *Circenſes*.

There were ſeveral of theſe *Circi* at *Rome*. They were generally oblong or almoſt in the ſhape of a bow, encompaſſed with a wall, and provided with rows of ſeats for the convenience of the ſpectators. In the middle was a bank or eminence with obeliſks, ſtatues, and poſts at each end. This ſerved them for the courſes of their *Bigæ* and *Quadrigæ*. See *Bigæ*.

The principal parts of the *Circus* were the *Cavea*, *Arena*, *Euripus*, *Carceres*, *Metæ*, *Spina*, *&c.*

The moſt remarkable place of this

this kind was the *Circus Maximus*, built by *Tarquinius Priscus*, its length was 2187 feet, the breadth 960. Some say it would contain 300,000 people. It was much beautified by succeeding Emperors, particularly *Julius Cæsar*, *Augustus*, *Caligula*, *Domitian*, *Trojan*, and *Heliogabalus*. *Julius Cæsar* adorned it with magnificent buildings, which he surrounded with large canals of water called *Euripi*, for the purpose of exhibiting sea-fights. See *Naumachiæ*.

Some say there was eight *Circuses* at *Rome*, those of *Flaminius*, *Nero*, *Caracalla*, *Severus*, *Antoninus*, *Aurelian*, &c. That of *Flaminius* was famous for plays, and noted for a glass-house where they hardened chrystal, so as to resist fire, a secret supposed to be lost, though by many it is thought never to have existed.

Civis, amongst the *Romans*, was one who was free of the city.—— This freedom was obtained three ways; by birth, both, or at least one of the parents being free, this constituted *Cives originarii*;—by gift, as when freedom was bestowed on a person, who was hence termed *civitate donatus*, in this manner whole nations were made free. By *Manumission*, which was when a master gave liberty to his slave. See *Manumission*.

Amongst the *Athenians*, the freedom of the city was obtained in a similar manner.

The *Romans* were anciently so particularly careful of preserving even their common citizens, from all mixture of servile blood, that they prohibited all marriages between them, and freed slaves, or their children. But this law began to be disregarded towards the end of the commonwealth. The number of citizens was found, by *Augustus*, to amount to upwards of four millions.

Clarigatio was a loud denunciation of war, pronounced by the *Feciales* or *Heralds*, against any confederate nation who had offered injury to the *Romans*, and refused to make satisfaction, or listen to their remonstrances. It was so called because it was pronounced *clarâ voce*.

Classis was a division of the *Romans* made by *Servius Tullius*, that he might more easily make an estimate of every person's estate.—The number of *classes* was six, which he subdivided into 193 *centuries*. The first *class* consisted of the *Equites* and richest citizens, and contained 98 *centuries*; the second *class* took in the tradesmen and mechanics, and made up 22 *centuries*; the third contained the same number of *centuries*; the fourth 20; the fifth 30; and the sixth was filled up with the poorest of the people, and made but one century. Gentlemen of the first *class* by way of eminence were called *Classici*; hence authors of the first rank were called *Classics*—all the rest were said to be *infra classem*. The last class was divided into *proletarii*, who were designed purely to stock the commonwealth with children; and *capite censi*, who, paying the lowest taxes, were reckoned rather by their *heads* than their *estates*.

The estates and effects of every person of the first class were required to amount to 10,000 *drachmæ*, or 100,000 *asses* of brass—of the second to 7,500 *drachmæ*, or 75,000 *asses*—of the third to 5000 *drachmæ*, or 50,000 *asses*—of the fourth to 2,500 *drachmæ*, or 25,000 *asses*—of the fifth to 1250 *drachmæ*, or 12,500 *asses*. *Univ. Anc. Hist. Kennet. Liv.*

Classicum was the alarm for battle, given by the *Roman* Generals; and sounded by trumpets and other martial music throughout the army.

CLAVUS ANNALIS. See *Annalis Clavus*.

CLAVUS LATUS. See *Laticlavium*.

CLEPSYDRA, an hour-glass made with water. The use of *Clepsydræ* was very ancient among the *Romans*, and there were several sorts of them; but this was common to them all, that water ran by gentle degrees, through a narrow passage, from one vessel to another, and rising by little and little lifted upon its surface a piece of cork, which according to its different altitudes, shewed the different hours. The orators in their pleadings were limited to a certain measure of time, and had one of these clepsydræ standing by them to prevent them from running beyond the prescribed length; the invention of the *Clepsydra* is attributed to *Scipio Nasica*, to supply the imperfection of dials, which were of no use, he observed, in the night, or upon a cloudy day. See *Dial*.

CLEROMANCY, a method of divination by lots, in practice both amongst the *Greeks* and *Romans*—It was generally performed by casting black and white beans, small clods of earth, pebbles, dice, &c. into an urn or other vessel; after making supplication to the Gods they drew them out, and according to the characters or marks, by which they were previously distinguished, conjectures were formed of what should happen. All lots were sacred to *Mercury*, hence εὐερμια signifies good luck. There were various other ways of using the lots in divination, which it would be needless to insist on. See *Sortes*, *Divination*.

CLIENT was, amongst the *Romans*, a citizen under the protection of some great man, who in that respect was called *Patron*.—The right of *Patronage* was appointed by *Romulus* to unite the *Plebeians* and *Patricians*, or in other words the poor and the rich. The *Patron* was to assist the *client* with his protection, interest, and goods; he was to be his counsellor in difficult cases, his advocate in judgments, his adviser in emergencies, and his overseer in all affairs whatever; the *client* on the other hand was faithfully to serve his *Patron*, by paying him respect and deference, assisting him with money to defray extraordinary charges, and giving him his vote and interest when he sought an office for himself or friends. See *Patron*.

CLIMACTERIC was a critical year, according to the ancients, in which a person was supposed to stand in great danger of death. The numbers 7 and 9 have always been looked upon as of great efficacy and magical operation. Hence 7 multiplied by 9, or 63, is esteemed the great climacteric of life; and 7 times 7, or 49, and 9 times 9, or 81, are conceived to carry with them considerable fatality. Some allowed, as climacteric, only those years produced by multiplying 7 by the odd numbers, 3, 5, 7, 9, viz. the 21st, 35th, 49th, and 56th. But the grand climacteric was the 63d, but some, making two, add the 81st.—*Pythagoras*, who was fond of numerical superstitions, and built a great deal of his philosophy upon arithmetical mysticism, appears to have been the inventor of this puerile trash: *Plato* too, and the *Platonists* in general, with *Philo* the learned *Jew*, seeing the great efficacy of numbers in many respects, attributed to them more than was their due. See *Brown's Vulgar Err.* b. 4. c. 12.

CLOACÆ were sinks or subterraneous gutters, by which the filth of the city was conveyed away.

The

The great *cloaca*, which *Pliny* calls *Opus Omnium Maximum*, was begun by *Tarquinius Priscus*, and finished by *Tarquinius Superbus*, and emptied itself into the *Tiber*. The channel was very wide, was dug through mountains, and vaulted over in several parts of the city. It was built of great stones in the form of an arch, and so strongly cemented together as to remain unhurt by the filth and water which ran continually through it, for the space of 700 years. The other sinks of the city fell into this as a common drain. The officers who took care of this work were called *Curatores Cloacarum Urbis*.

CLOATHS. See *Habit*.

CLYPEUS. See *Shield*.

CLYPEUS VOTIVUS, a consecrated shield, hung up after a victory in some temple, to transmit to posterity the memory of the conquest. The devoted shields resembled those used in war, and sometimes were the same. They were frequently made of gold, silver, or other precious and durable metal, with engravings or inscriptions suitable to the occasion.

COCHLEARION, κοχλεαριον, a *Grecian* measure of capacity, equal to 1-120th of a pint, and 0356 5-12ths decimal parts of a solid inch *English*. See *Measure*.

COCK-CROWING. See *Night*.

CODON among the *Greeks* was a cymbal or little brass bell, resembling the head of a poppy. Such bells were used in the *Athenian* camp by the watch. They were also fastened to the bridles and trappings of horses. See *Watch*, *Bell*.

COEMPTIO, one of the methods of contracting marriages amongst the *Romans*, wherein the parties solemnly bound themselves to each other, by the ceremony of giving and receiving a piece of money. See *Marriage*.

COENA was the principal meal amongst the *Jews*, *Greeks* and *Romans*. And as both the *Jews* and *Romans* borrowed their customs from the *Grecks* with respect to their entertainments, one account will suffice for all.

This principal meal was called *Cæna* from κοινη signifying *common*, because the family eat it together, or in company, whereas the *Prandium* and *Jentaculum* were only snacks, which each person took when he thought proper, without formality. The time of the *Cæna* or supper was the ninth hour, *nona hora*, answering to three in the afternoon; hence our word *noon* qu. *nona*.

The supper consisted of three courses; the first was called Δειπνε Προοιμιον, *Antecœnium*, *Cœnæ Præfatio*, or *Gustatio*, and consisted of mulberries, eggs, oysters, coleworts, and such other herbs as were of the most pungent taste; the second was called Δειπνον, *Cœna* or κεφαλη Δειπνε *Caput Cœnæ*, and was more plentifully supplied with dainties of various sorts; the third course was called δευτερα τραπεζα, by the *Latins*, *Mensa secunda*, *mensa pomorum*, and *bellaria*. This course was furnished with the utmost splendor, and consisted of sweetmeats of every kind, fruit, &c. being in fact the desert. As they began with eggs, and concluded with apples, they gave rise to the proverbial phrase *ab ovo usque ad mala*, *from beginning to the end*.

At the beginning of the feast, they drank a glass of *Greek* wine, and made libations to their Gods both before and after supper, looking upon it as an high degree of impiety to feed on the bounties of providence, without paying their grateful acknowledgements for them. See *Libation*.

After the libation was made they all

all drank off a large bowl by way of grace-cup, and concluded the evening with much festivity. It was held very disgraceful to drink before supper, and indicated a sottish dispesition. See *Entertainment*.

For the posture observed by the ancients in eating, see *Accubatio*.

During the entertainment the guests generally wore white garments or cloaths of a chearful colour, and had garlands upon their heads, and the odour of precious perfumes was aided by variety of roses and other fragrant flowers.

It was customary amongst the *Jews* to salute their guests by bowing to the ground to them, if superiors of high rank, or kissing them, if familiar friends. They then washed their feet and anointed their heads with oil. The next thing was to pronounce the grace or blessing of the cup, and perform the solemn office of breaking the bread. The repast being over, thanks were given to the author of all good things, and the company was dismissed in form. Allusions to all these customs may be found 1 Sam. iv. 21. Gen. xviii. 2. xix. 1. xliii. 24. 1 Sam. xxv. 41. Psalm cviii. 9. Matt. xxvi. 7. Luke vii. 46. Psalm xxiii. 5. See *Grace*, *Salutatio*.

Coenaculum was the room in which the *Romans* supped. It was furnished with a table, and three beds or couches, for the guests to recline upon whilst they eat. See *Table* and *Bed*.

Cognomen was the third or family name amongst the *Romans*.—It was used for the sake of distinction, to prevent confusion of families, and was assumed for no *certain* cause, but generally from some particular occurrence. Thus *Pub. Cornelius Scipio* was the name of an eminent *Roman*, wherein *Publius* is the *Prænomen*, *Cornelius* the *Nomen*, and *Scipio* the *Cognomen* or family name. Sometimes a fourth name was given on account of some remarkable atchievement; thus to *Pub. Cornelius Scipio* was added the *Agnomen Africanus*, from his victories in *Africa*. See *Agnomen*, *Name*, *&c.*

Cohors was a body of men, consisting of about 600. It was the tenth part of the *Roman* legion, which at different times contained different numbers, the number which constituted a cohort, therefore, must have been equally fluctuating. The first *cohort* exceeded all the rest in dignity and number of men. It was chosen out of the *evocati*, and obliged only to attend on the *Prætor* or General; hence it was called *Prætoria Cohors*. Its place in the order of battle was the right of the first line—the rest following in their order.

Coilon in the *Grecian* theatres was the same as the *Cavea* of the *Romans*. See *Cavea*.

Coin. See *Money*.

Colisæum, an elliptical amphitheatre at *Rome* built by Vespasian. It would hold 100,000 spectators, and contained emblematical statues of all the *Roman* provinces. *Rome* stood in the middle with a golden apple in her hand. At the dedication of this building 4000 beasts were sacrificed.

Collare was a collar put round the necks of *Roman* slaves who had deserted their service—with an inscription intimating the same, and requiring their restoration to their masters, in case they should a second time elope.

Collegium, a name given to the assembly of some societies and corporations at *Rome*. The principal colleges of the *Romans* were the *Collegium Aurigarum*, *Collegium Augurum*, *&c.* See *Charioteers*, *Augur*, *&c.*

COLLOCATIO, a ceremony at the funerals of the *Greeks* and *Romans*. It consisted in laying out the dead either upon a bier or on the ground. The place where the corpse was thus laid out was at the entrance of the house, near the threshold. The feet were towards the gate. The reason of this position was to shew all persons that chose to examine, whether violence had been the cause of the party's death, which might be discovered by outward signs. The feet were turned towards the gate to intimate that the deceased was going from home never to return. See *Funeral*.

COLONY, a company of people transplanted into a remote province or conquered country to cultivate and inhabit it. *Roman* colonies consisted of a great number of inhabitants of *Rome*, mingled with the natives who had been left in the conquered place. The transplanted inhabitants however had the whole power and authority in the administration of affairs. *Colonies* were of great use in providing for the veteran soldiers, who certainly deserved for their services to be sent out to some place of ease and affluence. Colonies were called after the names of the Emperors under whom they were founded, retaining their former appellations also—thus *Patras* was called *Neroniana Patrensis*.

COLOSSUS, a statue of gigantic size. The most renowned *Colossal* statue that we have any account of, was that of *Apollo* at *Rhodes*. *Chares* a disciple of *Leusippus* was 12 years in finishing it. When this statue was thrown down, 900 camels were loaded with the brass of which it was formed. A winding staircase ran to the top, and ships passed betwixt its legs in full sail. The thumb was as much as a man could fathom. It was eighty-six feet high, and stood across the mouth of the harbour at *Rhodes*.

COLUMNS were erected at *Rome* for the honourable memorials of victories or noble exploits. The pillars of *Trajan* and *Antoninus* are most admired for their beauty and curious workmanship. *Trajan's* pillar was set up by the *Senate* in honour of that Emperor. It consisted of 24 large pieces of marble, was 128 feet high, was ascended by a staircase of 185 steps, and had 45 windows. Round the column were represented in *Bas Relievo* the noble acts of that Emperor. After his death his ashes were brought in a golden urn from *Seleucia*, and placed on the top of the globe, which the colossal statue of the prince, upon the column, held in its right hand. This column was in the midst of *Trajan's Forum*.

The column of *Antoninus* stood in the *campus martius*, had 56 windows, a staircase of 106 steps, was 176 feet high, and had at the top a *colossal* statue of *Antoninus* to whose honour it was erected.——Both these columns are still to be seen at *Rome*—but the statue of St. *Peter* has taken place of *Trajan*, and *Paul* of *Antoninus* by the order of Pope *Sixtus* the first.

Other pillars are deserving of notice, such as the *columna milliaris*, or *milliarium aureum*---the *columna rostrata* or *rostra*, but these will be found under the articles *Milliarium* and *Rostra*.

I shall conclude with the *columna bellica*, which was a small pillar behind the *circus*, from whence the Herald used to throw a spear, as an act of defiance to the enemies of *Rome*, and as a prelude to war, after the commencement of hostilities.

Columns were in ancient times erected as monuments of the dead, according to Homer Il. 16.

COMEDY is a dramatic poem or compoſition in the form of a dialogue, calculated to repreſent ſome action or ordinary event in life, which is capable of being rendered intereſting by ridiculing the vices or follies of mankind. The end of comedy therefore is to correct the manners, by diverting the mind.

In comedy there are four parts—*Protaſis*, *Epitaſis*, *Cataſtaſis*, and *Cataſtrophe*. See *Protaſis*, &c.

Comedy has undergone ſeveral revolutions, and is accordingly termed ancient, middle, and new. The ancient comedy was ſevere and perſonal, expoſing individuals by name. Theſe liberties were taken by the *chorus* in particular. The *middle* ſucceeded the *ancient* comedy. The character of the *middle* was leſs ſevere—but ſtill pointed its ſatire at particular perſons under borrowed names. In the reign of *Alexander* the great, this licence was reſtrained, and this reformation gave riſe to the new comedy which brought upon the ſtage feigned adventures and imaginary names. Theſe revolutions are to be underſtood as having taken place upon the *Grecian* ſtage. The *Romans* however make the ſame ſubdiviſion of their comedy—and divided it moreover into *togatæ*, *prætextatæ*, *trabeatæ*, and *tabernariæ*, according to the quality of the perſons repreſented. See *Togata*, &c.

COMES, was uſed at firſt to ſignify any of thoſe perſons who waited on the magiſtrates in provinces, as treaſurers, lieutenants, ſecretaries, and other inferior officers. In the times of the Emperors, it ſignified thoſe who were of the family or attendants of the Prince: hence we have *Comes Conſiſtoriani* for counſellor of ſtate; *Comes Orientis* for governor of the eaſt; *Comes Stabuli*, for maſter of the horſe; and *Comes Largitionum ſacrarum*, for almoner to the Prince, with many other ſimilar applications of the word.

COMITIA, was a legal aſſembly of the Roman people for the purpoſes of electing magiſtrates, enacting laws, or conſulting on the important affairs of the republic.—We meet with *comitia conſularia*, *prætoria*, *quæſtoria*, *tribunitia*, *ædilitia*, for the election of conſuls, prætors, &c.

The *comitia* were of three kinds, the *comitia curiata*, *centuriata*, and *tributa*.

The *comitia curiata* were ſo called becauſe the people gave their votes by *curiæ* or pariſhes; in the *comitia centuriata*, the people voted by *centuries*, and in the *comitia tributa*, they voted in *tribes*. See *curiæ*, *centuriæ*, and *tribe*.

The power of calling theſe aſſemblies was at firſt veſted in the kings, but after the democracy was eſtabliſhed, that privilege was given to the chief magiſtrates, and ſometimes to the *pontifices*.

No ſet time was appointed for the *comitia*, but they were held as buſineſs required; but the *conſuls* were generally elected at the end of July, or beginning of Auguſt, after the year of the city 601.

Originally the *curiæ* gave their votes man by man, *viva voce*, but afterwards by *tabellæ*, *tablets*, or *tickets*.

For the place where the *comitia* were held. See *Comitium*.

COMITIALES *Dies*, were days amongſt the *Romans* on which the *comitia* or meetings of the people were held. Theſe days were marked in the calendar with a C. When the aſſembly of the people did not continue the whole day, the remainder, if occaſion required, was employed in the adminiſtration of juſtice

juſtice by the prætor. See *Day*.

Comitium was the place where the comitia were held. It was one ſide of the forum romanum. This was a large hall, for a long time open at top, but covered in the times of the ſecond *Punic* war.—The *conſuls* and *tribunes* however, were not elected here, but in the *campus martius*.

Companies. See *Collegium*.

Comperendini *Dies*, in the *Roman* courts were days of *adjournment*, when perſons that had been ſued, might give bail. The prætor allowed time for the parties, after hearing both ſides, to inform themſelves more fully, or clear themſelves.——This adjournment was only granted to *Roman* citizens, and to ſummon a foreigner at *Rome*; and laſted twenty days, according to *Macrobius*.

Compitalia, were feaſts kept by the *Romans* on the 12th of January, and 6th of March, in honour of the *Lares*. They were inſtituted by *Tarquinius Superbus*, who having conſulted the oracle to know what ſacrifices ſhould be offered on the occaſion, was commanded to offer heads to the *Lares*. The *Romans* therefore ſacrificing humanity to ſuperſtition offered up young children to theſe deities. But *Junius Brutus* made their godſhips content themſelves with poppy heads and men of ſtraw. Some ſay *Servius Tullius* was the founder.

Compitalitii *Ludi*, were Roman games celebrated during the feaſt of Compitalia.

Concha, χογχη was a *Grecian* meaſure of capacity, equal to five *cochlearia*, or 1-24th of a pint, 178 11-24ths decimal parts of an inch. See *Meaſure*.

Conclamatio, the general outcry made by the *Romans* before their dead, for eight days together, at certain intervals of time. This was done either to recall the departed ſoul, or to awaken it, ſuppoſing it to be aſleep, or its powers ſuſpended by a fit. If all this hideous howling had no effect, the deceaſed was given up as loſt, and was ſaid to be *conclamatus*. Hence *conclamatum eſt* is proverbially uſed to expreſs a hopeleſs condition.—See *Funeral*.

Concubine amongſt the *Jews*, *Greeks*, and *Romans*, often ſignifies a legitimate but inferior wife, A *concubine* amongſt the *Jews* was indeed upon a level with the wife, and had ſometimes the ſame appellation. No difference ſeems to have been made between the ſons of a wife, and the ſons of a concubine. The *Greeks* generally bought their concubines, or took them captive in war. The wives, therefore, on account of dowry and parentage, had the pre-eminence. Amongſt the *Romans* inheritance deſcended to the children of concubines. Wives, in ſhort, were married for ſtrengthening family intereſts, and concubines were taken to anſwer the real purpoſes of matrimony.

Concussio *Armorum*, the claſhing of armour practiſed by the *Roman* ſoldiers at the firſt encounter. It attended the *barritus*, or general ſhout of the army, and was calculated to fill their enemies with terror, and throw them into a panic. See *Barritus*.

Condemnation, amongſt the *Romans* was thus ſignified. The jury withdrew and threw their tablets, containing their ſentiments of the culprit, into urns or boxes. The accuſed perſon in the mean time was proſtrated at their feet, to move compaſſion. The tablets were taken out and numbered; and when the prætor knew the majority, he pronounced accordingly

videtur feciſſe; or *non jure videtur feciſſe*, as the priſoner was found guilty or not guilty.

CONFARREATIO, at *Rome*, was a method of contracting marriage, in which ſolemn ſacrifices were offered with burnt cakes. The chief part of the ceremony was the bride and bridegroom's eating together a wheaten cake. A divorce after this had been performed was called *diffarreatio*. The ceremony of *conferrratio* containing many troubleſome rites and obſervances, was at laſt laid totally aſide. See *Marriage*.

CONFECTOR, a kind of *Gladiator* amongſt the *Romans* hired to fight againſt the wild beaſts, another name for *Beſtiarius*. See *Beſtiarii*.

Some think the *confector* was a perſon hired to deſtroy ſuch beaſts as grew too wild for the purpoſe of exhibiting to the people; and that he was not paid for fighting as a *Gladiator*, but rather as a butcher or deſtroyer.

CONGIARIUM, was a donative or largeſs of wine or oil given by the *Roman* Emperors to the people. Sometimes they diſtributed money, or corn, under the ſame name.—This diſtribution was called *congiarium* from the *congius*, in which it was meaſured out. See *Congius*.

CONGIUS, a *Roman* liquid meaſure, containing ſix ſextarii. It was the eighth part of the amphora, or the fourth of the urna, and equal to about ſeven pints Engliſh, See *Meaſure*.

CONISTERIUM, was a place in the *Grecian Gymnaſia*, where duſt was kept for the wreſtlers, who uſed to throw it upon each other, that they might take better hold of the anointed bodies of their antagoniſts. See *Gymnaſia*.

CONJURATIO, was a method of enliſting men amongſt the *Romans*, which took place only on great and ſudden emergencies. That no time might be loſt, the ſoldiers were excuſed from the uſual formalities. The general only went to the *Capital* and erected a red ſtandard for the foot, and a blue one for the horſe, pronouncing theſe words, "let thoſe who love the ſafety of the republic, make haſte and follow me."

CONQUISITORES, *Roman* impreſs maſters who were upon ſome urgent occaſions, commiſſioned to go about and compel men to the ſervice of the ſtate. See *Soldiers*.

CONSECRATION. For the ceremony of the conſecration of the Roman Emperors. See *Apotheoſis*.

The conſecration of the *Pontifex maximus* amongſt the *Romans* was performed by letting him down into a hole, in his prieſtly veſtments, and letting the blood of a victim flow down upon him through a bored plank. With this blood he rubbed his eyes, noſe, ears and tongue, and came out fully qualified for the holy functions of his office. The ceremony concluded with great feſtivity, for the prieſts amongſt the *Romans* were notorious for their taſte in good eating and drinking.

Conſecration of perſons and things to the Lord was uſual amongſt the *Jews*, and being ſo frequently met with in the holy ſcriptures requires no particular mention here, Conſult. Exod. xiii. 2. 12. 15. Numb. i. 9.—xiii. 12. Joſhua ix. 17. Ezra viii. 20 and ii. 58. Sam. i. 2. Lev. xxvii. 28. 29.

CONSUALIA, were feaſts inſtituted by *Romulus* when he ſtole the *Sabine* virgins. They were held in memory of an altar which he is ſaid to have found below the ſurface of the earth. This altar was never uncovered till the feaſt, which was celebrated with horſe-races in

honour

honour of *Neptune*, when a mule was ſacrificed. Authors differ with reſpect to the time when the feaſt was obſerved, ſome fix it to the 13th, others to the 18th, and others again to the 21ſt of Auguſt. Horſes, during the celebration, were exempt from labour, and led through the ſtreets in ſplendid capariſons.

CONSUL, was the chief magiſtrate in the *roman* commonwealth. There were two in number choſen annually in the *campus martius* by the people, in the *comitia centuriata*. See *comitia*.

Their office began upon the expulſion of the *Tarquins*, in the year of the city 244. They were called *conſuls*, *a conſulendo*. Their power was regal for the year. They aſſembled and diſmiſſed the ſenate at pleaſure, and were inveſted in time of war with the chief command over citizens and aſſociates; but their authority was ſomewhat impaired by the election of *Tribunes* of the people. The honour of the conſulſhip was at firſt confined to the nobility only; but, in the year 387 the people obtained that one of the *conſuls* ſhould be choſen from amongſt *them*, and ſometimes both were of their order.

The qualifications for this office were theſe, the candidates were to be 42 years of age: were to have gone through the other offices of quæſtor, ædile, and prætor; and were to appear perſonally at the election. But theſe qualifications in the relaxed ſtate of the common wealth were often diſpenſed with. From the year of Rome 244, to the year 1294, the years were reckoned by the *conſulſhips*.

The chief badges of their authority were the prætexta, afterwards changed for the *toga picta*, or *palmata*,—the *lictors* and the *faſces* and *ſecuris* which they carried before them.

The authority of the *conſuls* was equal, excepting that the *Valerian* law gave precedency to the older, and the *Julian* law to him who had the greater number of children. See *Children*.

In the times of the Emperors the *conſulſhip* was nothing but a name, and under *Juſtinian* was totally laid aſide.

In the times of tumult and public danger, the *Senate* uſed formally to require the *conſuls* to take care that the commonwealth received no harm.

CORBAN is a word which ſignifies a gift, offering or preſent made to God or his temple. *Jeſus Chriſt* reproaches the *Jews* with their cruelty to their parents in excuſing themſelves from giving to them any part of their ſubſtance, by telling them "may what you aſk of me be *corban*;" or "may all that I am able to give you be *corban*," and devoted to God ſo that neither you, nor I, may be able to uſe it; or "I ſwear to you by *corban*, or the gift which is made to God, that I will not aſſiſt you:" Thus may we explain Mark vii. 11. The Jews indeed had a tradition concerning the *vow of prohibition or interdict*, to this purpoſe, "That if a man raſhly vowed not to do ſuch a thing for another, he was bound by his vow, though contrary to the laws of God. Thus if a ſon out of raſhneſs or covetouſneſs, vowed that whatever part of his ſubſtance his parents might ſtand in need of, ſhould be as a gift to God, i. e. *Corban*, the ſon, leſt he ſhould become guilty of a violation of his vow, might refuſe to ſuccour the indigence of his parents." Thus did they "make the commandment of God of no effect through their tradition."—*Mark* xv. 6. This obſervation further explains *Mark* vii. 11.

It

It was very uſual amongſt the *Jews* to ſwear by *corban*, or the gift upon the altar, for which they are reprimanded by our *Saviour*, Matth. xxiii. 18.

Corban alſo ſignifies the treaſury of the temple where the offerings which were received in money were depoſited by the *Jewiſh* prieſts: Matth. xxvii. 6, Whatever had been legally conſecrated and laid up in this treaſury, could never afterwards be applied to profane uſes.

CORDAX was a merry dance, full of ridiculous geſtures and extravagant poſtures, not unlike our country dances.

CORICEUM, a part of the ancient *Greek palæſtræ* or *gymnaſia*, where the women put off their cloaths; or rather the undreſſing room for the wreſtlers.

CORINTHIAN *Braſs*, a compoſition of various metals found at Corinth after that city was reduced to aſhes. It conſiſted of gold, ſilver, braſs &c. which were all melted into one maſs during the conflagration. It was a mixture made by chance which art could never imitate, and was greatly eſteemed in the following ages. Pliny ſays there were three ſorts of Corinthian Braſs, viz. the red, the white, and that which had the colour of money according to the different proportions of gold, ſilver and copper.

CORNICEN was that perſon who in the *Roman* armies played upon the *cornu*. See *Cornu*.

CORNICULARIUS was an officer in the *Roman* army, who aſſiſted the military *tribune* as Lieutenant, went the rounds inſtead of the *tribune*, and viſited the watch. In giving orders to the ſoldiers, he made uſe of a little horn; hence the name. *Cornicularius* is alſo the name of an officer that ſtood at the corner of the bar, where juſtice was adminiſtered, to hinder the people from diſturbing the magiſtrate.

CORNU, a military inſtrument of muſic amongſt the *Romans*. It was bent almoſt round, and owes its name to the horns of beaſts, which in rude ages were applied to the ſame uſe.

When the *cornu* ſounded alone, the Enſigns were to march alone without the ſoldiers. The *cornu* and *buccina* ſounded the charge and retreat, and the *cornu* and trumpet ſounded during the action. See *Buccina*.

CORNU in the *Roman* art of war was a diviſion of the *ſocii* or auxiliaries, much like the *alæ*. See *Alæ*.

CORON or *Chomer*, was a Jewiſh meaſure of capacity for liquid things and dry, as a dry meaſure it contained 32 pecks, 1 pint, 18 ſolid inches, and 969 decimal parts; and as a liquid meaſure it held 75 gallons, 5 pints, 7 inches, and 625 decimal parts. See *Meaſure*.

CORONA, a crown or cap of ſtate, worn as a badge of regal dignity, or a mark of honorary diſtinction. The *crown* was originally a religious rather than a civil ornament, and as Kings were in early ages prieſts as well as princes, hence came their right to the *crown*, and modern Kings are entitled to it rather in their eccleſiaſtical than temporal capacity. The *Jewiſh* high-prieſt wore a *crown* upon his mitre with this inſcription "holineſs to the Lord."

New-married men and women wore *crowns* upon their wedding day amongſt the *Jews*. The *crown* originally was no more than a bandelet or head-band tied behind, but in proceſs of time it was improved to two bandelets, then by degrees they added to it branches of trees, &c.

The conquerors in the public games

games of *Greece* were honoured with *crowns*. In the *Olympic* games the *crowns* were of wild-olive; in the *Pythian* of laurel; in the *Isthmian* of pine, and in the *Nemæan* of ſmallage.

It was cuſtomary both amongſt the *Greeks* and *Romans*, in public feaſtings and rejoicings, to crown themſelves with ivy, roſes, parſley, &c. This cuſtom at laſt was laid aſide, and little woollen bands were tied round the head at all merry meetings.

Crowns were preſented to the valiant, and ſuch as remarkably diſtinguiſhed themſelves in battle, both by the *Greeks* and *Romans*.—The *crowns* that were beſtowed upon military merit amongſt the *Romans* were theſe, the *corona civica*, *obſidionalis*, *muralis*, *navalis*, *vallaris*, *ovalis* and *triumphalis*.

The *corona civica* was of the green branches of oak, and given to him who had ſaved the life of a citizen in battle.

The *corona obſidionalis* was given to him who had forced the enemy to raiſe the ſiege, and was made of graſs growing upon the ſpot.

The *corona muralis*, conſiſted of gold indented all around, with the form of battlements, and was beſtowed upon him who had firſt ſcaled the wall of a beſieged place, and lodged a ſtandard there.

The *corona vallaris*, which was likewiſe called *caſtrenſis*, was given to him who firſt forced the enemies entrenchments. It was a circle of gold with paliſades, like rays, about it.

The *corona navalis*, was given to him who firſt boarded the enemies' ſhips. It was a circle of gold repreſenting the beaks of ſhips, and for that reaſon called ſometimes *roſtralis*.

The *corona triumphalis*, was firſt of laurel, afterwards of gold. It was given by the city to be worn by the general on the day of triumph. See *Triumph*.

The *corona ovalis* was of myrtle and given to the generals who were entitled to the leſſer kind of triumph called *ovation*. See *Ovation*.

To theſe we might add the laurel *crowns* given by the *Greeks* to the *athletæ*, and by the *Romans* to thoſe who had negociated a peace.

The crown of *Gramen*, ſuch as was given to the brave *Cedítius*, who fought under *Regulus*, was in thoſe happier days of Rome a greater encouragement to ſerve their country, than the hopes of more ſubſtantial rewards.

Corvus *Everſor*, was an engine which the *Romans* made a ſucceſsful uſe of in their wars in *Sicily*; for by means of the demoliſhing *crow* they obtained a victory over the *Carthaginians* in a naval engagement, at a time when the enemy they had to cope with was well ſkilled in naval affairs and the *Romans* rude and ignorant. *Polybius* deſcribes it as a moveable gallery which they could raiſe or depreſs at pleaſure, and with the aſſiſtance of which they could more eaſily board the enemies' ſhips.

Corybantes were prieſts of the Goddeſs *Cybele*, famous for dancing up and down, toſſing their heads in a frantic manner, and aſſuming the attitudes of mad-men. Their firſt reſidence was mount *Ida* near *Troy*, from whence they removed to *Crete*, and inhabited a mountain which they called *Ida* alſo. Here they rendered ſingular ſervice to *Jupiter*, by beating their drums, tinkling their cymbals and making ſuch an horrid uproar, that old *Saturn*, who had determined to breakfaſt upon his ſon, could not hear his cries, and conſequently ſought for him in vain.

CORYBANTICA were feasts observed in honour of the *Corybantes*, to preserve the memory of their services performed to *Jupiter* in saving him from the old cannibal *Saturn*, his father.

CORYCOMACHIA, was an exercise amongst the ancients performed with a ball suspended from the ceiling by a string. The ball was forcibly pushed forward, and at its return either caught in the hands, or suffered to swing against the breast.

CORYPHÆUS was the leader of the *Grecian chorus*, who spoke for all the rest, whenever the *chorus* took part in the action as a person of the *drama*. Hence *coryphæus* is used to signify the chief, or the principal of any company whatsoever. The word is derived from κορυφη the top of the head.

COTHURNUS was a high shoe which the *Roman* ladies wore to make them appear taller. It was used also by the *tragedians* with the same intention, that they might the better represent heroes. See *Buskin*.

COTTABUS, a pastime invented by the *Sicilians*, and by them communicated to other parts of *Greece*, especially *Athens*. It was practised at entertainments, thus: a piece of wood was erected, and another placed over the top at right angles, on the extremities of which were hung two dishes in the manner of scales. Beneath each dish was placed a vessel of water, in which was placed a brazen statue, called Μανης. They who played at *Cottabus* stood at some distance, holding a cup of water or wine, which they endeavoured to throw into one of the dishes, that the dish by that weight might descend and strike against the head of the statue under it. The person who threw so as to spill the least water, and strike the dish with the greatest force against the statue, was pronounced victorious, and supposed to reign in the affections of his mistress.—The sound made by throwing the liquor was called κατακξ, and the liquor κολαγη. The prizes on this occasion were kisses, sweetmeats, &c. Sometimes a large vessel with vials swimming in it, was made use of for this diversion; and sometimes dice were projected into the cups. We meet with another *cottabus*, which was only a contention who could longest resist the power of sleep. The victor was rewarded with a cake made of honey, or sesame, or wheat.

COTYLE κοτυλη, was a *Grecian* measure, containing 1-8th of a pint, and 535 3-8ths decimal parts of an inch English. See *Measure*.

COTYTTIA, a festival in honour of Cotytto the Goddess of Wantonness kept with every kind of debauchery, and unnatural obscenity, which modesty forbids me to describe.

COUCH. See *Beds*.

COVENANTS were anciently confirmed by eating and drinking together, and chiefly by feasting on a sacrifice. In this manner *Abimelech* the *Philistine* confirmed the covenant with *Isaac*; and *Jacob* with his father *Laban*. *Gen.* xxvi. 26—31. and *Gen.* xxxi. 44, 45, 46—54. Sometimes they divided the parts of the victim, and passed between them, by which act the parties signified their resolution of fulfilling all the terms of the engagement, on pain of being divided or cut asunder, as the sacrifice had been, if they should violate the covenant. *Gen.* xv. 9, 10—17, 18. *Jer.* xxxiv. 18.—Hence the *Hebrew* word *charat*, which properly signifies *to divide*, is applied allusively in scripture to the making a covenant.

When

When the law of *Moſes* was eſtabliſhed, the people feaſted (in their peace-offerings) on a part of the ſacrifice, in token of their reconciliation with God. *Deut.* xii. 6, 7. Thus in the Lord's Supper we renew our covenant with God, being at his table feaſted with the bread and wine, as repreſentatives of Chriſt's body and blood, which he offered for us on the croſs. See *Leagues*.

COURSES of prieſts. See *Prieſt*.

COURT is often uſed to ſignify the entrance of the *Jewiſh* temple. The great courts belonging to the temple of *Jeruſalem* were three.--- The firſt was the court of the Gentiles, ſo called becauſe the Gentiles were not allowed to go further. In this court they allowed ſheep and oxen and doves to be ſold for offerings, and the tables of money changers to ſtand, which our Lord overthrew. *John* ii. 14. *Matth.* xxi. 12. Theſe money changers changed other money into half ſhekels, for the offerings enjoined. *Exod.* xxx. 15. and returned money for thoſe that lived remote. The ſecond was the court of *Iſrael*, becauſe the *Iſraelites*, if purified, had a right to be admitted. The third was the court of the prieſts, where the altar of burnt offering ſtood, and where the prieſts and *Levites* performed their miniſtry. See *Temple*.

CREDITOR. See *Debtor*.

CREPIDA, a ſhoe without an heel, conſiſting of three ſoles ſewed together. The *crepidæ* were ſomething like our ſlippers, and were worn by philoſophers and ſuch as lived in auſterity and retirement from the world. They are ſuppoſed to derive their name *a crepitu*, becauſe they made a ſmall noiſe in walking. Some ſuppoſe they have their name from κρηπις, a kind of ſhoe worn by the *Grecians*.

CRETA chalk. The *Thracians* uſed to mark the fortunate days with chalk, and the unfortunate with charcoal, to this cuſtom the poets frequently allude. See Hor. Car. Lib. 1. 36. 10. Sat. L. 2. S. 3. 346. and Perſius Sat. 5. 108.

The *Romans* marked with chalk the feet of the ſlaves who were brought to market for ſale. The gowns of candidates were not of a natural white, but were whitened with chalk; hence *Perſius's* phraſe *Cretata Ambitio*.

CRIMES, the tranſgreſſions of laws. They are of a public or private nature; public crimes affect the ſtate; private crimes affect individuals. In public crimes any man might proſecute the offenders; in private crimes none but the injured party, or ſome of his relations. This doctrine holds good with reſpect to both *Greeks* and *Romans*. The crimes of a public nature being what we are more immediately concerned to take notice of in the proſecution of this work, I have here ſet down ſome of the principal of this claſs which amongſt the *Greeks* were murther, malicious wounds, firing the city, poiſon, conſpiracy againſt one's life, ſacrilege, impiety, treaſon, fornication, adultery, celibacy, refuſing to ſerve in the wars, deſertion of the army or one's poſt, cowardice, barretry, bribery, digging a mine without notice, &c.

The principal crimes of a public nature amongſt the *Romans*, were the *crimina majeſtatis*, *peculatus*, *ambitus*, *repetundarum* and *vis publica*—the *crimina inter ſicarios*, *veneficii*, *parricidii*, *falſi*, *adulterii*, *plagii*.—Theſe were a derogation from the honour and majeſty of the common wealth; embezzling public or conſecrated money; bribery at elections; extorting contributions from the allies; receiving mo-

ney in judgment; using violent compulsion to a member of the common wealth; killing a person with a weapon; effecting a man's death with poison; laying violent hands on parents; forgery of wills, and counterfeiting the public coin; adultery; buying, binding, or concealing another person's servant, without his master's knowledge,

CRISTA, a crest, was an ornament on the top of the helmet. It was invented by the *Carians*, and in general use amongst the *Greeks* and *Romans*. The crests were for the most part of feathers or horse-hair, dyed of various colours to excite admiration in their friends and terror in their enemies. Those of the officers were very splendid, being worked in gold or silver, and reaching quite across the helmet by way of distinction. The crest of *Pyrrhus* we are told was made of two goat's horns. Some will have the φαλος amongst the *Greeks* to have differed from the λοφος, the first signifying the cone to which the crest was fixed, and the second the plume itself. Common soldiers wore small crests only.

CRITHOMANCY, a kind of divination in which conjectures were formed by considering the paste of which the cakes were made, which they used in sacrifice, and by taking notice of the meal strewed over the victims, before they were killed.

CROTALUM was a sort of *castagnetta* or musical instrument used by the priests of *Cybele*. The *crotalum* consisted of two small brass plates, which were shaken in the hand, and made a noise by striking against each other. It was somewhat different from the *sistrum*.—See *Sistrum*.

The sound of the *crotalum* was something like the noise which a stork makes with its bill, from whence the stork has the epithet *crotalistria* given it.

CROSS. See *Crux*.

CROWN. See *Corona*.

CRUMATA and *crupezia* were *castagnettas*—the former of which were made of bones or shells, and played upon with the fingers; the latter were played upon by the feet, as the name imports being derived from κρουειν to strike and πεζα the sole of the foot.

CRUPELLARII, a name given to certain *Gladiators* who fought in heavy armour. See *Gladiator*.

CRUX, a cross or gibbet whereon the *Romans* hanged their slaves and malefactors. This punishment of crucifixion was in use amongst the *Persians*, *Ægyptians*, *Greeks*, and *Romans*; but seldom or never amongst the *Jews*. Hence we may observe the providence of God in ordering it so that Christ should suffer under a Roman governor, otherwise he had not been crucified according to the prophecies; for crucifixion was a kind of death scarce ever inflicted upon any by the Jews. The criminals were either tied to the cross with ropes, or fastened with cords, or fixed with nails. Scourging generally preceded crucifixion, after which they were hung up alive. Sometimes the malefactor was hung upon the cross in an erect posture, sometimes with his head downwards. The pain of crucifixion was so great, that the *Romans* in their language called the most violent tortures *cruciatus*, or suffering the *cross*. It may not be improper here to observe that a *titulus*, or label, signifying the crime of the sufferer, was generally placed over his head: Thus we find an inscription was put over the head of our Saviour on the cross. The crosses differed in shape very much. Consult *Pearson* on the Creed.

CRYPTIA, the ambuſcade; a horrid and inhuman expedient adopted by the *Spartans*, for reducing the number of their ſlaves.—The practice was to pick out the ſtouteſt of their young men, arm them with daggers, and ſend them to deſtroy the unhappy ſlaves, either by ſurpriſing them in the night, or falling upon them when at work in the day; without aſſigning a cauſe, or alledging a crime againſt them. See *Slaves*, *Helots*.

CRYSTALLOMANCY, a method of divination performed by a mirror or enchanted glaſs, in which future events were ſaid to be repreſented or ſignified by certain marks and figures. It was in uſe principally amongſt the *Greeks*.

CUBIT in the menſuration of the ancients, is the diſtance from the elbow to the end of the middle finger; this is the ancient cubit. The ſacred cubit was a full yard. According to ſome writers there were three ſorts of *cubits*; the great one which was nine feet long, the middle which was two feet ten inches, and the ſmall one which was about ten inches and an half.

Dr. *Arbuthnot* makes the *Roman cubit* one foot 5,406 inches, and the *cubit* of the ſcriptures one foot 9,888 inches. See *Meaſure*.

CUCULLUS was a cowl, hood, or cap, worn by the *Romans*. It was ſewed to the *penulæ* like the cape of a great coat, but worn with the *lacernæ* as a diſtinct and ſeparate article of dreſs. See *Penula* and *Lacerna*.

CULCITRÆ were a kind of ticks or quilts laid upon the *Roman* beds or couches, on which they reclined at entertainments, theſe *culcitræ* were ſtuffed with feathers, tow, hay, &c. See *Beds*.

CULEUS was a puniſhment inflicted upon Parricides by the *Romans*.—The perſons convicted of this unnatural crime were hoodwinked, whipped with rods, ſewed up in a ſack called *culeus*, and then thrown into the ſea, or, in inland countries, into the neareſt lake or river. An addition was made to the puniſhment in the later times of the common wealth; by putting a ſerpent into the ſack with the malefactor. An ape, a dog, and a cock were afterwards added to heighten the horrors of this ſevere execution. This puniſhment was called *projectio in fluentem*. See *Puniſhment* and *Parricide*.

CULEUS was alſo a *Roman* meaſure of capacity for things liquid. It contained 20 *amphoræ*, or 40 *urnæ*, equal to about 143 gallons 3 pints Engliſh wine meaſure, or 11,095 ſolid inches. The *culeus* was the largeſt meaſure which the *Romans* had, hence *culeria vaſa* ſignifies veſſels of the largeſt ſize. See *Meaſure*.

CULTRARII, inferior officers amongſt the *Romans*, whoſe buſineſs it was to ſlay the victim at ſacrifices, and perform the part of butchers. See Sacrifice.

CUNEUS, was a name given by the *Romans* to a company of infantry when drawn up in the form of a wedge. They ſometimes aſſumed this form the better to force their way through the ranks of the enemy. They likewiſe called the *Cuneus*, *Caput Porcinum*.

Cuneus, was alſo a name given to a ſeries of ſeats or benches in the Roman and Grecian theatres, becauſe they were like wedges, being narrower near the centre of the theatre and broader behind.

CUPS amongſt the ancient *Greeks* were made of the horns of animals, which people of quality tipped with ſilver or gold. Afterwards cups were compoſed of wood or earth. In proceſs of time they were

formed of silver and gold, or other costly materials, richly ornamented. *Homer's* heroes seem to have drank each out of his own cup; and *Nestor's* is said to have been so large and weighty, that a young man could scarce carry it. The cups at all convivial meetings were crowned with garlands, and filled to the brim; hence the expressions, στεφειν κρατηρας, and *vinum coronare*. The *Romans* in the times of luxury borrowed the *Grecian* customs. See *Drinking*, *Propinatio*—*Arbiter bibendi*, &c.

CURETES, a sort of priests, inhabitants of *Crete*, to whom *Rhea* committed the education of her infant son, *Jupiter*. They were in fact priests of *Cybele*, and the same with the *Corybantes*. See *Corybantes*.

CURIA was a public edifice amongst the *Romans*, where those used to assemble who were entrusted with the care of public affairs.—The *Curia* was of two sorts, sacred and civil. The priests and religious orders met in the former for the regulation of rites and ceremonies belonging to the worship of the Gods; and in the latter, the *Senate* used to meet to deliberate and consult about affairs of state. It was essential to a *Curia*, that the *Augurs* consecrated and sanctified it like a temple. The most celebrated *Curiæ*, were, *Curia Hostilia*, built by *Tullus Hostilius*, *Curia Pompeii*, where the senate effected the death of *Julius Cæsar*, and *Curia Augusti* the court of *Augustus*.

CURIÆ, were divisions or portions of the *Roman tribes*. For Romulus divided the people into three *tribes*, and each *tribe* into ten *curiæ* or wards, something similar to our parishes. Each curia kept the ceremonies of their feasts and sacrifices in the temple or holy place appointed for them; and the priest of the *curia* was called *Curio*. See *Curio*.

CURIO was the priest of any *curia*, ward, or parish amongst the *Romans*. He was chosen by his *curia* or parish, assembled for the purpose. His duty was to officiate at the sacrifices of the *curia*, which were called *Curionia*, and to provide for them, out of the money allowed him, by the people of his own division, for that purpose.

This *Curio* was subject to the *Curio Maximus*, whose authority extended over all the *curiæ*. The *Curio Maximus* was chosen by the assembly of all the *Curiones*, and confirmed by the *Senate* and people. His office was to superintend the *Curiones* give directions concerning festivals, and settle the ceremonies of sacrificing, &c. The *Curiones*, it appears, when elected by the *Curia*, were presented to the *Curio Maximus* for confirmation; so that in fact the relation subsisting between the *Curiones* and the *Curio Maximus*, was the same as that betwixt the clergy and bishop of a diocese; and probably the hint was taken from them when the plan of our establishment was formed.

CURSE, properly signifies an imprecation, calling down mischief upon, or wishing evil to any one:—But in the old Testament the word curse does not only signify an imprecation, but sometimes implies a prophecy couched in the form of an imprecation, thus Noah cursed *Canaan*. Curses amongst the *Jews* were regarded in the most solemn manner, as what would not fail of being followed with suitable vengeance. The curses of parents against their children were looked upon by the *Greeks* as fatally ominous; for the *Furies* were always supposed to be ready to execute the parents imprecations

on

on their offspring. When a city was demoliſhed in war, it was cuſtomary to pronounce direful curſes upon the perſon who ſhould attempt to rebuild it. This was the reaſon why *Troy* was never rebuilt; for the curſes it was feared would have their effect. The curſes of *Joſhua* at the deſtruction of *Jericho* were accompliſhed in *Hiel* the *Bethelite*, many ages after. What has been ſaid of the *Greeks* on this head, will apply to the *Romans* alſo. See *Bleſſing*, *Devoting*, *Execration*, &c.

CURULE *chair*, was a ſtate chair amongſt the *Romans*, in which the great magiſtrates of Rome had a right to ſit, and be carried. The magiſtrates who had a right to uſe this chair were *Ædiles*, *prætors*, *cenſors* and *conſuls*, who were therefore called *curule* magiſtrates. This chair was adorned with ivory, and was fitted to a ſort of chariot, from whence it received its name. Senators who had paſſed through the offices above mentioned, were carried to the *Senate* houſe in this chair. It was uſed alſo by Generals in triumph, and by ſuch as went to adminiſter juſtice, &c. See *Ædiles*.

CYATHUS was a *Roman* liquid meaſure, containing half an Engliſh pint, wine meaſure. See *Meaſure*.

It is frequently uſed to ſignify a ſmall veſſel, of no certain dimenſions, with which they took their wine out of a larger veſſel, and which they made uſe of as a glaſs to drink out of.

CYCLE, is a term uſed in *chronology*, and is derived from the *Greek* word κυκλος a circle. It ſignifies a circle therefore or revolution of time. We underſtand the ſame thing by a cycle as by a period, only the latter term is generally applied to a larger interval or more ample round of time. Of *cycles* the following are of famous and frequent uſe, viz. the cycle of the *ſun*, the *cycle* of the *moon*, and the *cycle* of *indiction*. Theſe *cycles* I ſhall endeavour to explain.

The *cycle* of the ſun conſiſts of 28 years, in which time all the varieties, and poſſible combinations of the *Sunday*, or *dominical letters* will have taken place, with reſpect to their ſucceſſive order, as pointing out common years and leap years: So that on the 29th year the cycle begins again, and the ſame days of the month return to the ſame days of the week, and the Sunday letters will have the ſame variations as in the former cycle; except that upon every centeſimal year, which is not a leap year, the letters muſt be removed one place forward, to make them anſwer the years of the cycle. To find the year of the *ſolar cycle*, or *cycle of the ſun*, add 9 to the given year of our Lord, becauſe at the birth of Chriſt 9 years of this cycle had paſſed, then divide the ſum by 28, the remainder will be the year of the cycle, and the quotient will ſhew how many cycles have revolved ſince that in which the chriſtian Æra commenced. See *Dominical letter*.

The *cycle of the moon* or *lunar cycle*, is a circle of 19 years, after the revolution of which, the new and full moons will return on the ſame days of the months as in the former cycle, only they will happen 1 hour, 20 minutes ſooner. But when a *centeſimal* year falls in the *cycle*, according to the new ſtyle, the new and full moons will happen a day later than otherwiſe they would. The number of years elapſed in this cycle is called the *prime*, becauſe it points out the day of the new moon, *primum lunæ*, and it is called the *golden number*, as deſerving to be written in letters of

of *gold*. The birth of Chriſt happened in the 2nd year of this cycle. Therefore to find the *golden numbers* or year of this *cycle*, add 1 to the year of our Lord, and divide by 19, the quotient will ſhew the number of cycles which have revolved ſince that in which the Æra of Chriſt began, and the remainder will point out the year of the cycle or *golden number*. If nothing remains, it is the laſt year of the cycle; and conſequently the golden number is 19. See *golden number*, *Julian Period*.

The *cycle of indiction*, is a circle of 15 years. It is ſaid to have been inſtituted by *Conſtantine*, who, reducing the time which the *Romans* were to ſerve to 15 years, was obliged, every 15 years, *indicere*, i. e. to *impoſe* an extraordinary tax for the payment of thoſe who were diſcharged. This *cycle* commenced from the third year before *Chriſt*. To find the year of this *cycle*; therefore add 3 to the given year of our Lord, and divide by 15 the remainder will be the year of the cycle, if nothing remains it is the 15th or laſt year of indiction. The quotient will ſhew how many cycles have revolved ſince that in which the *chriſtian Æra* commenced.

Theſe three cycles multiplied into one another conſtitute the *Julian* Period, which conſiſts of 7980 years; for 28x19x15—7980. See *Julian Period*.

CYMBAL, a muſical inſtrument in uſe amongſt the *Jews*, *Greeks* and *Romans*. The *cymbals* were round and conſiſted of two ſeveral parts, which they ſounded by ſtriking one againſt another, hence they are compared to the human lips. *Ovid* calls them *genialia*, becauſe they were frequently uſed at marriages. They were made of braſs, and were not unlike our kettle drums. What was the form of the *Jewiſh* inſtrument which we tranſlate *cymbal* is uncertain.

CYNICS, a ſect of philoſophers amongſt the *Greeks*. The name is derived according to ſome from κυων a *dog*, from their *curriſh*, moroſeneſs; or according to others from *Cynoſarge*, the place where their firſt lecture was given. The *Cynics*, at firſt, were reſpectable for the purity of their morals, and the auſterity of their lives. They were cloathed only in a coarſe cloak, fed chiefly upon fruits, drank nature's beverage, pure water, and laid it down as a maxim "that man was only made to be virtuous, that virtue led to happineſs, and that happineſs was in every one's power, by a careful inſpection into himſelf." All things, which were neither virtuous nor vicious, they regarded as indifferent; dreſs, therefore, and even *decency* of apparel they utterly deſpiſed: But, by ſuch means, inſtead of riſing into reputation, they became the objects of contempt. *Antiſthenes* was the chief of the ſect. He was an *Athenian*, and had been a pupil of the divine *Socrates*: By *him* he was perſuaded to the practice of frugality, temperance and moderation; but thought himſelf authoriſed, roundly to attack vice, wherever he found it; and his ſeverity created him more enemies than friends. He permitted his beard to grow, and went about the ſtreets in a thread-bare coat, preaching contentment in every ſtation, and aſſerting that happineſs conſiſted only in the conſciouſneſs of one's own virtue. "*Diogenes* ſurly and proud" is another character of this ſect, with whoſe name few are unacquainted. He laid aſide all external ornament, lived wherever he could, and upon whatever he could find. He ſat in public places, declaiming againſt vice and the vicious, with pointed ſeverity. He wore a tattered coat, lived in a tub, and carried with

him nothing but his ſtaff and his wallet; and was, truly, more madman than philoſopher.

CYPHONISM, a puniſhment inflicted by the *Greeks* upon certain criminals, by fixing round their necks a collar of wood. Some ſay that it had holes for the neck, hands and feet. It ſeems to have been a portable pillory.

CYRENAIC Sect, was a ſect of philoſophers amongſt the *Greeks*, ſo called becauſe *Ariſtippus* of *Cyrene* was their founder. Ariſtippus had been a diſciple of *Socrates* but did not follow his inſtructions having a natural inclination for pomp and a taſte for pleaſure. He rejected, like his maſter *Socrates*, the ſciences as then taught, and held logic alone to be ſufficient to find out truth and fix its bounds. Pleaſure and pain he aſſerted were the criterions by which we were to be determined, and theſe alone made up all our paſſions. Yet permanent pleaſure he ſaid ought to be diſtinguiſhed from that which is tranſient and decaying: And that, although bodily pleaſure is the true end of man, yet the ſoul ſhould always preſide over corporeal appetite. The aſſemblage of all pleaſures, he ſaid, conſtituted true happineſs, and the beſt way to obtain this was to enjoy the preſent moments. The pleaſures of the body he held to be preferable to thoſe of the mind, but wiſhed to mix ſentiment with ſenſation to refine his enjoyments. He maintained that pain was the greateſt evil, which nature teſtified by her abhorence of it; and that virtue is the ſource of pleaſure. *Aniceris* refined the doctrines of *Ariſtippus*. He preferred mental pleaſures, to thoſe which are ſenſual, and perſuaded his auditors to ſeek for permanent happineſs, and reject what was tranſient and terminated in ſatiety, diſguſt and pain. Chearfulneſs he regarded as the great ſweetener of life, and conſidered it as a mark of a good heart and a well cultivated underſtanding. Theodorus was of this ſect. He attempted to give a phyſical explanation of the pagan myſteries and divinities, for which he was branded with the odious name of atheiſt. He loved to raiſe doubts and multiply uncertainties, for which he was baniſhed from *Cyrene* and *Athens* as an infidel. He was condemned by Ptolomy at whoſe court he fought an aſylum, and died by poiſon which was the puniſhment preſcribed by the laws for atheiſm. So dangerous was it to ridicule eſtabliſhed ſuperſtitions.

CYTHARA, a muſical inſtrument among the *Greeks* and *Romans*, concerning the figure and preciſe ſtructure of which, authors are not agreed. Some attribute to it the form of an half-moon, and others contend that it reſembled the Greek *delta* Δ. It was played upon with a *plectrum* or quill like the lyre. See *Lyre*, *Plectrum*.

The *cythara* had but three ſtrings in its original ſtate, but they were by degrees increaſed to eight, nine, &c. till at laſt their number was twenty-four. The *cythara* is frequently confounded with the *lyre*, and indeed the difference was not very great. The *citharœdus* or muſician that played upon the *cythara*, was diſtinguiſhed from other muſicians, by an embroidered cloak.

CYZICENA, magnificent buildings amongſt the *Greeks* intended for banquetting-houſes, much like the *triclinia* and *cœnacula* of the *Romans*. They always looked to the North, and opened into pleaſant gardens. Their name is derived from *Cyzicus*, a city abounding with magnificent buildings. See *Triclinia*, *&c.*

D.

DACTYLI were priests of *Cybele*, who were also called *Dactyli Idæi*, because she was principally honoured on mount *Ida* in *Phrygia*, and a mountain of the same name in *Crete*. They were called *dactyli*, because when *Jupiter* was committed to their care, they sung to him a kind of verses called *dactyli*, to prevent *Saturn* from hearing his cries. *Sophocles* says they were named *dactyli* because they were five in number, equal to the number of the fingers. They seem to have been the same with the *Corybantes* and *Curetes*, though some assert the contrary. See *Corybantes*, *&c.*

DACTYLIOMANCY or *dactylomancy*, a sort of divination amongst the *Greeks* and adopted by the *Romans*. It was performed by a ring suspended from a fine thread, over a round table, whose edge was marked with the letters of the alphabet. As the ring, after its vibration ceased, happened to hang over certain letters, these joined together gave the answer.

We read also of another kind of divination by enchanted rings, such as *Gyges* had, which, when he turned it to the palm of his hand, rendered him invisible.

DADUCHI, priests of *Ceres*, who at the feasts and sacrifices of that Goddess, ran about the temple with lighted torches, delivering them from hand to hand, till the same torches had passed through the whole company; this they did in memory of *Ceres*, who is said to have lighted a torch at the fire of mount *Ætna* to search for her daughter *Proserpine*. The word *daduchus* signifies a torch-carrier.—The *daduchi* were assistants to the *hierophantes* at the great *Eleusinian* mysteries. See *Hierophantes*.

DÆDALA, two festivals in *Bœotia*. One was observed by the *Platæans* at *Alalcomenus*, the largest grove in that country. Here, when assembled, they exposed to the air pieces of boiled flesh; and observing on what trees the crows alighted, that came to feed upon them, they cut them down and formed them into statues called *Dædala*.

The other solemnity was far more remarkable, and far more frequented, being performed but once in sixty years. Not only *Platæa* and the cities of *Bœotia*, but other cities also attended. An altar of square pieces of timber was built upon mount *Cithæron*, whither a statue dressed out like a woman was preceded by a female, attired like a bride-maid, and followed by a long train of *Bœotians* in solemn procession. Upon their arrival each city, and every man of fortune offered a bull to *Jupiter*, and an ox or an heifer to *Juno*; the poorer people providing sheep. These with various combustibles, wine and incense, were laid upon the altar, and twelve statues called *Dædala* were thrown into the same common heap; then the whole was set on fire and not extinguished till the fabric, of which the altar made a part, was totally consumed. No good account has been given of the origin and reason of these festivals.

DÆMON amongst the *Jews* and *Christians*, signifies an evil spirit or devil.

devil. *Dæmons* by the *Hebrews* were whimsically supposed to have been begot by *Adam*, on the bodies of certain *Succubus's*, and were imagined not to be absolutely spiritual and incorporeal.

The *Greeks* and *Romans* understood by the word *Dæmon* any spirit or *genius* good or evil; and the *Platonists* made a distinction between *Gods*, *Dæmons*, and *Heroes*. Every man was supposed to have his *tutelar Dæmon*, *good Genius*, or *guardian Angel*, even from his birth; and it was thought a crime to neglect the admonitions of so divine a guide. *Socrates* publicly confessed himself to be under the direction of such a *Dæmon*, as several others have since done, particularly *Plotinus*, whose *Dæmon* is said to have appeared in the temple of *Isis* at *Rome*, when called by an *Egyptian* priest. A firm belief and tradition of the same kind prevailed amongst the *Jews* also; and our Saviour seems to have given countenance to the opinion. *Matt.* xviii. 10. But it is to be observed, that *Dæmon*, in the *new testament*, is never used in a good sense; but always implies a malignant spirit: whereas in heathen writers it signifies a *spirit of health*, *good genius* or *angel*. See *Angel*,

Dæmons were imagined by the *Jews* to possess and torment both the bodies and minds of men. See *Dæmoniac*, *Devil*, *Disease*.

DÆMONIAC, a word applied to a person supposed to be possessed with an evil spirit, *dæmon* or *devil*. Frenzy, epilepsy, apoplexy, convulsions, &c. were supposed to originate from *Dæmoniacal* possession; the description of the cases of *Dæmoniacs*, at least, seem to indicate as much. The reality of *Dæmoniacal* possession is denied by many; and the *Evangelists*, in their relation of the cures performed on *Dæmoniacs*, are supposed to have spoken in conformity only with the prevailing notions and opinions of the people, amongst whom they lived. It is scarce reconcileable, say they, to the goodness of God, that he should allow at that particular time, myriads of devils to torment and plague mankind.—What good end could it answer? Was it that our Saviour might shew his power over them? Why then were they suffered to possess the bodies and souls of men after his ascension, as related in the acts? It could not be, that they were allowed to insult mankind that our Saviour might shew his divine authority by ejecting them; for his divine power was manifested no less by curing in an instant those diseases attributed to *Dæmons*, than it would have been by casting out devils themselves.—*Dæmology* in our Saviour's time was no inconsiderable part of philosophy. Thus the *Greeks* imputed madness *sometimes* to the agitation and agency of *Furies*, and *sometimes* to the influence of *Diana* or the *moon*. The *Romans* thought insanity was caused by *Ceres* or the *Larvæ*; and amongst the *Jews*, *to have a devil* and *to be mad*, were synonymous terms. Every thing, in short, which affected either the body or the mind, in an extraordinary manner, every disagreeable *phænomenon*, which they could not otherwise account for, was by the *Jews* supposed to be the work of the devil. What gives still more strength to the opinion is, that what one *Evangelist* calls *dæmoniacal* possession, is by another mentioned simply as a disease. Besides, most, if not all the disorders which are ascribed to in-dwelling *Dæmons* in the gospel history, are, so far as we are enabled to judge from the description of them there, disor-

ders which existed in the world long before, which are found in our modern catalogues, and accounted for upon natural principles. The disciples and apostles themselves might perhaps believe these disorders to be real *dæmoniacal* possessions, and our Saviour might suffer them to remain in so harmless an error; for he came not to teach *speculative philosophy*, he came to make men *holy* and *happy*. Indeed to have endeavoured to rectify their mistakes on this head, might have had ill consequences, and by needlessly exposing such innocent opinions, he might have raised such prejudices against himself and his doctrines, as would, in some degree at least, have *impeded* the propagation of the *gospel*. Such are the arguments produced against *dæmoniacal* possessions;—it must not however be denied, that there are many texts of scripture, which, if interpreted by the common rules of construction and criticism, very strongly support their reality.

It hath been acknowledged both by *Jews* and *Gentiles*, that devils have often possessed the bodies of mankind, and have been cast out; but they seem to have had the greatest power in our Saviour's time, who by casting them out, and counteracting their operations, more fully evinced his divine authority. The devils we find affected men with diseases, which exhibited the usual symptoms of natural disorders; such was the case of *Job*, chap. ii. 6, 7. Such was the case also of the lunatic, *Matth.* xvii. *Luke* ix. There was all the appearance of an epilepsy in the last instance, though the disease was the infliction of the devil. We cannot therefore confidently insist that such disorders were natural, because they were attended with natural symptoms; since the letter of the gospel is decidedly against us.

DAGGER, called by the *Greeks* παραμηριον, was a small sharp instrument which hung close by the scabbard of their sword. It was seldom used in fight, but on all occasions, like the sword of Hudibras, supplied the place of a knife. This dagger had a variety of names, as μαχαιρα, παραξιφιδιον, το παρα μηρον, &c.

DAMNUM, amongst the *Romans*, was a pecuniary mulct or fine set upon an offender, by way of punishment, according to the quality of the crime. See *Punishment*.

DANACE Δαναξη was a small coin put into the mouth of the dead some time before interment, to pay their passage in *Charon's* boat.—This was the custom amongst the *Greeks*. This piece of money was only a single *obolus*, and was called δαναξη, because it was given τοις δανοις to the dead, so called from δανα *dry sticks*; or the name may be derived from δανος a price.—The inhabitants of *Hermione*, a town of *Morea*, did not put any money into the mouths of their dead, because their town was consecrated to *Proserpine*; and *Charon*, in compliment to his mistress, ferryed them over *gratis*.

DANCING, in the early ages of the world was accounted an exercise highly becoming persons of honour and wisdom. It has often been made an act of religion; thus the scripture informs us that *David* danced before the ark to honour God, and at *Rome* the *Salii*, who were priests of *Mars*, danced thro' the streets in honour of their God. Dancing, as a diversion, was in great esteem amongst the *Greeks*, especially at entertainments; but the *Romans* discountenanced it as inexcusable levity. *Cicero* says, "na-

"no man dances unleſs he is mad or drunk."

Homer compliments *Merion* by calling him a fine dancer, and ſpeaks of the Gods as dancing ſometimes; nay even the *Lacedemonians* were fond of a dance. But *Cicero* reproaches *Gabinius* with having danced, as if it was a crime; and *Domitian* expelled ſeveral members from the Senate, for the ſame offence.

The ancients divided dancing into three kinds, the *cubiſtic*, the *ſphæriſtic*, and the *orcheſtic*; the *cubiſtic* was performed with certain wreſtlings and contortions of the body; the *ſphæriſtic* with a ſort of ball or bowl play; the *orcheſtic* was dancing properly ſo called.---We read of the *pyrrhic* dance, invented by *Pyrrhus*, and performed in armour, ſomething like the morrice dance; mention is alſo made of dances called *cordax* or *cordaciſmus*, *ſyncinnis* and *emmælia*, which took their names from Satyrs.

For rope-dancers, ſee *Schænobates*.

DAPES *Saliares*. See *Salii*.

DARIC, was a gold coin, current amongſt the *Medes* and *Perſians*. According to Dr. Bernard, it weighed two grains more than our guinea; but, as it had very little alloy, it may be reckoned equal to twenty-five ſhillings. The *Darics* are ſuppoſed to have been coined out of the gold of the conquered *Lydians*, about the time when *Daniel* was caſt into the den of lions. *Univ. Anc. Hiſt.*

DARTS, were uſed amongſt the ancients of ſeveral kinds. Some were thrown by the hand alone, and others were projected by the help of a ſtrap tied round the middle, by the *Greeks* called ἀγκυλη, and by the latins *amentum*; for this cuſtom is mentioned both by *Greek* and *Roman* writers. See *Amentum*.

DAUGHTERS, amongſt the *Greeks* were very expenſive to their fathers on account of their dreſs, but principally by reaſon of the portions they were obliged to pay with them at marriage. For the *Grecians*, it is obſerved, were very avaricious, and would not marry a woman without a portion. It was this that made all huſbands pray for ſons rather than daughters; and it was this expenſiveneſs of daughters which induced them, againſt the remonſtrances of nature, to expoſe them in infancy.

Thoſe who had no legitimate ſons were obliged by the *Athenian* laws to leave their eſtates to their daughters, and the daughters were compelled to marry their neareſt relation, or forfeit their inheritance. This was the practice amongſt the *Jews*, and ſeems to have been adopted by *Solon* from that people. If an heireſs was married before her father's death, the neareſt relation might ſtill claim the inheritance, and even force the woman from her huſband.

DAY is that ſpace of time during which it continues to be light, in contradiſtinction to night, which is that portion of time wherein it is dark. But this being a vague definition, we may with more propriety call that time which paſſes betwixt ſun-riſing and ſun-ſetting, *day*—and the time which lapſes betwixt his ſetting and riſing again, *night*. The word day is oftentimes taken in a larger ſenſe, to ſignify the time of a whole revolution of the earth upon its axis, including both the hours of light and darkneſs. This ſpace of time was uſually called a *nychthemeron*. See *Nychthemeron*.

The day, which begins with the riſing and ends with the ſetting ſun, is called an artificial day, and differs in length at different ſeaſons

of the year. The day, when considered as including the time of a whole revolution, is called a natural day, and is pretty nearly of the same length throughout the year.

The *Jews* and *Romans* divided the natural day or *nychthemeron* into twice twelve hours; twelve for the day and twelve for the night: So that for one half year the hours of the day were longer than those of the night, and the contrary for the other; but at the *equinoxes* they were equal.

The *Jews* and *Athenians* began their day at sun-set. For the method of reckoning hours, see the article *Hours*.

When *Numa* divided the year into twelve months, he made a distinction of days, ranking them in these three orders, *dies festi*, *profesti*, and *intercisi*. See *Festi*, &c.

The *dies festi* were consecrated to the Gods, and set apart for the celebration of these solemnities, viz. *sacr fices*, *epulæ*, *ludi* and *feriæ*. See *Sacrifice*, &c.

The *dies profesti* were divided into *fasti*, *comitiales*, *comperendini*, *stati*, and *præliares*. See *Fasti*, &c.

The *dies intercisi* were days that were partly holidays, and partly days of business, i. e. one half of the day was employed in sacrifice, and the other in the administration of justice. Some of these days were *fasti* in the morning, and *nefasti* in the afternoon; others were *nefasti* in the morning and *fasti* in the afternoon.

The *Roman* days were also divided into fortunate and unfortunate. The *dies postriduani*, or the days next after the *calends*, *nones* and *ides* were reckoned unlucky, and therefore called *atri dies*. The reason why they were esteemed unlucky was because they had taken notice that those days had proved disastrous, by the losses of battles, towns, &c. for many ages.

The days preceding the *calends*, *nones* or *ides*, for a similar reason, were held to be unfortunate. See *Calends*, &c.

It will be proper here to remark, that the phrase *in the last days*, and in the latter times, in the New Testament constantly refers to the time of the gospel, particularly to *Christ's* first appearance; or the commencement of christianity. See *Acts* ii. 16. 17. 1 *Tim.* iv. i. *Hebr.* i. 1. 2. *Jam.* v. 3. See also 2 *Pet.* iii. 3

The manner of spending the day amongst the *Roman* gentlemen is thus expressed by *Martial Lib.* 2. Ep. 45.

Prima salutantes, atque altera continet hora;
Exercet raucos tertia cauſidicos;
In quintam varios extendit Roma labores;
Sexta quies lassis, septima finis erit.
Sufficit in nonam nitidis octava Palæstris;
Imperat extructos frangere nona toros:
Hora libellorum decima est, Eupheme, meorum
Temperat ambrosias cum tua cura dapes.

DEACONS, Διακονοι, were one of the three orders in the *christian* church. Their first institution is recorded in *Acts* vi. 3. Their office seems to bear a resemblance to that of the *Lerites* amongst the *Jews*.—They attended on the Bishop and Presbyters in the service of the altar, had the care of the holy table with its ornaments and furniture, received the offerings of the people, took an account of those who offered, and handed the whole to the priest. They likewise attended to the wants of the poor, and, in some cases, performed the office of baptism, and distributed the consecrated elements to the people in the administration of the Eucharist. See *Levites*, *Widows*.

DEACONESSES. See *Widows*.

DEAD *Men*, were always treated and talked of amongst the *Jews*, *Greeks*, and *Romans*, with reverence and

and reſpect; hatred and envy were put to ſilence. Hence the proverb "de mortuis nil niſi bonum."—Yet we find that dead enemies were often diſmembered by inſulting conquerors, ſtabbed, and uſed in a brutiſh and barbarous manner: Witneſs the conduct of *Achilles* to the body of *Hector*. All dead perſons were ſuppoſed to be under the juriſdiction of the *infernal* deities, and it was imagined that no man could reſign his life till ſome of his hairs were cut off, as firſt-fruits; for this act was thought to conſecrate him to the *Stygian* Gods. It was alſo thought that the ſouls could not be admitted to *Elyſium*, before interment; hence to be unburied was the greateſt evil that could befal them. Amongſt the *Jews*, all who touched a dead body were held unclean, till ſprinkled with the water in which the aſhes of a red heifer were put, which had been offered on the day of expiation. See *Aſhes*, and *Expiation*.

DEATH, if ſudden, was ſuppoſed to be the infliction of *Apollo* in men, and of *Diana* in women. The ground of this opinion, which prevailed both amongſt the *Greeks* and *Romans*, was *Apollo's* being uſually taken for the ſun, and *Diana* for the moon, which planets were believed to have a great influence on human life.

It may not be amiſs under this head to mention that death, and all things concerning it, being ominous and ill-boding, were therefore frequently expreſſed in ſoftening terms: Thus the *Greeks* would ſay βεβιωκε, i. e. *he once lived*, and the *Romans vixit* or *fuit*—words expreſſing ſleep were frequently uſed to ſoften the idea.

DEBTORS, if they died in debt, at *Athens*, remained unburied till ſatisfaction was made to the creditors. Their bodies at leaſt belonged to the perſons to whom they ſtood indebted, and the right of human burial could not be claimed. *Cimon* had no other method to redeem the body of his father *Miltiades*, but by taking his debt and fetters upon himſelf.

The manner of ſuing for debts amongſt the *Romans* was this, the debt being acknowledged, the *debtor* had 30 days allowed him for payment of the money; if he failed, he was delivered up as a ſlave to the creditor, till his labour had ſatisfied for the money owing. Sometimes he was caſt into priſon, and, unleſs the creditor was in the mean time compounded with, he remained in confinement 60 days, and, on three market days ſucceſſively, he was brought before the judge, and the debt was ſolemnly proclaimed: On the third market day, he was either ſold for a ſlave to foreigners, or puniſhed with death; each creditor being allowed to cut a piece of his dead body by way of payment.

DECEMBER was the tenth month of *Romulus's* year, as its name imports, and was ſacred to *Saturn*.—On the 17th day of this month were the *Saturnalia*. See *Saturnalia*, *Month*, *Year*.

Commodus the Emperor in honour of a courtezan, whom he paſſionately admired and cauſed to be painted like an *Amazon*, called this month *amazonius*. *Numa's* regulation made this the twelfth month.

DECEMJUGIS was a chariot drawn, as the name implies, by ten horſes. A chariot drawn by this number of horſes was very unuſual, eſpecially at the *olympic* games; but *Suetonius* informs us that *Nero* introduced a *decemjugis* there, and *Nero* is a name which will account for any extravagance.

DECEMPEDA was a rule or rod made uſe of by the *Romans* in meaſuring

ſuring land, and fixing proportions in architecture. It was ten feet long, and each foot was diſtinctly marked and ſubdivided into inches, and each inch into digits. It was the ſame as the *Grecian* Δεκαπες.

DECEMVIRI were ten magiſtrates choſen at *Rome* in the year of the city 302. They were appointed to govern the commonwealth inſtead of *conſuls*; and were inveſted with abſolute power.

The cauſe of their creation was this. The *Tribunes* of the people, obſerving that the magiſtrates, having no ſtanding laws to regulate their conduct, always favoured the nobility, demanded an equality of laws for both the nobility and people. Three commiſſioners were therefore choſen and ſent abroad to collect the laws of *Solon*, and the beſt laws and conſtitutions, not only of *Athens*, but other *Grecian* cities. A collection was accordingly made. The *Tribunes* now required of the *Senate*, a new magiſtracy, to put in execution their public ſpirited project. Ten men were therefore elected out of the *Senate*, called the *decemviri*, with the powers above deſcribed. The *decemviri*, having thus got the power of Kings or conſuls, all other offices ceaſed. One at a time enjoyed the *faſces*, aſſembled the *Senate*, and confirmed decrees. Out of the laws brought from *Greece* they drew up the *twelve tables*, which were approved and ratified in a ſolemn manner. The *decemviri* at firſt governed with ſuch moderation, that the people thought themſelves bleſt with a return of the golden age. But theſe halcyon days were of ſhort duration, for inebriated with their power, they ſoon began to abuſe it, and were juſtly branded with the name of the *ten Tarquins*. The people groaned under this tyranny, till the abominable conduct of *Appius Claudius* rouſed the *Romans* to rid themſelves of ſuch a complicated nuiſance, and reſtore the *conſular government*— The *decemvirate* laſted but two years. The laws of the twelve tables were called *Leges Decemvirales*. See *Twelve Tables*.

DECEMVIRI was alſo a name given to ten judges appointed to adminiſter juſtice in the *prætor's* abſence. When theſe judges acted, a ſpear was ſet up in the forum, as the ſign of their authority. From this ceremony of ſetting up a ſpear, is derived perhaps the cuſtom in England of placing halberts at the door of the mayor of a corporation. Theſe decemviri had the title of *Decemviri litibus judicandis*.

DECEMVIRI were likewiſe an order of prieſts appointed to preſerve the *Sibylline* books. Theſe keepers of the *Sibylline* books, till the year of the city 388, were two in number. Then a law was paſſed to encreaſe the number to ten; five of whom were to be choſen out of the nobility, and five out of the commons. *Sylla* the *dictator* afterwards augmented the number to fifteen, called the *quindecimviri*.

There were other officers amongſt the *Romans* diſtinguiſhed by the name of *decemviri*, whoſe duties it would be needleſs to enlarge upon.

DECENNALIA were feſtivals obſerved by the *Roman* Emperors every tenth year of their reigns. They were inſtituted by *Auguſtus*, to ſtupify the people into an inſenſibility of their loſs of liberty.

They were celebrated with games, largeſſes to the populace, ſacrifices, vows for the Emperor, and prayers for the perpetuity of the Empire.

DECIMÆ, the tenth part of the booty taken from the enemy. This

was

was both by the *Greeks* and *Romans* devoted to the Gods. The *Jews* alſo ſet apart a certain portion of their plunder for the Lord. See *Booty*.

DECIMATIO was a puniſhment inflicted on the *Roman* ſoldiers for deſerting their poſt, raiſing a mutiny in the camp, or behaving in a cowardly manner during an engagement. It was performed thus. The culprits were impeached before the General, and, if found guilty, their names were put into an urn or helmet, and as many drawn out as made up a tenth part of the whole: Theſe were put to the ſword, and the reſt pardoned.

DECLAMATIO was the art of ſpeaking on both ſides of a queſtion indifferently, and managing every ſubject with addreſs. This was much valued, ſtudied and practiſed both by the *Greeks* and *Romans*, eſpecially thoſe who were ambitious of appearing with eclat at the bar.

DECUMA was the quantity of corn which the farmers were obliged to pay as a tax to the *Roman* ſtate, commonly the tenth part of their crop. This was often called *frumentum decumanum*. See *Frumentum*.

DECUMANA *Porta*, was the back gate in a *Roman* camp. See *Camp*.

DECUMANI were a ſort of publicans, whoſe office it was to collect the tax called *decuma*. See *Decuma*.

DECUNX. See *As*.

DECURIA was a company of ten men under one officer or leader, who was called *decurio*; for the *Romans* divided their cavalry into *centuries*, and ſubdivided the *centuries* into ten *decuriæ* each.

DECURIO, an officer amongſt the *Romans*, who had the command of a *decuria* or ten troopers.

DECURIONES *Municipales*, were a court of judges or counſellors repreſenting the *Roman* ſenate in the free towns, and provinces. They were called *decuriones*, becauſe, at the time when *Roman* colonies were ſent into the conquered towns, they uſually choſe *ten* men to compoſe a *Senate*. Their court was called *curia decurionum* and *minor ſenatus*.

Their duty was to conſult the intereſt of the town, and the revenues of the commonwealth.—Their ſentences were called *decreta decurionum*, and were marked at the top with D.D.—Pliny calls theſe municipal *Senators*, *Decurii*.

DECURSIO, called by the *Greeks* περιδρομη, was a ceremony performed by the *Greeks* and *Romans* at the funerals of Generals, great Officers and Emperors, wherein the ſoldiers and all the company made a ſolemn proceſſion three times round the pile, as ſoon as it was lighted, to expreſs their reſpect for the deceaſed. In this *decurſion* the motion was to the left, to indicate ſorrow: for motion to the right was a ſign of joy. This ceremony is alluded to *Hom.* ιλ. ψ. 194. and *Stat. Thebaid.* Lib. 6. 213 and 221. Theſe motions were always accompanied with ſhouts and the ſound of trumpets.

DECUSSIS, a braſs coin of the *Romans*, equal to ten *aſſes* or one *denarius*. See *Money*, *Denarius*, &c.

DEDICATIO, a religious ceremony whereby any perſon or thing is ſet apart to the ſervice of God, and the purpoſes of religion. See *Conſecration*.

Dedication of perſons, temples, and houſes, was frequent amongſt the *Jews*. The dedication of houſes was performed by pronouncing a certain benediction, while ſome particular words of the law, written on parchment and rolled up in a cane or hollow ſtick, were faſtened on the door poſts. Hence

was

was derived the cuſtom of dedicating churches, chapels, altars, &c. among *Chriſtians*.

Dedication of temples was performed by the *Romans* as follows: Early in the morning the college of *Pontiffs* and other orders of *Prieſthood* met, attended by a great concourſe of people, and ſurrounded the temple with garlands of flowers. The *veſtal* virgins with olive-branches in their hands, ſprinkled the outſide of the temple with *luſtral* water. Then the perſon who was to conſecrate the building drew near the gate, attended by a *Pontiff*, who ſhowed him the ceremony, and with one hand taking hold of the ſide poſt of the gate, he called upon the *Pontiff* thus, "*ades, ades, dum dedico hoc templum, ut mihi præeatis poſtemque tenentis.*" Then the *Pontiff*, with the ceremonial in his hand, pronounced the form of conſecration, which the conſecrating perſon repeated after him. After this they conſecrated the court of the temple by ſacrificing a beaſt, and laying the entrails on an altar of green turf. Then they anointed with oil, and laid upon an oiled pillow, the ſtatue of the deity to whom the temple was dedicated. The ceremonies being over, an inſcription was ſet upon the temple, containing the name of the conſecrating perſon, his quality and the year. This dedication was to be authorized by the ſenate, and people, and college of *Pontiffs*. The conſecrating perſon was always ſome great magiſtrate as *Prætor*, *Cenſor*, *&c.*

Dedication, *feaſt of*, was kept amongſt the *Jews* in memory of *Judas Maccabæus*, who repaired and dedicated anew the temple and altar which had been profaned and plundered by *Antiochus Epiphanes*. This feaſt continued eight days, beginning on the 25th of *Ciſleu*. *Jeſus Chriſt* honoured this feaſt with his preſence, as we read in *John* x. 22. See *Month*, and *Feaſt*.

Deductor, a client amongſt the *Romans*, who called upon his patron at his lodgings in the morning, waited upon him from thence to the *forum*, and attended him upon all public occaſions. The *deductores* chiefly performed theſe civilities to the *patrons* when they offered themſelves candidates for offices.

Defensio was a part of the trials in the *Roman* courts; and was properly the buſineſs of the *advocates* or lawyers retained by the accuſed party. To clear their client they might ſpeak as many days as they would. The uſual modes of defence were *to deny the fact*, which was generally done when a perſon was indicted of *crimen repetundarum, &c.*—*to acknowledge the fact, but deny that it fell under the ſpecies of crimes alledged*; this mode was adopted in the *crimen læſæ majeſtatis*:—the laſt was *to prove the fact lawful*; which was attempted in caſes of murther. See *Trial*.

Defossio, among the *Romans*, was the puniſhment of burying alive, inflicted on ſuch *veſtal* virgins as were guilty of incontinency.—See *Veſtals*.

Delatio in the courts of law at *Rome*, was the entering of the name of an offender, with the crime of which he was accuſed. It was performed *vivâ voce*, in a form of words, which differed according to the nature of the crime, and then offered to the *Prætor* in writing; if approved by the *Prætor*, the name of the accuſed party was inſerted in the liſt of criminals; and both parties took the *juramentum calumniæ*. See *Juramentum* and *Trial*.

Delator, was a perſon who lodged

lodged an information with the magiſtrate, of a capital crime or conſpiracy. For the mode of proceeding, ſee *Delatio*. *Delator* was an infamous character.

DELIA was a feſtival held every five years in the iſland *Delos* in honour of *Venus*, inſtituted by *Theſeus*, in memory of his eſcape from the Labyrinth at *Crete*, and celebrated with dances repreſenting the windings and intricacies of the Labyrinth.

DELIA, *Athenian* feaſts in honour of *Apollo*, who was ſurnamed *Delius*. The principal ceremony was an embaſſy or pilgrimage to *Apollo*, performed by a ſacred number of citizens called *Deliaſtæ*. The whole deputation ſet out for *Delos* in five veſſels, carrying with them every thing neceſſary for the feaſt and ſacrifices.

DELPHIC *Oracle*. See *Oracle*

DELUBRUM was a ſacred building, ſomething like a temple, but comprehending ſeveral deities under the ſame roof, whereas a temple had but one. See *Temple*.

DEMARCHUS was a magiſtrate who had the government of one of the diſtricts of *Attica*. His power was ſomething ſimilar to that of our Sheriffs of counties.

DEMETRIA, a feſtival in honour of *Ceres*, in which the worſhippers uſed to laſh themſelves with whips called μυροπλοι, made of the bark of trees.

There was alſo another feſtival, of the ſame name, in honour of *Demetrius Poliorcetes*.

DENARIUS was the chief ſilver coin amongſt the *Romans*. During the commonwealth it weighed the 7th of an ounce, and was worth about 8½d. of our money; but in the reign of *Claudius* its weight and value were reduced to 7¼d. The *denarius* was ſometimes ſtamped with the *bigæ* or *quadrigæ*, and then it was called accordingly *bigatus* or *quadrigatus*. See *Money*.

Denarius was ſometimes uſed to ſignify a weight equal to the 7th part of a *Roman* ounce. See *Weight*.

DENDROPHORIA, a religious ceremony, which conſiſted in carrying in proceſſion branches of trees, in honour of ſome God as *Bacchus*, *Cybele*, *Sylvanus*, &c.—Ancient marbles, *baſſo relievos*, &c. make frequent mention of, and alluſions to, the *dendrophori*. Perſons under the name of *dendrophori* attended the *Roman* army, but whether they were carpenters, or the ſame with the *dendrophori* of the feaſts and ſacrifices, authors are not agreed.

DEPONTANI were perſons who amongſt the *Romans* were denied the privilege of voting at the *comitia*, They were ſo called from the *pontes* or narrow boards over which the people paſſed into the *ſepta* or *ovilia*, when they went to give their votes; ſo that perſons who were diſqualified were ſaid to be *de ponte dejecti*, or *depontani*.

DEPORTATIO was a ſort of baniſhment or tranſportation amongſt the *Romans*. The criminal had ſome iſland or diſtant place appointed for his reſidence, where he remained for ever, loſing his eſtate and privileges, and being counted dead in law.

DESERTERS were very ſeverely handled both amongſt the *Greeks* and *Romans*. The *Lacedemonians* deprived them of all honours, held it a diſgrace to intermarry with them, gave every perſon that ſhould meet them, liberty to beat them with impunity; made them wear a naſty habit; patched their cloaths with divers colours; and half ſhaved their beards. The *Athenians* were no leſs ſevere. And the *Romans* inflicted upon them the puniſhment of *fuſtes* or *boſtinado*.—

We find that the *Romans* ſometimes puniſhed them by cutting off their hands, by crucifixion, by burning alive, by throwing them from the *Tarpeian* rock, and by expoſing them to wild beaſts at public ſhews.

DESIGNATOR was amongſt the *Romans* the ſame as an undertaker amongſt us. He marſhalled the ſhews at the funerals of perſons of diſtinction; was the principal miniſter of the Goddeſs *Libitina*; furniſhed all the neceſſaries on theſe ſolemn occaſions, and was attended, when he went to raiſe the corps, by a gloomy train of *Libitinarii* or funeral officers, who were habited in black, and walked with ſerious faces and ſolemn ſteps before them.

DESIGNATOR was alſo the name of a maſter of the ceremonies who aſſigned each man his proper ſeat at theatres and other public places.

DETERSOR was a ſervant amongſt the *Romans* whoſe buſineſs it was to attend at dinner and wipe the table.

DETERSORIUM was a waſh made of bean-meal, for cleanſing the ſkin, which the *Romans* uſed in bathing.

DEVIL, an evil angel, ſuppoſed by his pride to have provoked God to caſt him down from heaven.—Evil thoughts and vicious propenſities are imagined to be inſpired by him. Knowledge of future events is attributed to him, and he is accuſed of communicating to certain of his ſervants the gift of prophecy. By the word *Devil* in its common acceptation we are to underſtand not one being, but many evil ſpirits united under one head, called *Satan* and actuated by the ſame infernal malignity againſt us; whence we are concerned to look upon them as one enemy.

The exiſtence of evil ſpirits is probable from reaſon and analogy. For as in the viſible corporeal world we ſee no gaps or chaſms, but a continued ſeries of things deſcending in the ſcale of being downwards from man, by eaſy ſteps; ſo we have reaſon to think it ſuitable to the magnificent deſign of the great architect, that the ſpecies of creatures ſhould aſcend by the ſame gentle gradations upwards and beyond us. And as we are much more remote from God than we are from the loweſt ſtate of corporeal exiſtence; ſo it is not improbable that there are far more ſpecies of ſpiritual creatures above us, than of embodied beings beneath us. Hence we may conceive there may be various orders of angelic natures. And thoſe exalted beings, having freedom of will, might or might not, continue in their obedience. Thoſe who continued ſtedfaſt in their obedience we call *good angels*; and thoſe who rebelled, and forfeited their happy ſtate, became *devils* or *fallen angels*. So conſonant indeed is the belief of *Dæmons* or *Devils* to the apprehenſions and reaſon of mankind, that moſt part of the heathen world entertained it.—We may add further, that as microſcopes have diſcovered to us vaſt tribes of inſects, in various parts of nature, which before were totally unknown to us; ſo Revelation may diſcover to us myriads of ſpirits, which without ſuch aid would have eſcaped our notice. And we may certainly ſuppoſe Revelation to be as proper a mean of diſcovering inviſible ſpiritual beings in one caſe as optical inventions are for the diſcovery of minute corporeal ones in the other. But that there are wicked and malignant ſpirits appears from ſcripture, 2 Pet. ii. 4. Jude 6. Matt. xxv. 41. Rev. xx. 10. 15. and many other texts.

It must not however be denied that the words *Satan* and Διαβολος, *the Devil*, have ambiguous meanings. Satan for instance signifies an adversary among *men* and *good angels*, as well as among *evil spirits*. See in the Hebrew text, *Num.* xxii. 32. 2 Sam. xix. 22. 1 Kings, v. 4. xi. 14. 23. 25. Psalm lxxi. 13. cix. 20. 29. So *Peter* was *Satan* to our Lord Matt. xvi. 23. And the unbelieving *Jews* were the *Satan* who hindered St. *Paul's* return to *Thessalonica*, The sal. ii. 18. Διαβολος devil signifies an accuser or slanderer, *Joh.* vi. 70. 1 *Tim.* iii. ii. *Titus* ii. 3. But though we find an ambiguity in the words *Satan* and Διαβολος; yet it would be a rash conclusion to deny the existence of *evil spirits*.— And though we know not what means they use to tempt us, it would be great folly to deny the fact. Facts are often certain, when the *modus operandi* is unknown: And it is no less folly on the other hand to entertain groundless imaginations, or believe idle stories about them, ascribing more to their operation than we have cause for. There is certainly no religion in giving countenance to such fancies, or crediting such tales; but they have often given birth to much hurtful superstition. The power of *Satan* is under the controul of the *Almighty*; so that he can neither *force* us into sin, nor *hinder* our repentance, without our own consent, nor do us the least harm without the permission of God; who, perhaps, may, sometimes, make him the instrument of our punishment, in particular cases, and to answer particular wise purposes: Otherwise the Devil has no power over us but what we chuse to give him; and we may give him, indeed, as much as we please. But if we resist him he will flee from us. His power of afflicting the bodies of men is enquired into under the article *Dæmoniac*. See *Angel*, *Dæmon*, *Dæmoniac*, *Diseases*.

DEVOTING was sometimes made use of as a kind of punishment, consisting of dreadful curses, horrid execrations and prayers for vengeance on any person's head. See *Curses* and *Execration*.

Devoting was also a ceremony amongst the *Romans*, whereby they consecrated themselves to the service of the Emperor, &c.

DEVOUT a name given by the *Jews* to the *Proselytes of the Gate*; and under this designation they are mentioned *Acts* x. 2. and xvii. 14. See *Proselyte*.

DEUTEROPOTMI was a name given by the *Athenians* to such as had been thought dead, but recovered after the funeral rites. The *Deuteropotmi* were not allowed to enter the temple of the *Eumenides*, nor any sacred place, till they had been emblematically born again by being let through the lap of a woman.

DIADEM was an head-band worn by the Kings of *Rome*, and other Princes of antiquity. It was made of silk, thread or wool, surrounded the temples and was tied behind, the two ends falling backwards. *Plutarch* tells us of a princess who made use of a diadem to hang herself. This is a confirmation of the account now given. They wore their diadems as the *Turks* do their turbans. They were often ornamented with gold, jewels, &c. and in process of time were twisted round crowns, laurels, &c. See *Corona*.

Diadems seem to have been worn on different parts of the body.

DIÆTETÆ were a kind of judges amongst the *Athenians*; of which there were two sorts, the *cleroti*, who were public arbitrators, annually chosen to determine all causes in their own tribe ex-

ceeding ten *drachmas*; and the *diallẽctii*, who were private arbitrators sworn to decide impartially, and from whose sentence there was no appeal: But an appeal laid from the sentence of the *cleroti* to the higher courts.

DIALITHA were elegant ornaments used both by the *Greeks* and *Romans*, consisting of gold and precious stones, particularly the *topaz* and *emerald*. Their bracelets and other ornaments about their persons, their cups and table furniture for magnificent treats were of this kind.

DIALS, instruments serving to measure time, by means of the sun and a shadow. There is no mention of dials in scripture till the reign of *Ahaz*; but of what kind *Ahaz's* dial was is difficult to determine. The *Jews*, however, seem not to have divided their time by hours till the *Babylonish* captivity. The *Greeks* confess *Anaximander* to have been the first who set up a sun-dial among them, in the reign of *Cyrus*; and *Thales* first taught the use of them to the *Lacedemonians*. *Papyrius Cursor* set up a sun-dial at *Rome*, in the temple of *Quirinus*, and *M. Valerius Messala*, about thirty years after, fastened one to a pillar near the *Rostra*, but both of these were inaccurate, this last however was used for eleven years, then *Lucius Paulus* set up another more true. *Papyrius Cursor* lived about 320 years B. C.

Sun-dials being found useless in the night, *Scipio Nasica* invented the *clepsydra*. See *Clepsydra*, *Hour*, &c.

DIAMARTYRIA amongst the *Greeks*, was a protestation that the deceased had left an heir. It was made to prevent the relations from entering upon the estate.

DIAMASTIGOSIS was a *spartan* solemnity in *honour* of *Diana Orthia*, in which the children of the best families assembled before the altar, and in the presence of their parents whipped, cut and flashed each other in a most cruel manner, their parents in the mean time encouraging them to bear it out without betraying the least signs of pain; and history informs us that a cry or a groan was heard but seldom. The intent of this custom was to fortify and harden their youth for war.

DIATRÆTA, cups and vessels of great value amongst the *Romans*. and only seen at the tables of the great and rich. They were of rock crystal cut into various forms, and variously engraved with emblematical figures expressive of the family's noble deeds, not unlike our coats of arms.

DIAULODROMI were racers in the *Grecian* games, who always turned round the *meta* or goal, rested themselves there, then proceeding again, finished their course at the place of starting.

DICE. See *Alea*, *Tali*, *Tessera*.

DICHALCUS, a *Grecian* coin, worth about $\frac{9}{1}\frac{7}{24}$ of our money. See *Money*.

DICTATOR was a *Roman* magistrate invested with sovereign and consular authority. He was always chosen by the *consul*, in the night, and upon the territories of the commonwealth. His office continued for six months. He had *lictors* going before him and was regarded with the utmost veneration. A *dictator* was never chosen but upon some emergency, when the commonwealth was reduced to the greatest extremity. At first none but *patricians* could be chosen, but in process of time the people were admitted to the honour. His power was absolute; he could proclaim war, levy forces, lead them out or disband

diſband them at his own diſcretion. He could puniſh as he pleaſed, and, till later times, there was no appeal from his judgments. During his adminiſtration all other magiſtrates, except the tribunes of the people, were ſuſpended.—— Large however as his power was, he was nevertheleſs under ſome reſtrictions: He could not, for inſtance, ſtir out of *Italy*, and he was obliged to march on *foot*, unleſs he had a formal leave from the people to *ride*. A dictator was ſometimes named for holding the *comitia* for the election of *conſuls*, for the celebration of public games, and for driving the *nail* called *annalis clavus*. See *Annalis Clavus*.

The *dictators* loſt much of their veneration and former dignity after *Sylla* and *Cæſar* had converted the office into an inſtrument of tyranny

The *dictator's* firſt buſineſs was the election of a *magiſter equitum*. See *Magiſter Equitum*.

The firſt *dictator* was *Titus Largius Flavus*, in the year of the city 253 or 255.

DICTATURA. The office and dignity of *dictator*. See *Dictator*.

DIDRACHMON was a tax which each of the *Jews* uſed to pay yearly to God, into the temple of *Jeruſalem*. *Moſes* ordered it to be paid by every *Iſraelite*, whenever the people were muſtered. *Exod.* xxx. 13. In the reign of *Joaſh* the ſame tax was levied for the repairs of the Temple. 2 *Chron.* xxiv. 6—9. It appears afterwards to have become a voluntary tribute, yearly paid with the ſame intention.— *Matth.* xvii. 24. See *Shekel*.

DIES. See *Day*.

DIFFARREATIO was a religious ceremony made uſe of amongſt the *Romans* upon obtaining a divorce; or, in other words, when marriage had been contracted by *Confarreatio*, the divorce was called *diffarreatio*, the one term being directly the reverſe of the other. See *Confarreatio, Divorce*.

DIOBOLUM, a *Grecian* coin, equal to 2d. 2-qrs. 1-3d of our money. See *Money*.

DYONYSIA, amongſt the *Greeks*, were feaſts in honour of the God *Bacchus*. There were many *dionyſia* obſerved in *Greece*, but thoſe of *Athens* were the moſt famous for ſplendor and ceremony, and the years were numbered by them.— The *Roman Bacchanalia* being the ſame in ſubſtance. For an account of the extravagances and frenzy of theſe ſolemnities, ſee *Bacchanalia*.

DIONYSIACA, a name given by the *Grecians* to all theatrical entertainments or diverſions of the ſtage, becauſe play-houſes were ſacred to *Bacchus* and *Venus*, the deities of ſport and pleaſure.

DIOSCURIA, a *Grecian* feſtival in honour of the *Dioſcuri*, i. e. *Caſtor* and *Pollux*. The chief thing which the aſſiſtants regarded at this ſolemnity was drinking about and ſupplying the table plentifully with wine. The bottles were fit emblems of the heroes they celebrated, as one *ſet* another *roſe*.

DIOTA, a *Sabine* veſſel in uſe amongſt the *Romans*. It had two handles, and ſerved to draw wine into out of the caſk. Some ſay it was of a certain capacity, and held 46 *ſextarii*. See *Sextarius*.

DIPTYCHA were regiſters in which were kept the names of the *conſuls* and other magiſtrates amongſt the *Romans*.

DIRÆ, in the *Roman* divination, ſignifies any unuſual accidents or uncommon appearances, as ſneezing, ſtumbling, ſtrange voices, apparitions, ſpilling ſalt or wine upon the table or ones cloaths, meeting wolves, bitches with whelp, hares, or foxes, &c. See *Divination, Augur, Augury, &c.*

DIR-

DIRIBITORES, officers appointed amongſt the *Romans* to attend at the *comitia*, and diſtribute tablets to the people, containing the names of the candidates. See *Comitia*.

DISCEPTATIO *Cauſæ*, in the *Roman* courts of judicature, was the entering into the merits and diſputing the caſe in hand. This was managed by the lawyers on both ſides; with the aſſiſtance of witneſſes, writings, and other admiſſible evidence.

DISCIPLE. Amongſt the Jews the diſciples or ſcholars ſat at the feet of their teachers, while they were inſtructed in the laws and principles of their religion. Hence aroſe the proverbial ſaying amongſt them, that a diligent diſciple or ſcholar muſt be *ſtrewed with the duſt of his maſter's feet*. In alluſion to this cuſtom, we are told that the man out of whom Chriſt had caſt devils, was in his right mind, and *ſitting at Jeſus's feet*, as an attentive hearer of his doctrine. *Luke* viii. 35. *Mary* is likewiſe ſaid *to ſit at Jeſus's feet and hear his word*. *Luke* x. 39. and *Paul* is declared to have been brought up *at the feet of Gamaliel*. See *Rabbi*.

DISCOBOLI was a name given to thoſe who gained the victory in playing at the *diſcus* amongſt the *Greeks*. See *Diſcus*.

DISCUS the *quoit*, was an inſtrument made uſe of in the public games both of the *Grecians* and the *Romans*. It was made of ſtone, iron or copper. It was of different ſizes and forms, but generally of an oval ſhape. It was thrown, or rather hurled like a bowl, by means of a ſtring through an hole in the middle. It differed from the σορος, which was ſpherical, whereas this was broad and oblong. The *diſcus* appears moſt commonly to have been made in the form of a lentil. In playing with the *diſcus* they ſeem not to have thrown at a mark, the conteſt was, who ſhould throw it to the greateſt diſtance.

DISEASES, by the *Hebrews*, who were very poor philoſophers, and conſequently not very ſkilful phyſicians, were generally imputed to evil ſpirits, as the executioners of divine vengeance. If their infirmities were of an unuſual kind, and the cauſes of them unknown, they did not fail to ſay that it was a blow from the avenging hand of God. Recourſe was conſtantly had to the prieſt therefore, and inſtead of taking phyſic they offered ſacrifices:—This was the caſe particularly in leproſies; but this was not ſuperſtition, but compliance with the divine command. Their frugal and laborious lives however exempted the *Jews* from many diſeaſes:—They had therefore little occaſion for phyſicians, but ſurgeons they applied to in caſes which required their aſſiſtance.—The law of *Moſes* condemned the man who wounded another, to pay, amongſt other things, the fees of phyſician or ſurgeon. See *Leproſy*, *Dæmoniac*, *Phyſician*.

DIVERSIONS. See *Games*.

DIVINATION is the knowledge or *pretended* knowledge of things obſcure or future, which cannot be obtained by ordinary or natural means. The *Iſraelites* were always very fond of divination, magic and interpretation of dreams. It was to cure them of this fooliſh propenſity that *Moſes* promiſed them from God, that the ſpirit of real prophecy ſhould not depart from amongſt them, forbad them to conſult diviners, aſtrologers, &c. under very ſevere penalties, and ordered thoſe to be ſtoned who pretended to have familiar ſpirits, or the *ſpirit* of *divination*. *Levit.* xx. 27.

There were ſeveral ſorts of divination alluded to in ſcripture, the principal

principal of which are thoſe of the cup, the wand, and the arrow; but how they were performed is not ſufficiently explained.

The different kinds of divination, as practiſed amongſt the *Greeks* and *Romans*, will be found under their proper heads. See *Augury*, *Oracles*, *Dreams*, *&c.*

DIVORCE, the diſſolution of marriage, or the ſeparation of huſband and wife. The law of *Moſes* with reſpect to divorces, will be found Deut. xxiv. 1—4. but different ſects amongſt the *Jews* gave different interpretations of it. The ſchool of *Shammah* thought nothing could juſtify a divorce, but ſome infamous act, or conduct that was contrary to virtue. But the ſchool of *Hillel* taught that a man might put away his wife for the ſlighteſt reaſons, for example if ſhe did not dreſs his meat to his mind, or if he found a woman who was more to his liking. The *Jewiſh* huſbands, if they did not approve the wife they had married, were apt to behave tyrannically and cruelly; in compaſſion therefore to the women, our Saviour obſerves, divorces were allowed upon ſlender grounds.—*Matth.* xix. 8. *Mark* x. 5.

The books of the old teſtament, written ſince the time of *Moſes*, afford us no examples of divorce.—The ſubſtance of what we learn concerning divorces amongſt the *Jews* is this. Divorce was intended for the advantage of the wife. That ſhe might not be diſcharged or turned adrift at pleaſure, it was neceſſary that a bill of divorce ſhould be executed in form by the huſband. The wife was obliged to remain 90 days after the divorce, before ſhe married again, that if ſhe proved with child, it might be known to whom it belonged. The firſt huſband was never allowed to marry her again, after he was contracted or married to another; otherwiſe he might.—The women in the latter times of the *Jewiſh* government took the ſame liberty as the men, and divorced their jealous and diſagreeable huſbands. The form of divorce amongſt the *Jews* of the preſent day is this, "on ſuch a day, "month, year and place, J. N. "divorce you voluntarily, put you "away, and reſtore you to your "liberty, even you N. who were "before my wife, and I permit "you to marry whom you pleaſe." This is ſent with much formality to the wife.

The *chriſtian* law concerning divorce is this, "whoſoever putteth away his wife except it be for fornication, and marrieth another, committeth adultery;" but theſe words have been differently interpreted by different writers; the fathers, however, took them in their ſtrict and moſt obvious ſenſe.

Eve was bone of *Adam's* bone, and fleſh of *Adam's* fleſh:—*Therefore ſhall a man leave his father and mother, and cleave to his wife, and they two ſhall be one fleſh.* Gen. ii. 23, 24. Hence both huſband and wife ſhould eſteem themſelves to be made ſo much one fleſh by marriage, as not to ſeparate during life, any more than *Adam* and *Eve* could be ſaid to ſeparate whilſt ſhe continued a part of him. This mode of reaſoning our Saviour makes uſe of againſt divorces. Mat. xix. 5, 6.

The *Grecian* laws concerning divorces were different in the different ſtates. The *Cretan* laws allowed men to put away their wives, even if they were afraid of having too many children. The *Athenians* were permitted to put away their wives upon very ſlight grounds, but not without giving their reaſons in the bill, which reaſon

reaſons, in caſe of an appeal, were to be approved by the chief magiſtrate. The huſbands were obliged alſo to return their wives their portions, or allow alimony. A woman might alſo ſue for a divorce. The *Spartans*, though they were ſcrupulouſly exact in the choice of wives, ſeldom divorced them.

Amongſt the *Romans* we meet with two kinds of divorce, *repudium* and *divortium*, the firſt ſignifies the diſſolution of a marriage contract; and the laſt was a ſeparation after actual marriage. By the laws of *Romulus* a man was at liberty to leave his wife, but not the wife to leave her huſband, The law of *Romulus* at laſt however failed, and women as well as men might ſue for a divorce. By the laws of *Romulus* a man might divorce his wife, either for poiſoning her children, procuring abortion, putting upon him another's children inſtead of his own, counterfeiting his private keys, and for adultery. The common eſtabliſhed cauſes of divorce were theſe, but if a man put away his wife upon any other occaſion, his wife might claim one moiety of his eſtate, and the other fell to the Goddeſs *Ceres*. The uſual way of divorcing was to ſend a bill to the woman, containing the reaſons of the ſeparation, and a tender of all her goods again; this they termed *repudium mittere*—or elſe it was performed in her preſence, before witneſſes, with the formalities of tearing the writings, refunding the portion, taking away the keys, and turning the woman out of doors.—See *Diffarreatio*.

Do, Dico, Addico, were three ſolemn words ſpoken by the *Roman Prætor* when he ſat in judgment, ſignifying as much as I ſit here to give laws, declare right, adjudge damages. See *Prætor*.

The elliptis in theſe three words may be thus ſupplied, *do actionem, dico jus, addico homines et res*.

Dochme, Δοχμη, was a Grecian meaſure of length, equal to 3 inches, 0218 3-4ths decimal parts Engliſh. See *Meaſure*.

Docimasia amongſt the *Athenians*, was a ſcrutiny held in the *forum* on ſuch perſons as had been elected *archons* or magiſtrates, previous to their entering on their office. The queſtions were propoſed by the *Senate*, and were as follows, "are you deſcended from anceſtors "who have for three generations "been citizens of *Athens?*—of "what tribe or hundred are you? "—are you a relation to *Apollo* "*Patrius* and *Jupiter Herceus?*—"have you been dutiful to your "parents?—have you ſerved in "the wars?—have you a compe-"tent eſtate?—are you perfect in "all your limbs?" If they could not give ſatisfactory anſwers to all theſe particulars, they could not act as *archons*. Some think the ſame queſtions were put to all their magiſtrates. See *Archon*.

Doctor. See *Rabbin*.

Dodecatheon, an infamous feaſt celebrated by *Auguſtus*, at which he himſelf preſided, dreſſed like *Apollo*; while the other gueſts, male and female, appeared as Gods and Goddeſſes, and paſſed the night in the moſt ſhameful debaucheries. The feaſt was called Dodecatheon, becauſe the gueſts perſonated *twelve* Gods and Goddeſſes: It however gave great offence at *Rome*. *Univ. Anc. Hiſt.*

Dodra, a drink amongſt the *Romans*, brewed from nine different ingredients, which are ſummed up in the following line,

Jus, aqua, mel, vinum, panis, piper, herba, oleum, ſal.

Anſon. Epigram 86.

DODRANS. See *As*.

DOGS were declared unclean by the law of *Moſes*, and reckoned a deſpicable animal by the *Jews*.—Hence dog is metaphorically uſed for one who has loſt all modeſty. And whenever men are compared to dogs in ſcripture, or have that deſignation given them; the utmoſt contempt and reproach is intended. Conſult 1 Sam. xxiv. 14. 2 Sam. ix. 8. Job. xxx. 1. Deut. xxiii. 18. Rev. xxii. 15. Philippians iii. 2. Pro. xxvi. 3. 2 Pet. ii. 22. Pſalm xxii. 16. Levit. xvii. 15. Dogs were held in deteſtation at *Rome*, becauſe they did not bark to ſave the *Capital*, whenthe Gauls made their attempt. The *Romans*, for this neglect of duty, impaled one alive, on an elder branch, every year; but they paid particular reſpect to the *gooſe*. See *Gooſe*.

Dogs were worſhipped by the *Egyptians*, hated by the *Romans*, and eaten by the *Carthaginians*.

DOLABRA was the pick-ax uſed by the *Roman* pioneers. It ſignifies alſo the *pontifical* ax. with which the victims were knocked down in ſacrifice.

DOLABRUM was a knife uſed in ſacrifice amongſt the *Romans*.

DOMINICAL Letter is one of theſe letters, A. B. C. D. E. F. G; which points to the Sunday through the whole revolution of the Solar Cycle: But, in a *biſſextile* or *leap-year*, there are two *dominical* letters, the firſt of which ſerves from the beginning of the year, till the 24th or 25th day of February, and the other takes place during the remainder of the year. As the year does not conſiſt of exact weeks, but of 52 weeks and *one* day; therefore if this year have G. for its dominical letter, F. will anſwer to the next. The dominical letters conſequently move in a retrograde order, as expreſſed in the initials of the words of the following verſicle of *Bede*; *Grandia, Frendet, Aquus, Dum Cernit Beliiger Arma*. But beſides this annual retrograde motion of the dominical letter, there is an additional ſhift every leap-year. In 7 years the Sunday letters would have run their courſe; but, being diſturbed every fourth year, a ſpace of 4 times 7 or 28 years is neceſſary for their complete revolution, hence the origin of the *Cycle* of the *Sun*. But after the completion of the *Cycle*, the days of the month will correſpond with the days of the week and the dominical letters throughout the next Cycle; except that, in *centeſimal* years; the letters muſt be removed one place forward; becauſe in the *Grecian* account *centeſimal* years are *common* years, whereas in the *Julian* reckoning they are *leap* years. See *Cycle* of the *Sun*.

DORON. See *Meaſure Dochme*.

DORYPHORI, the life-guard men of the *Roman* Emperors, ſo highly eſteemed as to have had the command of armies, ſometimes given them. The commanders in chief had their *doryphori* alſo.

DOVE, was declared a clean bird by the law of *Moſes*. Women after lying-in, when they went to the temple, were obliged to offer a lamb, and a dove, turtle or pigeon. *Levit.* xii. 6—8. The lamb was offered as a burnt offering, the pigeon as a ſin-offering. If the perſon could not afford a lamb, ſhe offered inſtead of it two turtles or two pigeons. The *Virgin Mary*, upon account of her poverty, offered two pigeons only. *Luk.* ii. 24. Thoſe who lived very diſtant from the temple, could not conveniently bring with them doves for their offerings; in order that they might furniſh themſelves upon the ſpot therefore, the prieſt permitted the

ſale of them in the courts of the temple, which our Saviour could not endure, Mark xi. 15. The dove was a ſymbol of ſimplicity, innocence and peace.

The blood of doves was uſed by the *Greeks* and *Romans* as a powerful ingredient in their philtres and love potions.

Dowry is properly the money or fortune which the wife brings the huſband. But in the primitive ages women were married without portions, nay, were purchaſed by their huſbands, and the money given for them was called their dowry: Thus *Shechem* bargained with *Jacob* and his ſons for *Dinah*. *Gen.* xxxiv. 2. The ancient *Grecians* alſo we are informed bought their wives. The purchaſing of wives is in fact the cuſtom of all barbarous countries. No ſooner did the *Grecians* lay aſide their ſavage manners but the practice of buying wives was laid aſide; the tables were entirely turned, and women in politer times were obliged to purchaſe huſbands by their portions or die old maids. The difference betwixt a wife and concubine ſeems partly to have conſiſted in this, that the wife brought a fortune and the concubine was unportioned. The expectations of men were raiſed ſo high at laſt that parents could ſcarce ſatisfy their mercenary demands with their daughters, and were induced to get rid of the expence of daughters by expoſing their female children. The wives however who brought a portion could oblige their huſbands to be with them three times in a month. Heireſſes were conſtrained to marry their neareſt kinſman, and, in caſe of impotence, had a right to call in the aſſiſtance of the huſband's neareſt relation. See *Daughter*, *Borrowing*, *&c.*

Drachma, drachm or dram, was a piece of money in uſe amongſt the *Athenians* worth about 7½d. The *Hebrew drachm* was about the ſame value as mentioned 1 *Chron.* xxix. 7. and *Ezra* ii. 69. viii. 27. See *Money*.

Drama, a poem, containing ſome certain action, and repreſenting a true picture of human life, whoſe end is to delight, and inſtruct mankind. The *drama* is of two kinds, *comedy* and *tragedy*, and conſiſts of four primary parts, the *protaſis*, *epitaſis*, *cataſtaſis* and *cataſtrophe*, its acceſſary parts are the *prologue*, *chorus*, *mimus*, and *epilogue*. See *Tragedy*, *Comedy*, *Protaſis*, *Epitaſis*, *&c.*

Dreams were much attended to amongſt the *Jews*, *Greeks* and *Romans*. God very expreſsly forbad his people to obſerve dreams, leſt it ſhould draw them away into idolatry, and the perſon, who, with a view to ſeduce the people, pretended to have prophetic dreams, was put to death, though the dreams ſhould come to paſs. When they thought they had a ſignificant dream they were directed to addreſs themſelves to the prophet of the Lord, or the high prieſt.

Amongſt the *Grecians* divine dreams were of three kinds—1ſt, when Gods converſed with men in their ſleep, theſe were called χρηματισμος: 2d, when the images of things which were to happen were exhibited in their proper forms; theſe they called Οραματα. 3d, when future events were revealed by types and figures, this ſpecies of dreams was called Ονειρος. *Jupiter* was looked upon to be the firſt author of all dreams. The interpretation of dreams was an act which was held in high eſtimation by the *Romans*, no leſs than the *Greeks*. It would be needleſs to produce inſtances of the regard paid to dreams by the ancients, becauſe

cauſe all hiſtory, ſacred and profane, abounds with them.

DREPANUM or *dorydrepanon*, among the *Greeks*, was an engine of iron crooked like a ſickle, and fixed to the end of a long pole, intended to cut aſunder the cords of the ſail-yards, and by this means diſable the enemies' ſhips.

DRESS. See *Habit*.

DRINKING, both amongſt the *Greeks* and *Romans*, was frequently carried to exceſs at entertainments. In drinking the *Greeks* always ſhewed their reſpect to the moſt honourable perſon; the maſter of the feaſt drank to him firſt in this manner: He filled a cup and drank it off, then ordered it to be filled again and taken to his honourable friend, with good wiſhes and expreſſions of reſpect, who always paid the compliment of drinking the whole. Sometimes the maſter drank a part of the cup only, and ſent his gueſt the remainder. The *Greeks* and *Romans* obſerved pretty nearly the ſame formalities in drinking. The cup was handed from left to right, and always preſented with the right hand. At *Lacedæmon* every man had his own cup, which a ſervant filled up as ſoon as it was emptied. The cups were often crowned with garlands, and filled up to the very brim. It was cuſtomary to drink abſent friends, toaſt their miſtreſſes, and always to remember the Gods.—Three cups or nine were uſually drank, three for the *graces*, and nine in honour of the *muſes*. But lovers when toaſting their miſtreſſes were not confined to any number, they often drank a number of cups equal to the letters in the names of their fair ones. The *Romans*, as well as the *Greeks*, were addicted to drinking, and adhered to no rules, but indulged themſelves to exceſs, often contending who could drink moſt. See *Propinatio*, *Arbiterbibendi*.

DRUIDS were prieſts of the ancient *Britons*, *Gauls* and *Celtæ*. ——They had their name from Δρυς, an *oak*, becauſe they held the oak in great veneration. They had the management of whatever related to religion, the puniſhment of crimes, and ſettling diſputes about property; and every perſon was held infamous and impious who would not abide by their deciſions. They inſtructed the youth in the principles of religion, politics and law. Their precepts were delivered verbally, and committed to memory, for they would not allow them to be committed to writing. They were exempted from the public burthens, and taxes for the ſupport of government. They held the ſoul's immortality and tranſmigration, and ſometimes offered human ſacrifices. They had a high prieſt amongſt them, who preſided during life.—Nothing, with them, was more ſacred than the miſletoe, and the oak that produced it. Cæs. Com. Lib. 6. Bell. G.

DUST, by the *Jews*, was ſprinkled on the head as a ſign of mourning; they ſat amongſt it in token of deep affliction; and ſhook it off their feet as a teſtimony of their deteſtation of any perſon. The *Jews* eſteemed the Gentiles ſo vile that they accounted the very ground on which they lived to be unclean. They conceived that the duſt of the ſtreets of their cities would pollute them, and took care when they carried away any pot-herbs from the land of a Gentile, that none of the mould ſhould adhere to them, leſt it ſhould defile the pure *Iſraelites*. When our *Saviour*, therefore, ordered his apoſtles to ſhake off the duſt of their feet for a teſtimony againſt the *Jews*, who ſhould reject the

gospel, he intimated that they should be no more concerned with them, but should for the future esteem them as a Heathen or *Gentile* people, to whom God's covenant did not belong. See *Ashes*.

DUUMVIRI *Municipales*, were the same in the free towns of *Italy* that the *consuls* were at *Rome*.—They were chosen out of the body of the *decurions*. See *Consul*.

DUUMVIRI *Capitales*, were judges in criminal causes, but an appeal laid from their sentence to the people, who only had the power of condemning citizens to death. They were chosen out of the *decurions*, had great power, and had two *lictors* to walk before them.

DUUMVIRI *Navales*, were commissaries of the fleet, whose duty consisted in giving orders for the fitting out ships, and giving commissions to the marine officers.—The *Duumviri Navales* were created at the time of the *Samnite* war at the request of *Decius*, tribune of the people.

DUUMVIRI *Sacrorum*, were two magistrates created by *Tarquinius Superbus*. Their office was a sort of priest-hood, and consisted in taking care of the *Sibylline* books, and occasionally performing sacrifice. They were generally of *Patrician* rank, and held their office for life. They were exempted from many incumbrances which fell upon their fellow citizens, from serving in the wars, &c. The *Sibylline* oracles could not be consulted without them. Their number was encreased at different times, as will be seen under the article *Decemviri*.

DUX *Legionis* was the same as the *primipilus*. See *Primipilus*.

DYNASTY from the *Greek* Δυναστεια properly signifies a government, seigniory, or lordship. The term frequently occurs in ancient history, particularly in that of Egypt, where it implies a race or succession of Kings. The *Egyptians* reckon 30 *Dynasties* which take up the space 36525 years, which far exceeds the age of the world itself, and has given much trouble to chronologers. Some account for this excessive computation by supposing the reckoning to be made by *Months* or *Lunar Years*; of this opinion is *Diodorus Siculus*, who lived amongst the Egyptians. Others solve the difficulty by supposing that *collateral* reigns are put down as *successive*. See *Stillingf. Or. Sac.*

DWARFS, called *nani* and *nanæ*, amongst the *Romans*, were held in such request, that artificial means were made use of to prevent the growth of boys and girls designed for dwarfs, by enclosing them in small boxes, or binding them with bandages. *Augustus's* niece *Julia* was mighty fond of one of these male dwarfs called *Sonopas*, who was only two feet and a hand-breadth high.

E.

EAGLE. See *Aquila*.

EAR. Amongſt the *Jews* the ſervant or ſlave who renounced the privilege of being freed from ſervitude in the *ſabbatical-year*, had his ear pierced through with an awl; this was done in the preſence of the judges, that it might appear to be his own free choice, and that he was not overawed or compelled by his maſter. His ear was bored at his maſter's door, which was a mark of ſervitude or bondage, and repreſented his ſettled and perpetual obligation to remain in that houſe, and there to *hear* and obey his maſter's commands.

EAST. This region or point of the Heavens has by moſt nations been preferred to the weſt, as being the quarter where God was ſuppoſed to have his peculiar reſidence of glory. Thus a particular reſpect was paid to the eaſt in taking Omens, &c. But in fact there is no eaſt and weſt in nature: they are mere relative terms. For to *Spain*, *Italy*, lies eaſtward; to *Italy*, *Greece*; to *Greece*, *Perſia*; to *Perſia*, *China*, and vice verſa to *Italy*, *Spain* lies weſtward; to *Greece*, *Italy*; to *Perſia*, *Greece*; to *China*, *Perſia*. On a parallel ſphere there is neither *Eaſt* nor *Weſt*, and the *Antipodes* of any place may regard that place as either *Eaſt* or *Weſt*. The *Jews* and *Mahometans*, in *this* and the neighbouring countries uſe, indeed, many geſtures towards the eaſt at their benedictions, and in killing their meat. But this they do with an eye towards *Jeruſalem* and *Mecca*. But *Daniel*, when he prayed with his windows open towards *Jeruſalem*, had his face to the *Weſt*, and *Solomon*, in this prayer, ſays, "if thy people go out to battle, "and ſhall pray unto the Lord to- "wards the city, &c. and towards "the houſe, which I have choſen "to build for thy name, then hear thou, &c." In *Chriſtian* churches, which are generally built *Eaſt* and *Weſt*, the chancel ſtands at the eaſt end, with an emblematic reference to Chriſt who is called the *Sun of Righteouſneſs* and the *Day-ſpring*. When, in the creed, we profeſs our faith in the *bleſſed Trinity*, we turn towards the *Eaſt*, as the peculiar reſidence of God. The dead too are laid in their graves with their feet to the *Eaſt*, and the face upwards that at the reſurrection they may be ready to meet *Chriſt* from the *Eaſt*, and be in a poſture of prayer as ſoon as they ariſe. The *Athenians* before *Solon*, and, according to the ſcholiaſt on *Thucydides*, all the *Greeks* buried their dead in the ſame poſition.

EASTER a *Chriſtian Feſtival* in memory of our Saviour's reſurrection. It is called *Eaſter* from the *Saxon Eaſtre*, a Goddeſs who was worſhipped by the *Saxons* in the month of *April*, with great feſtivity and ceremony. The *Feaſt of Eaſter*, correſponding with the Jewiſh paſſover, is by the latins and others called *Paſcha*. Different churches entertained different opinions with reſpect to the time of celebrating *Eaſter*, but all agreed in honouring the feſtival, calling it the *Queen of Feſtivals*, the *Sunday of Joy*, &c. The Emperors uſed to grant a general releaſe to priſoners on this day, with an exception of ſuch as were confined

confined for the higheſt crimes. I thought proper to ſay thus much on this article, becauſe the word *Eaſter* occurs in our *Engliſh* teſtament, *Acts* xii. 4. See *Paſſover*.

EATING. The *Jews* never would eat with perſons of a different religion, or of a profeſſion that was odious to them, as publicans, &c. The ancient *Hebrews* had each a ſeparate table when they eat; this appears to have been the caſe when *Joſeph* entertained his brethren. *Homer* alludes to the ſame cuſtom *Odyſſ.* 14. which obtains yet in *China* and ſeveral other places in the eaſt. The chief reſpect and honour which they paid their gueſts conſiſted in ſerving them in a moſt plentiful manner: thus *Benjamin's* meſs was the largeſt. Their ſeaſonings were ſalt, honey, oil and cream; the ſpices uſed amongſt us were unknown to them. Singing, dancing and perfumes, were admitted at their entertainments. The *Hebrews* of old ſat at table as we do, but in proceſs of time they adopted the faſhion of the *Perſians*, *Chaldeans*, *Greeks* and *Romans*, and had table couches to lie upon,—though *accubation* never became general. See *Accubatio*.

The *Greeks* we are informed had three meals in a day; the firſt was about ſun-riſe and called Ανριστισμα; the ſecond was about mid-day, and called Δειπνον; the third was in the evening, and called Δορπος.—The Δορπος was frequently called Δειπνον. This account of the times of eating amongſt the *Greeks* anſwers to the *jentaculum*, *prandium*, and *cæna* of the *Romans*. See *Cæna*.

The *Jews* ſeldom eat till afternoon.

ECLECTICS, were a ſet of philoſophers which took its origin from *Egypt*. The *Eclectics* endeavoured to mould the doctrines of *Pythagoras* and *Plato*, and blend them with the theology of the *Egyptians*, and the tenets of *Zoroaſter*. They borrowed many of the principal truths of *chriſtianity* from the catechetic ſchool of *Alexandria*, and ſhamefully mixing theſe with the myſticiſm of *Pythagoras*, the errors of *Plato*, and the ſuperſtition of *Egypt*, they hoped to reconcile the *Chriſtians* and *Pagans* to the ſame opinions. When both *Chriſtians* and *Pagans* began to ſee the folly of philoſophical diſputation, and to be tired of the endleſs ſquabbles of *Sophiſts*, this ſect aroſe, and triumphed over all the reſt, about the end of the ſecond century. *Potamon* and *Plotinus were the moſt renowned leaders amongſt the Eclectics.*

ECLIPSE, a privation of the light of one of the luminaries, by the interpoſition of ſome opake body, either between it and the eye, or between it and the ſun.

The ancient *Greeks* and *Romans* had frightful ideas of eclipſes, ſuppoſing them preſages of the moſt diſmal events. At *Rome* it was not allowed to ſpeak publicly of any natural cauſes of *eclipſes*.

During the *eclipſe* of the moon, both *Greeks* and *Romans* made a great noiſe with brazen inſtruments, and raiſed loud ſhouts to eaſe her in her diſtreſs, thinking that ſhe was in great perplexity and trouble; for they attributed eclipſes of the moon to the arts of *magicians*, who by their inchantments plucked her from the ſky, and made her ſkim over the graſs.—This notion is no leſs abſurd than that of the *Mexicans*, who in an eclipſe imagine the moon has been wounded by the ſun, in ſome quarrel between them.

ECMARTYRIA, a kind of ſecond hand evidence admitted in the courts

courts of *Athens*. It was hear-say teſtimony, and never allowed but where the eye-witneſs was either dead, or ſo circumſtanced that he could not poſſibly attend.

Ecstatici, a ſort of diviners amongſt the *Greeks*, who for a conſiderable time lay in trances, deprived of all ſenſe and motion, but when they returned to themſelves, gave ſtrange accounts of what they had ſeen and heard during their abſence from the body.

Eculeus or *Equuleus*, a diabolical engine contrived to torment the guilty or ſuſpected perſons into a confeſſion of their crimes. It contained ſcrews or pullies, by means of which the members of the unhappy wretches were diſtended with the utmoſt violence, even to a luxation of the joints. What its particular form was ſeems not to be agreed upon. Amongſt the *Romans*, in the times of their Emperors, it was uſed againſt *chriſtians*. The *eculeus* ſeems to have been of a ſimilar nature with the *cataſta*. See *Cataſta*.

Edict was an order iſſued from the Emperor in the nature of a proclamation, ſigned and ſealed in form, and ſerving as a law to the people. We frequently meet with the edicts of the *Prætors*, containing notice to the people in what manner they intended to execute the laws.

Edictum perpetuum was a collection of all the laws which had been yearly publiſhed by the *Prætors* in their edicts. It was called *Edictum perpetuum*, becauſe it was intended to continue in force for ever, and ſerve as a body of ſtanding laws; to prevent the great confuſion occaſioned by the new *edicts*, and to ſerve as a guide and rule in the adminiſtration of juſtice throughout the empire. This collection was made by *Salvius Julianus*, in the reign of *Adrian*, in the conſulſhip of *Servius Octavius Lænas Pontianus*, and *M. Antoninus Ruſinus*.—*Univ. Hiſt.*

Education of youth was ſtrictly attended to both amongſt the *Grecks* and *Romans*. Their minds and bodies were improved at the ſame time; their minds by every neceſſary branch of knowledge and learning, and their bodies by the manly exerciſes of the *campus martius*, or private conteſts and trials of ſkill, agility, and ſtrength. It was the chief aim of the *Romans*, as well as *Grecians*, to make them ſhine in the *Senate* and in the *field*, at the *forum* and the *public games*.—Oratory was an object which they kept conſtantly in view, and whatever was their deſtination they endeavoured to acquire the arts of elocution and a habit of fluent reaſoning. *Lacedæmon* trained her hardy ſons to deſpiſe danger, endure fatigue, and ſeem inſenſible of pain—to maintain their honour unſtained, to love their country, and hold in contempt riches, and all that train of enervating pleaſures which are the companions of affluence. The *Spartans* diſdained all meritricious colouring of oratory, and expreſſed themſelves with a dignified ſimplicity, manly emphaſis, and characteriſtic brevity.

We do not find that the *Jews* had any ſchools or colleges for the inſtruction of youth, if we except thoſe of the Prophets which were of a different nature. They have not ſo much as a word to expreſs a ſeminary of learning. Their ſons were brought up to war or huſbandry, and their daughters to houſhold occupations, and both were inſtructed in their religion and laws by their parents, chiefly on the ſabbath. See *Children*.

Eggs were eaten by the *Romans* at the beginning of their feaſts, as

apples

apples were the laſt things that were ſerved up, hence the phraſe, *ab ovo uſque ad mala.* See *Cæna.*

An egg, in the *Egyptian* coſmogony, was an emblem or ſymbol of the world. It was conſidered as bearing the ſame analogy, by the *Chaldeans* and the *Chineſe.* The firſt egg, from which all things were hatched, was ſaid to have been layed in the boſom of *Erebus*: This egg was evidently *Chaos.*—The egg, with its yolk in the midſt of a fluid, of different denſities at different diſtances, and ſurrounded by a ſhell, is no bad repreſentation of the concave ſphere of the heavens, including the air and the terreſtrial ball in its boſom. The *Phænicians* are ſaid to have worſhipped an egg.—Eggs were made uſe of in luſtrations both by the *Greeks* and *Romans.* Thus *Lucian* repreſents the Cynic philoſopher as carrying in his wallet, by way of proviſion, ωον εκκαθαρσιϛ. To this uſe of the egg *Ovid* alludes in his *Artam: Et veniat quæ luſtret anus lectumque locumque, Præferat et tremulâ ſulfur et ova manu.* So *Juv. Sat.* 6.—*Niſi ſe centum luſtraverit ovis.*

Eiresione was an olive-branch bound about with wool and crowned with firſt-fruts. It was carried in proceſſion at the *Athenian* feſtival called *pyanepſia.* See *Pyanepſia.*

Eiseteria was a name given to the day on which the *Athenian* magiſtrates entered upon their offices, when it was cuſtomary to offer ſacrifices and pray for the proſperity of the ſtate, in the temples of *Jupiter* Βελαιος, and *Minerva* Βελαια.

Elæothesium, the room in the *Gymnaſium* where thoſe who had bathed, or intended to wreſtle, anointed themſelves. This apartment was alſo called *Alipterium.*

Elaphebolia, a *Grecian* feſtival in honour of *Diana* Ελαφηβολος, i. e. the huntreſs. A cake called Ελαφος, made in the form of a deer was offered to her.

Elaphebolium, the 9th month of the *Athenian* year, conſiſting of 30 days, and anſwering to the end of February and beginning of March. It was ſo called becauſe the feſtival of *Elaphebolia* happened in this month. See *Elaphebolia* and *Month.*

Elatio was the ceremony of carrying out the corpſe on the day of burial, with the feet towards the gate, to intimate that the deceaſed was taking his departure from his former home. The *Greeks* and *Romans* uſed the ſame ceremony. See *Funeral.*

Eleatic ſect, borrowed its name from *Elea*, a city of *Magna Græcia*, where the laws of *Pythagoras* were adopted. This ſect took its riſe from that of *Pythagoras.* The Eleatic philoſophers aſſerted that all things were but one. That God, the world and all the changes of nature, were only different appearances of one and the ſame being. They held, that, as nothing can produce nothing, therefore all that exiſts muſt have exiſted from all eternity. They affirmed that the univerſe was partly a *plenum*, partly a *vacuum*; of which God was the informing principle, a fire, which, in the *Pythagorean* ſenſe informs all, and animates all. They held God to be *one infinite, eternal* and *immutable*, and that place and motion exiſted no where: That *corpuſcles*, or *atoms*, were the elements of things, and that there were many worlds. The chief philoſophers of this ſect were *Xenophanes, Parmenides Meliſſus, Zeno, Leucippus, Democritus, Protagoras, Diagoras.* See *Philoſophy, Pythagoreans.*

Elephantini *Libri*, were books amongſt-

amongſt the *Romans*, wherein the tranſactions of the *Senate* and magiſtrates of *Rome*, the tranſactions of the magiſtrates of provinces, and thoſe of the Emperors and Generals of armies were regiſtered. In theſe books were put down likewiſe the births and claſſes of the people, and other matters relating to the Cenſus. Some ſay they were called *Elephantini*, becauſe they were made of ivory, others will have it that they were made of a ſort of parchment prepared from the inteſtines of the Elephant.

ELEPHANTS were firſt uſed in war by the *Greeks* in the time of *Alexander* the Great; at leaſt there is no mention of them before.—They carried upon their backs into the battle large towers, containing from ten to thirty ſoldiers, who threw miſſive weapons from thence upon the enemy, being themſelves ſecured within their wooden walls. The elephants did great execution themſelves, by terrifying, tearing and trampling down both horſes and men. But this danger attended the uſe of them, that they ſometimes, when encouraged, indiſcriminately deſtroyed all that came in their way, whether friends or foes. Horſes would not come near the elephants upon account of their diſagreeable ſmell.

ELEUSINIA, a *Grecian* feſtival in honour of *Ceres*, kept every fourth year by the *Celeans* and *Phliaſians*, and every fifth year by the *Athenians*, *Lacedemonians*, *Parrhaſians* and *Cretans*, at *Eleuſis*, a borough of *Attica*. It was transferred from thence to *Rome* by the Emperor *Adrian*. The *Eleuſinia* was the moſt celebrated and myſterious ſolemnity of any in *Greece*, and often called by way of eminence *myſteria*. Every thing contained a myſtery. All was metaphor, allegory, and ænigma. It was, in ſhort, a ſomething like free-maſonry. People of both ſexes, and all ages, were initiated into the myſteries; to neglect this was criminal; a neglect of this was one article of the accuſation on which *Socrates* was executed. For a perſon not initiated to be accidentally preſent at the ſolemnity, was death. The benefits of initiation were ſuppoſed to extend beyond the grave: The myſteries were of two kinds, the greater and the leſs; the leſs were preparatory to the greater.—They conſiſted of a ſolemn repreſentation of what was ſuppoſed to paſs in the regions of *Elyſium* and *Tartarus*. The ſecrets of the *Eleuſinian* myſteries are, with great appearance of truth, ſuppoſed to be divulged in the 6th *Æneid* of *Virgil*. To reveal the ſecrets of this *Grecian* free maſonry, was looked upon as a crime that would not fail to draw down the vengeance of heaven. The perſon who attended at initiation was called *Hierophantes*, i. e. the revealer of holy truths. The *Hierophantes* had three aſſiſtants, the firſt was the torch-bearer, the ſecond the crier or herald, and the third miniſtred at the altar. See *Hierophantes*, *Daduchus*.

Lactantius ſuppoſes thoſe myſteries to have been abominable and obſcene, and therefore not fit to be mentioned: But his *chriſtian* zeal might probably draw him aſide from truth.

ELEUTHERIA was a feſtival kept at *Platæa* from almoſt all the cities of *Greece*, in memory of the defeat of *Mardonius* the General of *Xerxes*; and in honour of theſe who gallantly ſacrificed their lives for the liberty of their country. It was held every fifth year, and prizes were appointed to be contended for.

The *Samians* had a feſtival of this name alſo in honour of the God of

love. And slaves when set free kept a holiday of this name too, in gratitude for the blessing of liberty.

Eliac or *Eretriac* sect, was a sect of philosophers who confined themselves to teaching the doctrines of *Socrates*. It was called the *Eliac* sect from *Phædo* of *Elis*, its founder; and it had the name of *Eretriac* from *Menedemus* the *Eretrian*, who transferred the school to the city of *Eretria*. *Phædo Plistanus* and *Menedemus* were successively in the chair. See *Socratic Sect*, *Philosophy*, *&c.*

Ellychnium, a name given by the ancients to that sort of matter of which the wicks of their lamps were made, but what it was authors are not agreed. Some suppose it to have been the *xylon* or cotton of the ancients, and others with more probability will have it to have been a light spungy *fungus*, like that which the people of some countries call spunk, and use instead of tinder.

Embalming was practised by the *Jews*, in imitation of the *Egyptians*, upon dead bodies. The method was this. The body, as soon as a person was dead, was taken to the coffin-makers, measured and fitted exactly with a coffin, which was differently ornamented according to the quality of the deceased; the upper part of it represented the person for whom it was intended. This done, the body was brought home, and the embalmers were agreed with, for the prices of embalming differed much, the highest being about 300l. of our money, and the lowest a very small matter. A designer was now employed, who marked the body, where it lay, for cutting, and the *dissector* followed, cutting it according to the direction with a sharp *Ethiopian* stone.

The dissector was held in the same contempt and detestation as an hang-man among us, and was forced to make the best of his way as soon as he had performed his office, otherwise he ran a great risque of being stoned to death. The embalmers, whose persons were sacred, next began their operation. They drew, with a hooked iron instrument, the brains through the nose, and extracted all the bowels, except the heart and kidneys, through the incision which the dissector had made in the side. The intestines were washed in strong astringent drugs and wine from the palm-tree; and astringent drugs were also put into the skull. The body for about thirty days was anointed with oil of cedar, myrrh, cinnamon, and other spices, to preserve it from putrefaction. It was then put into salt for forty days, so that seventy days, according to *Moses's* account of embalming, were taken up in the process. When the body was taken out of the salt, it was washed, swaddled, dipt in gum, and anointed with myrrh, then given to the relations, who kept it in their houses in its coffin.

The poor who were incapable of bearing this expence, injected into the body a liquor drawn from cedar, and then wrapt it up in nitre.

Embassadors, public ministers sent from sovereign princes or states, as their representatives to other princes or states.

The name of embassadors is sacred and inviolable, and has accordingly been treated with respect and consideration in every country: Every violation of the law of nations, by injuries done to embassadors, has generally been resented with great warmth. *David* for an injury of this kind made war upon the *Ammonites*. 2 Kings, x. *Alexander* put to the sword the inhabitants

inhabitants of *Tyre*, for inſulting his embaſſadors; and the youth of *Rome* for affronting the embaſſadors of *Vallona*, were delivered up into their hands to be puniſhed at diſcretion.

At *Athens* the foreign embaſſadors mounted the *tribunal* and declared their commiſſion, and the nature of their buſineſs to the people.

At *Rome* they were introduced to the *Senate*, and delivered their commiſſions to them, at the *villa publica*. See *Villa Publica*.

Nothing delighted *Athens* and *Sparta* more, when in their meridian ſplendor, than to ſee and hear a number of embaſſadors ſuing, in their aſſemblies, for their protection or alliance.

EMERITI, a name given to the *evocati*. See *Evocati*.

EMMELIA, a tragic dance, in which the performers ſupported all the gravity and dignity of the part under repreſentation; it was calculated to excite compaſſion for the diſtreſſed, indignation againſt the guilty, love for virtue, and deteſtation of vice. This and the military dances were the only ones that met with the approbation of *Plato*. See *Dancing*.

EMPEROR *Imperator*, a title of honour conferred by the ancient *Romans* on their victorious Generals only. In proceſs of time it became the deſignation of the ruler of the empire. When we conſider the horrid abuſes, debauchery, and villainy of many of the *Roman* Emperors, the term Emperor like the word tyrant excites our abhorrence. See *Imperator*.

ENCÆNIA, a name given to the three feaſts kept by the *Jews*, in memory of the purification and dedication of their temple by *Judas Macabeus*, *Solomon* and *Zorobabel*.

Suidas, in his *Lexicon*, ſays that the ancients by the word *Encænia* underſtood a public ſolemnity on ſome new occurrence. Among the *Latins*, *Encænia* were called *Dedications* and *Conſecrations*, and, on ſuch days, they gave thanks to God for the happy concluſion of ſome matter of moment, and implored him for the continuance of his mercies. See *Dedication*, *Conſecration*.

ENDIXIS, ἔνδειξις amongſt the *Grecians*, was an action brought againſt any perſon for affecting any place or thing for which he was by law diſqualified.

ENGASTRIMYTHI, a name given by the *Greeks* to the *Pythia's* or prieſteſſes of *Apollo*, who delivered oracles by ſpeaking from within, without moving their lips, or even their tongues. They had alſo the power of giving that particular tone to the voice which induced the hearers to conclude, that it was uttered either from above or below, from a greater or leſs diſtance, as they had a mind, in order to carry on the deception. This voice was ſuppoſed to proceed from a ſpirit within; but it was only the ſpirit of impoſture.

ENOLMI, a name given to the prieſteſs of *Apollo* at *Delphi*, becauſe ſhe ſat on the *tripod* called Ὄλμος.

ENSIGNS. See *Signa*.

ENTERTAINMENTS among the ancients, were of various kinds; funeral entertainments called *epulæ funebres*—entertainments given by the huſband on bringing home his wife *epulæ geniales*, entertainments beſtowed on the ſoldiers, which was done before or after an engagement, or on occaſion of proclaiming the general *Imperator*, theſe were called *epulæ militares*—birth-day entertainments *epulæ natalitiæ*. There were many other kinds which received their names

from the place where, the perſons by whom, or the occaſion on which they were given. See the articles *Epulum* and *Cœna*.

Epact, in chronology, expreſſes the number of days by which the ſolar year exceeds the lunar, through the whole revolution of the lunar cycle. The exceſs of the ſolar year over the lunar is 11 days. Conſequently, in the firſt year of the cycle of the moon the *Epact* is 0. becauſe the lunar and ſolar years begin together. On the ſecond year of the cycle, the lunar year begins 11 days before the ſolar; the *Epact* therefore is 11. On the third it has begun twice 11 days before the ſolar, the *Epact* conſequently is 22. In the fourth it begins three times 11 days before the ſolar year, the *Epact* therefore would be 33; but 30 days, being an entire ſynodical month, muſt that year be intercalated, i. e. that year muſt be conſidered as conſiſting of 13 ſynodical months, and 3 will remain, the true *Epact* of the year. Thus by adding 11 to the *Epact* of the laſt year, and always rejecting 30, we ſhall expreſs the *Epact* of the current years throughout the cycle. The word *Epact* is of *Greek* original, and ſignifies *added*, becauſe the *Epacts* were *added* to equate the lunar with the ſolar year. The *Greeks* called them επαγομεναι. In modern chronology the *Epact* till the year 1900 may be found thus: Multiply the golden number for the given year by 11, divide the product by 30, and from the remainder take 11, then what remains is the *Epact*. If the remainder be leſs that 11, add 19 to it, and the ſum will be the *Epact* ſought.—The number and day of the month being added to the *Epact*; their ſum after 30 is the moons age. But if the ſum is above 30, the exceſs in months of 31 days, or the exceſs above 29 in months of 30 days ſhews the moons age or number of days ſince the laſt conjunction.—The numbers of the months, directed to be added in the foregoing proceſs, are as follows; for *Jan.* 0; *Feb.* 2; *March* 1; *Apr.* 2; *May* 3; *June* 4; *July* 5; *Aug.* 6; *Sept.* 7, *Oct.* 8; *Nov.* 9; *Dec.* 10. See *Golden Number*, *Cycle*.

Epha or *Ephah* was a *Jewiſh* meaſure both for liquid things and dry; as a liquid meaſure it contained the ſame quantity as the *bath*; as a dry meaſure it was equal to three pecks and three pints.—See *Meaſure*, *Bath*.

Ephebæum was a place at *Athens* where the *ephebi* or young men aſſembled to exerciſe.

Ephebi, a name given by the *Athenians* to their young men when they reached the age of 18, at which age their names were entered in the public regiſter.

Ephod was an ornament or upper garment worn by the *Jewiſh* prieſts. It was a ſort of girdle, which being brought from behind the neck and over the two ſhoulders, and hanging down before, was put croſs wiſe upon the ſtomach, then carried round the waiſt and uſed as a girdle to the Tunic.—There were two ſorts of ephods, one of plain linen for the prieſts, and the other embroidered for the high prieſt. This laſt was compoſed of gold, blue, purple, crimſon and twiſted cotton. On that part of it which paſſed over the ſhoulders, were two large precious ſtones, one on each ſhoulder, upon which were engraved the names of the twelve Tribes, ſix on each ſtone. The ephod was peculiar to the prieſthood, and the *Jews* imagined that no religion, true or falſe, could ſubſiſt without a prieſthood and an *ephod*.

Ephori were magiſtrates appointed

pointed in *Sparta*, like the *tribunes* among the *Romans*. They were a kind of overſeers of the ſtate, whoſe office was to reſtrain and curb the authority of the Kings, and balance the regal power. As an inſtance of the conſequence of theſe magiſtrates, we may produce theſe two facts, viz. that they puniſhed with a heavy fine their King *Archidamus* for marrying a little wife —and preſumed to impriſon *Agis*, another of their Kings. They were five in number, preſided over ſhews and feſtivals, had the care of the public money, and were the *arbiters* of war and peace.

EPHYDOR, an officer in the *Athenian* courts of juſtice, who furniſhed the plaintiff and defendant with equal hour-glaſſes called *Clepſydræ*; during the running of which they might ſpeak, but no longer. While the laws were quoted, or foreign buſineſs intervened, the glaſſes were ſtopped. See *Clepſydra*.

EPICHIROTONIA, an annual reviſion of the *Athenian* laws, inſtituted by *Solon*, wherein ſuch as were found unſuitable to the preſent ſtate of affairs were repealed. It had its name from the cuſtom of giving their ſuffrages by holding up of hands.

EPICUREANS, a ſect of philoſophers greatly prevailing in *Greece* and *Rome*: *Epicurus* was their founder, who flouriſhed about 300 years before *Chriſt*. They maintained that ſenſual pleaſure was man's chief felicity: that the world was formed by a concourſe of atoms, and not governed by providence; that the Gods reſided in the extramundane ſpaces in ſoft, inactive eaſe; that future rewards and puniſhments were idle chimæras; and that the ſoul was extinguiſhed with the body. They are mentioned in the xviiith chapter of the Acts of the Apoſtles. *Epicurus* himſelf, the founder of the ſect maintained a more manly philoſophy than the generality of his followers; he held indeed that pleaſure was the chief end of human purſuit; and this pleaſure he placed in an exemption from pain, and perfect tranquillity of body and mind: But the means which he pointed out as conducive to this end were prudence, temperance, fortitude and juſtice, in the union of which perfect happineſs conſiſts.—He purſued pleaſure, therefore, in its moſt rational acceptation, and his life ſeems to have been ſtained with few vices. The precepts, however, and practices of the *Epicureans* have loaded his memory with unmerited infamy. See *Philoſophy*.

EPIDEMIA were private feſtivals kept by the *Athenians*, upon a friend's returning from a journey.

EPISCENIUM was a place on the top of the theatres, where all the machines for moving the ſcenes were kept.

EPISCEPSIS, was an action brought in the *Athenian* courts to prove that the *diamartyria* or proteſtation that the deceaſed had left an heir, was falſe and groundleſs. See *Diamartyria*.

EPISCOPI. See *Biſhops*.

EPISTATES in the *Athenian* government, was the preſident of the *proedri*. See *Proedri*.

His office was to keep the public ſeal, the keys of the citadel, and thoſe of the public exchequer. It was an office of ſo great truſt that no man was allowed to continue in it more than one day, or to be elected into it a ſecond time. The *epiſtates* was choſen thus. Each of the ten Tribes choſe fifty *Senators*, which made the ſenate of 500.—Each fifty had the precedence by turns; the fifty in office were called *prytanes*; during the term of their office, which was thirty-five days,

days, ten of the fifty *prytanes* presided weekly under the name of *proedri*. And one of these *proedri* presided each day under the name of *Epistates*.

Epistates was also the president of the assembly, chosen by lot out of the *Proedri*. The chief of his office seems to have consisted in giving the people the signal for voting, compelling them to attend the assemblies, and taking out of the way whatever might divert them from coming.

EPITAPH, a monumental inscription in memory of a person deceased. It has been disputed whether the ancient *Jews* inscribed epitaphs on the monuments of the dead; but be this as it will, epitaphs, it is certain, of very ancient date, are found amongst them.—The *Athenians*, by way of epitaph, put only the name of the dead, with the epithet χρηστος, signifying good or ηρως hero, and the word χαιρε, signifying their good wishes: The name of the deceased's father and his tribe were frequently added. The *Lacedemonians* allowed epitaphs to none but those who had died in battle. The *Romans* inscribed their epitaphs to the *manes*, *diis manibus*, and frequently introduced the dead as speaking to the living. Sometimes they were full of moral sentiments, and adorned with carved work. The epitaphs of the present day are generally crammed with fulsome compliments, which were never merited, characters which human nature, in its best state, could scarce lay claim to, and expressions of respect which were never paid in the life-time of the deceased:—Hence the proverb with great propriety took its rise, "he lies like an epitaph."

EPITASIS is the second part of the drama in which the plot, which was entered upon in the *protasis* or first part, is carried on, heightened and worked up till it comes to its state or height called *catastasis*. In the *epitasis* all things were in confusion, doubt and difficulty. See *Drama*, *Catastasis*, *Protasis*, &c.

EPITHALAMIUM, a nuptial song or poetical composition in praise of the married pair, containing wishes for prosperity and posterity. *Epithalamia* were sung amongst the *Jews*, at the door of the bride, by her friends and companions, the evening before the marriage. Psalm xlv. is an *epithalamium*. Among the *Greeks* the *epithalamium* was sung as soon as the married couple were gone to bed, and attended with shouts and stamping of the feet to drown the cries of the bride. They returned in the morning, and with the same song, a little altered, saluted them again. The evening song was called επιθαλαμια νοιμηνικα, the morning salute was called επιθαλαμια εγερτικα This was the practice amongst the *Romans* also, but their *epithalamia* were often obscene. See *Marriage*.

EPULONES were an order of priests or ministers, whose office it was to furnish banquets for *Jupiter* and the Gods and Goddesses of his retinue, at the public sports, or on the birth-day of an Emperor, and to assist at the sacrifices. The institution of this priest-hood is very ancient. *Cicero* says the *epulones* were appointed to relieve the *pontiffs* who were not able to go through all the duties in the numerous sacrifices. They were at first three in number, but were afterwards increased to seven, and at last to ten. They had the privilege of wearing their gowns edged with purple like the *pontiffs*. The feast of the Gods at which they ministered was called *epulum*. See *Epulum*.

EPULUM was an holy feast made by

by the *Romans* in the temples of the Gods, in times of public danger. The feaſt was ſumptuous and the Gods were formally invited and attended: For the ſtatues were brought on rich beds furniſhed with ſoft pillows, called *pulvinaria*, Thus accommodated, their wooden godſhips were placed on their couches, at the moſt honourable part of the table. The care of the *epula* belonged to the *epulones*, and the Gods were plentifully ſerved with richeſt dainties, as if they were able to eat; but the *epulones* performed that function for them, and doubtleſs were competent proxies!—No wonder that *Pliny* ſolicited *Trajan* to be admitted of their order. *Epulum* is alſo uſed to ſignify any ſolemn feaſt, ſo we meet with *epulum ferale*, a funeral entertainment, See *Entertainment*.

EQUESTRIA, a place in the *Roman* theatres where the Knights or equites ſat. See *Equites*.

EQUESTRIAN *games*, *ludi equeſtres*, among the *Romans*, horſe races of which there were five kinds, the *prodromus* or plain horſe race, the chariot race, the decurſory race about funeral piles, the *ludi ſeviriales*, and the *ludi neptunales*. See *Prodromus*, *&c.*

EQUITATUS. See *Cavalry*.

EQUITES, amongſt the *Romans*, were perſons of the ſecond degree of nobility, immediately ſucceeding the *Senators* in point of rank. The *equites* or Knights were required to be poſſeſſed of 400 *ſeſtertia* before they could be admitted into that order; and when the Knights were ſo reduced as to fall ſhort of the preſcribed revenue, they were expunged out of the *equeſtrian* liſt. The *equeſtrian* revenue juſt mentioned, amounted to about 10,000 crowns.

Part of the ceremony whereby the honour of knighthood was conferred amongſt the *Romans*, was the giving of a horſe; for every *eques* or Knight had a horſe kept at the public charge, he received alſo the ſtipend of an horſeman, to ſerve in the wars, and wore a ring, which was given him by the ſtate. The *equites* compoſed a large body of men, and conſtituted the *Roman* cavalry; for there was always a ſufficient number of them in the city, and nothing but a review was requiſite to fit them for ſervice. The review was of three kinds, *probatio*, *tranſvectio*, *recenſio*. See *Cavalry*, *Probatio*, *&c.*

The Knights at laſt grew too powerful, were a balance for the ſenate and people, neglected the exerciſes of war, and betook themſelves to civil employments. The *equites* were liable to be puniſhed by the *cenſors* and to ſuffer degradation. They were degraded by taking from them the horſe which was kept for each of them at the public charge; this was called *equum adimere*.

ERETRIAC Sect. See *Eliac*.

ERGASTULUM, among the *Romans*, was a priſon, work-houſe, or houſe of correction where ſlaves by the private authority of their maſters were confined and kept for their offences to hard labour.—The *Greeks* had a place of confinement of this ſort called Σωφρονιστηριον.

ERISTIC Sect. See *Megaric*.

ESPOUSALS, a formal contract or promiſe of marriage between a man and a woman. The eſpouſals amongſt the *Jews* were either by writing, or by a piece of ſilver given and received, or by cohabitation. The woman was uſually eſpouſed or betrothed to the man, a conſiderable time before the marriage took place; during which time he might viſit her, but not lodge with her. Thus *Mary* was eſpouſed

eſpouſed to Joſeph before they came together. *Matt.* i. 18. *Deut.* xx. 7. Amongſt the *Greeks*, after the parents and friends of the young couple had finiſhed their negociation, the couple themſelves pledged their faith to each other, the man ſwearing that he would be conſtant and true, the woman that ſhe would marry him, and make him maſter of all ſhe had. Then they ratified their agreement by a kiſs and joining right hands.

Amongſt the *Romans* the eſpouſals conſiſted in an engagement of friends on both ſides, whether abſent or preſent, in public or without witneſſes. But the common way was by writings drawn up by common conſent, and ſealed by both parties; beſides this the man ſent a ring to the woman, conſiſting of iron and without a ſtone.—See *Marriage*, *Ring*.

Essedarii, a ſort of *gladiators*, mentioned by *Seneca* *Suetonius*, and *Tully*, who on ſome occaſions engaged one another out of chariots called *eſſeda*. The *Eſſedum* was a ſort of heavy chariot from which the *Gauls* and *Britons* engaged the *Romans*. See *Gladiator*.

Essenes, one of the three ancient ſects of the *Jews*, of which *Joſephus* gives a very particular account. They held abſolute predeſtination, allowing no free-will at all, nor any liberty of choice.—They allowed a future ſtate, but denied a reſurrection. They lived in retirement, ſeldom making their appearance in cities or public aſſemblies. They did not marry, but adopted the children of others, and bred them up according to their own principles. They deſpiſed riches, and had all things in common. They abſtained from the uſe of oils and perfumes, as luxurious and effeminate. They hoſpitably received all travellers of their own ſect. They never changed their cloaths, till they were quite worn out. They obſerved a moſt religious ſilence till ſun-riſe, excepting that they prayed the ſun might riſe upon them. They laboured till eleven, then bathed in cold water, being thus purified, they refreſhed themſelves with eating, and began and ended their meal with praiſe and thankſgiving to God. No noiſe or tumult ever diſordered their houſes. When any ten of them ſat together, no one of them ſpoke but with the conſent of the other nine. No one was admitted into their ſect till he had given proofs of his continence, and temperance; and when admitted he was ſtrictly bound not to divulge the myſteries of the ſect to any other. They were ſtrict in the adminiſtration of juſtice, and expelled from their ſociety ſuch as had been guilty of any enormous crime. They ſtrictly obſerved the *ſabbath*, not moving on that day a ſingle veſſel out of its place, or eaſing nature: On other days when they did that office, they dug a hole a foot deep with a pick ax, and ſat over it, covering their lower parts with their garments. Their word was binding as an oath, and their ſtudy was the writings of the ancients, the nature of medicinal herbs and roots, and the cure of diſeaſes.—They drank no wine, and held war unlawful, but carried a weapon for defence. Wherever they ſat they took care never to ſpit into the middle, or on the right hand. They ſeem to reſemble the *Pythagoreans*. They are not once mentioned in the new teſtament, becauſe from their love of ſolitude, they were little known, and from their inoffenſive way of life our *Saviour* had no occaſion to cenſure them as he frequently does the *Phariſee*

rifees and *Sadducees*. See the articles *Pharifees*, *Sadducees*.

ETESIAN winds, in ancient hiſtory, are ſuch winds as blow at ſtated times of the year, from what part of the compaſs ſoever they come. They are ſo called from ετος *annus*, a *year*, being anniverſary or yearly winds, like the monſoons or trade winds.

EUMOLPIDÆ, prieſts of *Ceres* at *Eleuſis*, a city of *Attica*, who enjoyed the prieſthood by inheritance, as deſcended from *Eumolpus*, or inſtituted in memory of him:—*Eumolpus* was made pontiff to celebrate the *Eleuſinian* myſteries, by *Erectheus* King of *Athens*, and became ſo powerful in conſequence of the appointment, that he made war againſt *Erectheus*—they were both killed, and their children made peace, this being amongſt the conditions of it, that the family of *Eumolpus* ſhould enjoy the prieſthood, and the family of *Erectheus* the regal power. See *Eleuſinia*.

EUNUCHS, were anciently employed (and the cuſtom ſtill continues) in the Eaſt, to execute the offices of chief truſt and command, eſpecially by Empreſſes or Queens, to avoid ſuſpicion. The jealouſy of the Eaſtern Princes likewiſe, amidſt the general depravation of manners, ſuggeſted the propriety of ſetting none but ſlaves, who were made Eunuchs, to attend the Queens; by whoſe intereſt they were often preferred to great offices. Another reaſon may be aſſigned for the promotion of Eunuchs to offices of ſtate, which is, that having no obligation or incumbrance of wives or children, they may be ſuppoſed to be more ſteady, and to ſtudy more the intereſt of their prince than their own private advantage, or ſetting up a family for themſelves. We read of the Eunuch who was chief treaſurer to the Queen of *Æthiopia*. Acts viii. 27.

EUPATRIDÆ, a name given by *Theſeus* to the nobility of *Athens*, as diſtinguiſhed from the *Geomori* and *Demiurgi*. The *Eupatridæ* by *Theſeus's* eſtabliſhment, had the right of chooſing magiſtrates, teaching and diſpenſing the laws, and interpreting holy and religious myſteries. The whole city, in all other matters, was reduced to an equality. The *Geomori* were huſbandmen, and inferior to the *Eupatridæ* in point of fortune; the *Demiurgi* were artificers, and fell ſhort of the *Eupatridæ* in number. See *Nobiles*.

EVANGELISTS, a term applied principally to the writers of the four *Goſpels* or *Evangelia*, viz. *Matthew*, *Mark*, *Luke*, and *John*. The word alſo denotes certain miniſters in the primitive church, who aſſiſted the *Apoſtles* in diffuſing the knowledge of the goſpel, and travelled about to execute ſuch commiſſions as they were entruſted with, for the advancement of chriſtianity. See *Acts* xxi. 8. *Epheſ.* iv. 11. 2 *Tim.* iv. 5. *Acts* xix. 22. *Ananias*, *Apollos* and *Timothy*, with others, were diſtinguiſhed by this name. *Evangeliſts* were ranked next after *Apoſtles* and *Prophets*.

EVOCATI, ſoldiers among the *Romans*, who having ſerved their full time in the army, went afterwards volunteers at the requeſt of ſome favourite General; on which account they were called by the honourable names of *Emeriti* and *Beneficiarii*.

EVOCATIO, a religious ceremony always obſerved by the *Romans* at the ſiege of a town, wherein they ſolemnly called upon the Gods and Goddeſſes of the place to forſake it, and come over to them. Without this ceremony

they thought that the place could not be taken, or that it would be ſacrilege to take the Gods priſoners. They generally attempted to bribe the deities, by promiſing them temples and games. If the place was taken they imagined that the Gods had liſtened to their prayers, and deſerted it. See the form of evocation uſed at the taking of *Carthage Macrob.* Sat. iii. 9.

Exauctoratio, in the *Roman* military, differed from the *miſſio*, which was a full diſcharge, and took place after they had ſerved in the army twenty years. Whereas the *Exauctoratio* was only a partial diſcharge, they loſt their pay indeed, but ſtill kept under their colours or *vexilla*, though not under the *aquila*, or eagle which was the ſtandard of the *legion*: whence inſtead of *Legionarii* they were called *Subſignani*, and were retained till they had either ſerved their full time, or had lands aſſigned them. The *Exauctoratio* took place after they had ſerved 17 years.

Excalceation was a particular puniſhment amongſt the *Jews*, in which a widow whom her huſband's brother refuſed to marry, according to the law called *Levirate*, ſummoned the man before a court of juſtice, and made him an offer of her perſon, in caſe of refuſal, ſhe might *excalceate* him, that is pull off one of his ſhoes, and ſpit in his face, by way of ignominy. See *Levirate*.

Excision, in ſcripture, ſignifies the cutting off a perſon from his people, by way of puniſhment for ſome ſin. The *Jews* reckon 36 crimes which they pretend are puniſhable by *exciſion:* and the *Rabbins* reckoned three kinds of *exciſion*, one which deſtroys the body only, one which deſtroys the ſoul only, and one that deſtroys both body and ſoul: Thus making the ſoul mortal, or immortal, according to the degrees of guilt.

Excommunication, a ſolemn cenſure or penalty whereby the delinquent is cut off from all participation in religious duties, or ſpiritual advantages. Excommunication, amongſt the *Jews*, was of three kinds or degrees. The firſt was called *Niddui*, and was a ſeparation for a few days—the ſecond was *Cherem*, and was a ſeparation attended with execration and maledictiion—the third was *Shammatha*, and was the laſt and greater excommunication. Not only the judges, but each particular perſon, in converſation, had a power to excommunicate another; and, if the grounds were allowable, the excommunication was good, if not, the perſon who excommunicated another, was himſelf excommunicated. Dreams being ſuppoſed to come from God, if a man *dreamed* that he was excommunicated, he was held to be ſo in *fact*. Every perſon having a power of excommunicating, excommunication appears to have been a civil rather than an eccleſiaſtical cenſure. A man might be excommunicated univerſally, with regard to *all* men, or partially with regard to a *particular city*, or ſome *particular* perſons, this was left to the mercy of the perſon excommunicating. If a man was excommunicated partially and refuſed to apply for abſolution, within proper time, which was one month, the partial excommunication was continued for a month longer; if he ſtill was obſtinate, he was excommunicated univerſally. When they excommunicated a perſon with the greater excommunication, a trumpet was ſounded; when they ſolemnly excommunicated the *Samaritans*, they ſounded three. If a perſon died without abſolution from

from the ſentence of excommunication, they laid a ſtone upon his tomb, to ſhew that he deſerved ſtoning for his final impenitence. The form of the leſſer excommunication was ſhort and eaſy, viz. "let ſuch a one be excommunicated." But that of the greater was long and charged with dreadful maledictions by the name of God, by heaven, by earth, by the ſigns of the zodiac. The *Jews* excommunicated not only men, but beaſts likewiſe: This calls to one's remembrance the conduct of a Biſhop of *Quebec*, who excommunicated all the turtles of his dioceſe for their diſorderly behaviour. A Spaniſh Biſhop, too, excommunicated all the rats under his juriſdiction, but this was only a partial excommunication, for he appointed them an iſland for their retreat. The *chriſtian* excommunication ſeems to be copied from the Jewiſh.

Excommunication amongſt the *Greeks* and *Romans* excluded the perſon, on whom it was pronounced, from the ſacrifices and temples, and delivered him over to the *Furies*, which by the *Romans* was called *Exſecrare* and *Diris Devovere*. *Marcus Craſſus* was excommunicated by *Atteius* the *tribune* of the people. When *Atteius* found he could not prevent his expedition againſt the *Parthians*, he went to the gate, through which *Craſſus* was to paſs, ſet a chafing diſh in the middle of the way, and, when *Craſſus* came, threw into the fire ſome perfumes, and pronounced curſes againſt him with great emphaſis, and loud exclamation; and thus excommunicated him.

Excubiæ, the watches and guards kept in the day, by the *Roman* ſoldiers. They are contradiſtinguiſhed from the *vigiliæ* which were kept in the night. The *excubiæ* were placed either at the gates, and entrenchments, or in the camp; for the latter there was allowed a whole *manipulus* to attend before the *prætorium*, and four ſoldiers to the tent of every *tribune*. The *excubiæ* at the gates of the camp, and at the entrenchments, were properly called *ſtationes*. One company of foot and one troop of horſe were aſſigned to each of the four gates every day. To deſert their poſt or abandon their corps of guards, was an unpardonable crime.

The *triarii*, as the moſt honourable order of ſoldiers, were excuſed from the ordinary watches; yet being placed oppoſite to the *equites*, they were obliged to have an eye over them. See *Vigiliæ Triarii*, *Manupulus*, *Prætorium*, &c.

Execratio, was a kind of puniſhment amongſt the ancients, conſiſting of direful curſes, and horrid imprecations. It was inflicted, according to *Livy*, on *Philip* King of *Macedon* by the *Athenians*. A decree was made in a general aſſembly, that all ſtatues of that King, and his anceſtors male and female, ſhould be pulled down, and their names eraſed; all his feſtivals, and ſacred rites profaned, his prieſts treated with inſult, and every thing belonging to him, or his honor, held in abhorrence: That the public prieſts, as often as they prayed for the proſperity of *Athens*, ſhould deteſt and execrate *Philip*, his children, kingdom, armies, fleets, allies, and the whole race and name of the *Macedonians*. *Cornelius Nepos* calls this *devoting*. See *Devoting*.

At the taking and demoliſhing of cities, it was uſual amongſt the *Jews*, *Greeks*, and *Romans*, to pronounce curſes upon, and load with direful execrations the rebuilders of them. See *Curſes*.

EXEDRÆ, halls with many ſeats where the philoſophers, rhetoricians, and men of learning met for diſcourſe and diſputation.

EXERCITIA *ad palum*. See *Palaria*.

EXILIUM. See *Baniſhment*.

EXODIA, amongſt the *Romans*, were a ſort of farces, or after-pieces, performed by young gentlemen, when the play was concluded.—They bore no relation to the buſineſs before exhibited; but were intended to revive, or rather improve the *Feſcennine* verſes, which had fallen into diſuſe. Profeſſional actors never performed any part in the *Exodia*. The word is derived from ἐξ and ᾠδὴ *cantilena*. The derivation implies that they had no connection with the preceding performance. See *Actor*, *Comedy*, *Tragedy*.

EXORCISM was the power or ceremony of caſting out devils. The *Jews* made great pretences to this power. *Joſephus* tells ſeveral wonderful tales of the great ſucceſs of ſeveral exorciſts. One *Eleazer*, a *Jew*, cured many *Dæmoniacs*, he ſays, by means of a root ſet in a ring. This root, with the ring, was held under the patient's noſe, and the devil was forthwith evacuated. The moſt part of conjurors, of this claſs, were impoſtors, each pretending to a ſecret noſtrum or charm, which was an over-match for the *devil*. Our Saviour communicated to his diſciples a real power over *dæmons*, or perhaps over the diſeaſes ſaid to be occaſioned by *dæmons*.

From many paſſages in *Irenæus*, *Origen*, *Epiphaneius*, and *Joſephus*, it is evident that the *Jews* about our Saviour's time, pretended to a power of caſting out devils, by ſome arts or charms derived from *Solomon*. For a further proof of their pretences in this reſpect, ſee *Acts* xix. 13. *Mark* ix. 38. *Luke* ix. 59. *Exorciſts* in the ancient chriſtian church, were employed in caſting out *dæmons*, and were ordained for that expreſs purpoſe. See *Dæmoniac*.

EXORCIST. See *Exorciſm*.

EXPIATION, a religious ceremony, by which ſatisfaction is made for ſins of omiſſion or commiſſion, accidental or intentional. The chief mode of expiation was ſacrifice. The *Jews* had ſeveral kinds of expiatory ſacrifices for ſins of ignorance, as may be ſeen *Lev.* iv. For the expiations after legal pollutions, ſee *Lev.* xii. For the lepers, *Lev.* xiv. See *Sacrifice*, *Luſtration*, *Pollution*.

Expiation amongſt the *Greeks* and *Romans*, conſiſted in ablutions and ſacrifices, but differed according to the caſes in which it was uſed. Nothing is more common amongſt the poets than religious waſhings and purifications: Thus *Æneas* could not touch the houſehold Gods, till he was waſhed from the pollution of blood and ſlaughter. See *Ablution*.

EXPIATION, *day of*, was the tenth of the month *Tiſri*, which anſwers to our *September*. On this great day the high-prieſt laid aſide his breaſt-plate, and embroidered *ephod*, as being a day of humiliation. He firſt offered a bullock for his own ſins and thoſe of the prieſts: Then he received, from the hands of the elders of the people, two goats, for a ſin-offering, and a ram, for a burnt offering, to be offered in the name of all the people. It was determined by lot which of the goats ſhould be ſacrificed, and which ſet at liberty.—After this he perfumed the *ſanctuary* with incenſe, and ſprinkled it with the blood of the goat and the bullock; then the goat which was to be ſet at liberty was brought to him;

him; he laid his hands upon its head, confeſſed his own ſins, and the ſins of the people, then ſent him away into ſome deſart, with all the ſins of *prieſts* and *people* upon its head, where it was turned looſe, as ſome ſay, or as others ſay thrown down ſome precipice. This was called the ſcape-goat, or *azazel*. See *Scape-Goat*, *Aſhes*.

The day of expiation was a day of reſt, of faſting and of prayer.—The people confeſſed themſelves ten times, and ten times repeated the name of God. On this day they put an end to all differences. When the ceremony was over the high-prieſt read the law, and diſmiſſed the congregation with a ſolemn benediction.

EXPOSING *of infants*, a barbarous cuſtom practiſed amongſt moſt of the *Grecian* ſtates; the *Thebans* ſeem to be the only exception, whoſe laws puniſhed it as a capital crime. The poor amongſt them brought their children to the magiſtrate, who made an order, if the parents were not of ability to educate them, to have them brought up at the public expence. Among the other *Greeks*, when a child was born, it was laid upon the ground, and, if the father deſigned to educate it, he took it up; if he forbore to do this, the child was carried away and expoſed. The *Lacedæmonians*, indeed, had a different cuſtom; all new-born children amongſt them were brought before certain tryers, by whom the infants were carefully viewed; if they were found luſty and well favoured, they gave orders for their education; and a certain portion of land was appointed for their maintenance: But if they were found weakly and deformed, they ordered them to be caſt into a deep cavern near the mountain *Taygetus*; as they thought it neither good for the infants themſelves, nor for the ſtate, that they ſhould be brought up, if defective. Many people expoſed their children only becauſe they were poor, and could not maintain them, not having the leaſt intention that they ſhould periſh. This was the miſerable fate of daughters eſpecially, becauſe of the expences of their education and ſettlement in the world. See *Daughters* and *Dowry*.

The parents frequently tied jewels and rings to the children they expoſed, that if providence protected them they might afterwards be diſcovered; or that thoſe that found them might be induced to educate them, if alive; or give them decent burial, if dead; or it might be the ſuperſtitious tenderneſs of the mother, who would not ſend away her child without ſome portion of its parent's fortune. The places where they uſually expoſed their children were ſuch as were moſt frequented, that they might have a better chance of being found and taken care of by the compaſſionate and humane, who were able to bring them up. The *Egyptians* and *Romans* choſe the banks of rivers—and the *Greeks* the highways. This barbarous cuſtom was ſeldom practiſed by the *Romans*, and met with little encouragement.

EXTISPICES, a name given to the *Aruſpices*, becauſe they drew preſages from viewing the entrails of victims in ſacrifice. See *Aruſpex*, *Sacrifice*.

EXTRAORDINARII, amongſt the *Romans*, was a body of men conſiſting of a third part of the foreign horſe, and a fifth of the foot, which was ſeparated from the reſt of the forces borrowed from the confederate ſtates, with great policy and caution; to prevent any deſign

design that they might possibly entertain against the natural forces. A more choice body of men were drawn from amongst the *extraordinarii*, under the name of *allecti*.—See *Allecti*.

F.

FABA. See *Beans*.

FABARIÆ *Calendæ*, the calends of *June*, so called by the *Romans*, because the beans being then first ripe, some of them were offered to the Goddess *Carna*, the wife of *Janus*.

FACTIONS the most warm, and at the same time the most ridiculous, were those into which the people were divided with respect to the charioteers, in the *Circensian* games. Each person was attached to his favourite colour, and so eager was the zeal of the people for the success of the particular company of charioteers they espoused, as sometimes, in the warmth of their partialities, to occasion unwarrantable tumults. See *Charioteer*.

FALSE *witness*. See *Perjury*, *Witness*.

FAN was an instrument used by the ancients, *Greeks* as well as *Romans*, as is evident from these lines.

Cape hoc flabellum, et ventulum huic sic facito. *Ter. Eun.*

Profuit et tenues ventos movisse flabello. Ov. Art. Amand. i. 161.

These fans of the ancients were made of different materials, but the most elegant were composed of peacock's feathers, or were so painted as to represent a peacock's tail.

FAN, a machine for winnowing corn, was made use of by the ancients, and seems to have been a form similar to ours. The fan, which *Virgil* calls *mystica vannus Iacchi*, was used at initiations into the mysteries of the ancients: For as the persons who were initiated into any of the mysteries, were to be particularly good, this instrument, which separates the wheat from the chaff, was the fittest emblem that could be, of setting apart the good and virtuous, from the vicious and useless part of mankind. It is figuratively applied in a similar manner in *Luke* iii. 17.

FANA were temples consecrated by the *Pontiff's* pronouncing certain solemn words—so called from *fari* to pronounce, in allusion to the ceremony.

FANATICS, persons of a serious and melancholy cast amongst the ancients, so called because they spent much time, *in fanis*, in the temples. They pretended to revelations and inspirations, and being often seized with a kind of enthusiasm, as if under the influence of some divinity, they shewed many wild ridiculous and antic gestures. They cut and slashed themselves with knives, and shook their heads like the quakers in the infancy of that sect. Hence appears the propriety of applying the term *fanatic* to the modern *methodists*, *muggletonians*, and pretended prophets, or any set of visionary *enthusiastics*.—Similar to the *fanatici* among the *Romans* were the ενθουσιαζαι, ενθεαζικοι and θεοπνευζαι amongst the *Greeks*.

FASCES were axes bound up together with a bundle of rods, and fastened to a pole, which the *lictors* carried

carried before the great magiſtrates of *Rome*, as a badge of their authority. The *faſces* were twelve in number, equal to the number of the *lictors*, each of whom carried one. *Tarquin* firſt introduced them as a mark of ſovereign authority; but in after times they were borne before the *conſuls*, but by turns only, each his month. After the *conſuls*, the *faſces* were aſſumed by the *prætors* alſo, and the *decemviri* had each of them twelve carried before them, in the manner of Kings; though at firſt two only were allowed to have this honour.—— When the magiſtrates who by right had the axes carried before them, had a mind to ſhew ſome deference to the people, or ſome perſon of ſingular merit, they either ſent away the *lictors* or commanded them to lower the *faſces* before them which was called *ſubmittere faſces*. Many inſtances of this occur in *Roman* hiſtory. See *Lictors*, *Prætor*, &c.

In the *faſces* the ax implied the power to puniſh, and the bundle of rods was an emblem of the great force of unanimity in the ſtate. Or the bundle of rods might repreſent the body of the people *collectively* conſidered, and the axes in the middle, the *executive* power; the main branch of which is *puniſhing* the *guilty*.

FASCIA was a thin laſh which the *Roman* women wrapped round their bodies, next to the ſkin, in order to make them ſlender. Something of this ſort ſeems to have been in uſe amongſt the *Grecian* ladies, if we can depend upon the repreſentation given by *Terence*, *Eun. Act.* 2. *Sc.* 4.

Haud ſimilis eſt virginum noſtrarum, quas matres ſtudent
Demiſſis humeris eſſe—NINCTO CORPORE, *ut graciles ſiant.*

Terence, though a *Latin* poet, deſcribes *Grecian* manners and cuſtoms.

FASCINATION, in Greek Βασκανια, a ſort of witchcraft ſuppoſed to be performed by the eyes or the tongue. It was alſo employed for miſchievous purpoſes, as they imagined. Some malignant influence was believed to paſs from the eyes or tongues of envious or angry perſons, which infected the ambient air, and through that medium penetrated and corrupted the bodies of animals and other things. The younger the animals were, the more liable they were, as being more tender, to receive the miſchievous impreſſion. *Virgil* alludes to the faſcination of the eye in this line,

Neſcio quis teneros oculos mihi faſcinat agnos.

Ecl. 3.

To the faſcination or pernicious influence of an evil tongue, he alludes in theſe lines,

Aut, ſi ultra placitum laudarit, baccare frontem
Cingite, ne vati noceat mala lingua futuro.

Ecl. 7.

The baneful influence of an evil tongue was ſuppoſed to be conveyed by the vehicle of exceſſive praiſe, and that a bandage of the herb *baccar* was an effectual antidote.

FASCINUM was the figure of a man's *privities* hung round children's necks, as an amulet againſt faſcination. Brides ſat upon one for the ſame purpoſe of preventing witchcraft. Such was the ſuperſtition of *Greece* and *Rome*, and indeed veſtiges of it remain even amongſt us.

FASTI were table books amongſt the *Romans*, on which were written the names of the *conſuls*, and the moſt memorable tranſactions of the commonwealth. The *conſuls* often gave ſmall pocket-books of ivory or ſilver, with their names inſerted, called *Faſti Magiſtrales*.

Faſti ſignifies alſo the *Roman* calendar, wherein were marked all days of feaſts, games and ceremonies, this was called *Faſti Calendares*.

Faſti is likewiſe uſed to ſignify annals in general.

FASTI *Dies* were the ſame amongſt the *Romans* as our court-days. On theſe days it was lawful for the *prætor* to ſit in judgment and *fari tria verba*, to pronounce thoſe three ſolemn words, *do*, *dico*, *addico*. See *Do*, &c.

FASTING, as a religious abſtinence from food, has been obſerved in all nations. *Moſes* appointed a ſolemn faſt before the feaſt of expiation. In the days of *Zacharias*, the *Jews* had four regular faſts, viz. in the months of June, July, September and December; to theſe they have added three more. Faſts were ſometimes enjoined occaſionally, in the time of any public calamity. They were obſerved upon the ſecond and fifth days of the week, beginning an hour before ſun-ſet, and continuing till midnight on the following day. On theſe occaſions they always wore *ſackcloth* next their ſkins, rent their cloaths which were of coarſe white ſtuff; ſprinkled aſhes on their heads; went barefoot, and neither waſhed their hands, nor anointed their bodies as uſual. They thronged the temple, made long and mournful prayers, and had every external appearance of humiliation and dejection. In order to complete their abſtinence, at night they were allowed to eat nothing, but a little bread dipped in water, with ſome ſalt for ſeaſoning, except they choſe ſome bitter herbs and pulſe. Our Saviour, by condemning ſome abuſes committed in faſting, plainly intimates that it is a duty, though he does not enjoin it. The time and manner and other circumſtances of private faſting, are left to ourſelves: but whenever it may tend to humble and afflict us, in deteſtation of ſin; whenever it may tend to reſtrain our ſinful appetites, and make us more devout, it is certainly a neceſſary and religious duty.

The *Athenians* obſerved the *Eleuſinian* and *Theſmophorian* faſts very ſtrictly, in which the women ſat for a whole day upon the ground in deep mourning. The *Lacedemonians* having reſolved to ſuccour a certain city, ordained a general faſt throughout their dominions, without excepting the domeſtic animals.

Jupiter had ſtated faſts at *Rome*, and faſting was held very ſacred there, not even the Kings and Emperors excuſed themſelves; nay *Numa*, *Julius Cæſar*, *Auguſtus*, *Veſpaſian* and others we are told had their ſtated faſt days; and even *Julian* the apoſtate out-did the exacteſt prieſts, and moſt rigid philoſophers. in the performance of this duty. A general faſt was proclaimed in honour of *Ceres*, to be obſerved every fifth year, in conſequence, as *Livy* informs us, of a ſeries of prodigies having happened one after another. To their abſtinence from meat, both *Jews* and *Pagans* frequently added abſtinence from ſleep. See *Abſtinence*.

FAT. God forbad the *Hebrews* to eat the fat of beaſts. *Levit.* iii. 17. The *Jews* differ much however in their interpretation of this law, ſome ſuppoſe the fat, like the blood of animals, to be abſolutely forbidden.

forbidden. Others assert that this prohibition extends only to the fat of oxen, goats and sheep, and defend themselves with *Lev.* vii. 23. this is the opinion of the modern *Jews*; others again assert that no fat is forbidden, but such as is actually offered in sacrifice; and are supported in their assertion by *Lev.* ii. 25. In the sacrifices of the *Greeks* and *Romans*, the fat was spread upon the thighs of the victim, and in this manner offered to the Gods. See *Sacrifice*.

FATHER, besides its proper acceptation, is used in scripture for grandfather, great grandfather, or the founder of a family.

The *Lacedemonians* exempted every man who was the father of three children from the duty of mounting the city guard; and a father of four children was excused from every public burthen. Fathers of three children amongst the *Romans* had many valuable privileges, and were excused from civil offices. See *Jus trium*, &c. and *Children*.

For the authority which fathers had over their children, see the article *Children*.

FAVISSÆ, large vaults under ground in the *area* of the *Roman capitol*, where the *Romans* carefully lodged and deposited with a degree of religious care the old statues, and other sacred utensils when they happened to be broken. Such a superstitious veneration did they pay to every thing belonging to the *capitol*. See *Capitolium*.

FAUNALIA, three *Roman* festivals annually observed in honour of the God *Faunus*. The first was kept on the *ides* of February, the second on the 16th of the *calends* of march, and the third on the *nones* of December. The sacrifices on these occasions were lambs and kids.

FAX. See *Torch*.

FEASTS were instituted by the deity amongst the *Jews* for several reasons. 1. To perpetuate the memory of his mercies and miracles. 2. To keep them firm to their religion by the view of ceremonies and the magnificence of divine service. 3. To procure them certain pleasures, diversions and seasons of rest. 4. To give them instruction, for on festivals the law was read and explained. 5. To keep alive their acquaintance, and renew the friendship betwixt tribe and tribe, family and family, by bringing them together three times a year, from different parts of the country to the holy city. The chief feasts of the *Jews* were the *passover*, *pentecost*, feast of *tabernacles*, *expiation*, *trumpets*, *purim*, and *dedication*—which will be taken notice of under their proper articles. We might have added the *new-moons*, *sabbaths*, *sabbatical year*, and *Jubilee*. See *Moon*, *Sabbath*, *Year of Jubilee*.

The festivals of the *Greeks* and *Romans* were instituted for reasons similar to those given above, and the principal of them will be found under their proper heads. Vid. Bos. 110.

Both the *Greeks* and *Romans* had feasts in honour of the dead. See *Feralia*, *Silicernia*, *Funeral*, *Entertainment*.

For the manner of feasting amongst the ancients, see *Cœna*, *Accubatio*.

FEBRUACA, a name given to the day on which the *Lupercalia* were kept.

FEBRUARY was the 2d month of *Numa's* year, and under the protection of the God *Neptune*. This month is not found in the calendar of *Romulus*, but was added to the year by *Numa*. It had its name from *Februa*, *Februaca*, or *Februalis*, all names of *Juno*, who pre-

sided over the purifications of women: and in this month the *Lupercalia* were held in honour of *Juno*, and women were purified by the priests of *Pan Lyceus* at that festival. See *Lupercalia*.

FECIALES, a college of priests instituted by *Numa Pompilius*, consisting of twenty persons of quality. Their duty was to make peace or proclaim war. They did not suffer the *Romans* to take up arms till all hopes of agreement were at an end. They went themselves to the nations who had injured the *Romans*, and endeavoured by cool dispassionate arguments to prevail upon them to make reasonable satisfaction. If they refused, they called the Gods to witness the justice of their demands, and declared war, throwing upon the ground a half-burnt javelin, and an handful of grass, in the presence of three aged men; at the same time uttering dreadful imprecations against the injurious nations. If the enemy yielded to their demands, a peace was granted and ratified by the *Fecicles*, by killing a hog for sacrifice. The hog was first struck by the *Feciales* with a stone, who in a solemn form of words prayed at the performance of that ceremony, that the party, who violated the peace, might be struck by the hand of *Jupiter* in the same manner as they struck the hog. The *Feciales* were held in high veneration, and were the guardians of the public faith. See *War*.

FEMORALIA were no more than silken scarfs, bound round the legs and thighs of the *Romans*; though *femoralia* indeed is applicable only to this kind of bandage round the *thighs*; that round the legs was called *Tibialia*. Neither of these were in common use: So that they had nothing which exactly answered to breeches and stockings. See *Habit*.

FERALIA was a festival in honour of the dead, observed by the *Romans* on the 21st of February, or as *Ovid* tells us, on the 17th.—During the continuance of this festival, which lasted eleven days, presents were made at the graves of the deceased, marriages were forbidden, and the temples of the Gods shut up. While the ceremonies continued they imagined that the ghosts suffered no punishments in hell, but that their tormentors allowed them to wander round their tombs, and feast upon the meats which their surviving friends had prepared for them.—For a more particular account of the offerings and sacrifices and feasts for the dead, see *Inferiæ* and *Silicernium*.

Sometimes at the *feralia* public feasts were given to the people at the tombs of the rich and great by their heirs or particular friends.—See *Funeral*.

FERENTARII in the *Roman* army were the same with the *Rorarii*.—See *Rorarii*.

FERIÆ were holidays amongst the *Romans*, upon which no work was allowed to be done. Proclamation was generally made by the Herald, by command of the *Rex Sacrorum* or *Flamines*, that all should abstain from business, and whoever transgressed the order was severely fined. The *feriæ* were of two kinds, public and private. The public *feriæ* were of four sorts, 1, *Stativæ*, which were kept as public feasts by the whole city upon certain immoveable days, appointed in the calendar; such were the *Agonalia*, *Carmentalia*, *Lupercalia*, *&c.* 2. *Feriæ Conceptivæ*, which were moveable feasts, the days for the celebration of which were fixed by the magistrates or priests; of this sort were the *Feriæ Latinæ*, *Paganalia*, *Compitalia*, *&c.* which happened

happened every year, but the days for keeping them were left to the discretion of the magistrates or priests. 3. *Feriæ Imperativæ*, which were fixed and instituted by the mere command of *consuls*, *prætors*, *dictators*, upon the gaining of some victory or other fortunate event. 4. *Nundinæ*. See the article *Nundinæ*, *Agonalia*, *Carmentalia*, &c.

The *Feriæ Privatæ* were holy days observed by particular persons or families, on several accounts, as birth-days, funerals, &c. The *Feriæ* belonged to, and were one division of the *dies festi*. See *Day*, and *Festi*.

Feriæ *Latinæ*, a festival at which a white bull was sacrificed, and the *Latin* and *Roman* towns provided each a set quantity of meat, wine and fruits, and during the celebration, the *Romans* and *Latins* swore eternal friendship to each other, taking home a piece of the victim to every town. The festival was instituted by *Tarquinius Superbus* when he overcame the *Tuscans* and made a league with the *Latins*, proposing to build a common temple to *Jupiter Latialis*, at which both nations might meet and offer sacrifices for their common safety. At first the solemnity lasted but one day, but it was at different times extended to ten. It was held on the Alban mount, and celebrated with chariot races at the *capitol*, where the victor was treated with a large draught of wormwood drink.

Fescenine *verses*, were a sort of extempore dialogue, in which the performers with a gross and rustic kind of raillery reproached one another, and their audience too, with their failings and their foibles. They received their name from *Fescennia*, a town in *Tuscany*, where this species of rude poetry was first used, to divert the company at merry-meetings.

Festi *dies*, amongst the *Romans*, were holidays of which they had, in ancient *Rome*, almost as many as modern *Rome* can boast of. They were spent in sacrifices, lustrations of their fields, and expiations, and were strictly observed, no work being allowed of, except works of necessity, and works that could not be deferred without inconvenience or danger, as appears from *Virgil*, *Georg.* i. 270. For the several divisions of the *dies festi*, see the article *Day*.

Festivals. See *Feasts*.

Fibulæ were a sort of buttons, buckles or clasps made use of by the *Greeks* and *Romans* for keeping close or tying up some part of their cloaths. They were of various forms, and often adorned with precious stones. Men and women wore them in their hair and at their shoes. Players and musicians, by way of preserving the voices of children, put under their care to learn their arts, used to keep close the *prepuce* with a *fibula*, lest they should have commerce with women.

Fire was kept continually burning in the temple of the *Jews*, and watched day and night by the priests. This fire which first fell down from heaven, upon the altar of the tabernacle, was transferred from thence to the temple, and preserved unextinguished till the destruction of the temple.

The Pagans also had their sacred fires, which they kept carefully in the temples, never to be extinguished. *Numa* was the first who built a temple to *Vesta* at *Rome*, i.e. to fire; he also instituted an order of priestesses for the preservation of it. See *Vestals*.

The *Greeks* and *Romans* always used the sacred fire to burn the sacrifices on the altars. Common

fire on such occasions being unallowable. The *Greeks* are supposed to have made use of wild-fire, fire-balls or hand-granadoes, in their engagements by sea and land.

FIRKIN. See *Metretes*.

FIRST-BORN. See *Primogeniture*.

FIRST-FRUITS, offerings made to God by the *Hebrews*, of part of the fruit of their harvest, as an acknowledgment of his sovereign dominion. They were called first-fruits because they were offered in the temple before any part of the crop was touched. There were two sorts of first-fruits; the first was offered in the name of the whole people, and consisted either of two loaves of bread or of a sheaf of barley, gathered on the evening of the 15th of *Nisan*, and threshed in the court of the temple. This was cleansed and winnowed, then three pints of it were roasted and pounded with incense and oil, and waved by the priest before the Lord towards the four winds; the priest then threw a handful into the fire, and kept the remainder for himself. This done, every man had liberty to reap and get in his harvest. The other kind of first fruits consisted as the Rabbins say, of a 60th part of each man's harvest, which every private person brought to the temple. These first-fruits consisted of wheat, barley, grapes, figs, apricots, olives and dates. They were carried in procession by 24 persons, preceded by an ox for sacrifice, with gilt horns and crowned with olive. Another sort of first-fruits was a portion of whatever was kneaded in a family for bread; this was set apart, and given to the priest or *Levite* of the place; if there was no priest or *Levite*, it was consumed in the oven. These offerings made a considerable part of the revenues of the *Jewish* priest-hood. See *Primitiæ*, *Booty*, *Tythe*.

FISCUS was amongst the *Romans* the private coffers or treasury of the *Emperors*, and consequently differed from the *Ærarium*, which was the public treasury belonging to the people. The goods of condemned persons, if appropriated to the use of the public, were said *publicari*—if to the support of the Emperor or Prince they were said *confiscari*.

FISTULA, a musical instrument resembling our flute. The *tibia* and *fistula* were the principal wind instruments amongst the *Romans*, but how they were constructed, how they were played upon, and how they differed, has not been determined. See *Tibia*.

FLAMEN, a priest of a certain order instituted by *Numa*. At first they were only three in number, viz. *Flamen Dialis*, *Martialis*, and *Quirinalis*. The *Flamen Dialis* was sacred to *Jupiter*, and a person of the highest consequence and authority in the state. He discharged several religious duties which properly belonged to the Kings, and was honoured with many eminent privileges beyond all other officers, but was obliged to observe several superstitious restraints. The *Flamen Martialis* was sacred to *Mars*, and was ordained to inspect the rites of that God. The *Flamen Quirinalis* was sacred to, and superintended the rites of *Quirinus* or *Romulus*. The *Flamines* last mentioned, though of high authority, were much inferior to the *Flamen Dialis*. All three were chosen by the people out of the nobility, and consecrated by the *Pontifex Maximus*.—In latter times several priests of the same order and name were added to them, but inferior in power. The whole number at last amounted to fifteen. Some authors tell us the *Romans* had a *Flamen* for every deity

deity they worshipped. The greater *Flamines* wore the robe edged with purple, like the great magistrates, had an ivory chair, and a seat in the Senate. They wore a little band of thread about their heads, whence their name is said to be derived, Quasi *Filamines*.—The wife of the *Flamen Dialis* was call-ld *Flaminica*, and wore a flame coloured habit, on which was painted a thunder-bolt, and above her head-dress she had green oak boughs, to indicate that she belonged to *Jupiter* the Thunderer, to whom the oak was sacred. The *Flamines* wore each of them a hat or cap called *Flammeum* or *Apex*.—See *Apex*.

Flammeum was a *Flamen's* hat with a crown like a *pine-apple*, and a woollen tuft on the top. See *Apex*.

Flammeum was also the veil worn by the bride on her wedding-day.

Floor for *threshing corn*. See *Threshing Floor*.

Florales *Ludi*, were games celebrated in the *Campus Martius*, in honour of the Goddess *Flora*, in which a number of common strumpets danced naked, playing all manner of lascivious tricks. *Lactantius* has asserted that these games were not in honour of the Goddess *Flora*, but of one *Flora*, a prostitute, who left her fortune to the state, but this is a fiction of his own. They were held during the *Floralia*.—See *Floralia*.

Floralia, a feast kept by the *Romans*, in honour of the Goddess *Flora:* This feast began April the 25th, and continued till the first of May, during which time the *Ludi Florales* were celebrated. See *Florales Ludi*.

Flour. The law of *Moses* permitted the poorest of the *Israelites*, who could not afford to offer large cattle, nor even birds, nor pigeons for burnt-offerings, or offerings for sin, to offer at least fine flour.—*Levit.* vii. 12, 13. Part of this flour the priest threw into the fire as a sacrifice, the rest he kept for himself; and of this none but the priests might eat—nor could they eat of it any where, but in the holy place, that is, during the time of their service in the tabernacle. *Levit.* vi. 14—16 and ii. 1—3 and v. 4. 5. Flour was also used thus, in the way of substitute for animals, by the *Greeks* in their *hecatombs*. See *Hecatomb*.

Foecials. See *Feciales*.

Foederatæ *Civitates*, were such cities or states as were joined in confederacy with the *Romans*, upon terms adjusted and settled between them, enjoying entirely their own customs and forms of government: In this they differed from the other cities and states of *Italy*, which were either *colonies*, *municipia* or *præfecturæ*. See *Colonies*, &c.

Foedus, a league. For the manner of making a league or peace, see *Feciales*.

Follis was a sort of ball or balloon used by the *Romans* for exercise and diversion. It was struck about by the arm, guarded, for that purpose, with a wooden bracer. See *Pila*.

Food. We are told that in the first ages men lived upon acorns, berries, and such fruits as the earth spontaneously produces; then they proceeded to eat the flesh of wild animals taken in hunting: But their numbers decreasing, and mankind multiplying, necessity taught them the art of cultivating the ground, to sow corn, &c. By and by they began to assign to each other by general consent, portions of land to produce them their supply of vegetables; after this, reason suggested the expedient of domesticating

meſticating certain animals, both to aſſiſt them in their labours, and ſupply them with food. Hogs were the firſt animals of the domeſtic kind that appeared upon their tables; they held it to be ungrateful to devour the beaſts that aſſiſted them in their labours.— When they began to make a free uſe of domeſtic animals, they roaſted them only; boiling was a refinement in cookery which for ages they were ſtrangers to; and fiſh living in an element men were unuſed to, were not eaten till they grew ſomewhat civilized. *Menelaus* complains in the *Odyſſey*, that they had been conſtrained to feed upon them. See *Meat*.

FOOT. It was cuſtomary, in old times, to waſh the feet of ſtrangers coming off a journey, becauſe generally they were barefooted, or wore ſandals only, which did not ſecure them from duſt or dirt. This is often alluded to both in the *old* and *new teſtament*, and claſſic authors *Greek* and *Latin*.— To put off the ſhoes, was, amongſt the *Jews*, a ſign of mourning, and ſometimes a token of profound reſpect and reverence for a perſon or place. The *Jewiſh* women wore rings of great value on their feet. *Iſa.* iii. 20. *To cover the feet*, is, a ſcripture phraſe for eaſing nature; and the *water of the feet* ſignifies *urine*. We meet alſo with the *hair of the feet* in a ſimilar ſenſe. *Iſa.* vii. 20.

FOOT *Soldiers*. See *Infantry*.

FORFEX was a way of drawing up an army in the form of a pair of ſheers. It was intended to receive the *Cuneus*, if the enemy ſhould make uſe of that figure. For when the *forfex* opened to admit the *wedge*, they had an opportunity of defeating their deſign, and cutting them in pieces. See *Cuneus*.

FORNACALIA, *the feaſt of Ovens*, inſtituted by *Numa*, in honour of *Fornax*, the Goddeſs of Ovens.— Offerings of cakes were preſented at the mouth of the oven.

FORNICATION is uſed in ſcripture to ſignify all ſorts of carnal impurity, adultery, and idolatry or infidelity towards God. All ſorts of unchaſtity were forbidden, both in the old and new teſtament. The *Grecks* and *Romans*, though not ſtrict in their notions of the *immorality* of *fornication*, were, nevertheleſs, laudably ſevere in their treatment of adulterers. See *Adultery*, *Harlots*, &c.

FORTIFICATION, among the *Greeks* and *Romans*, was in a very rude and ſimple ſtate, if compared with the improvements of modern times. The manner of fortifying places conſiſted in ſurrounding them with walls with battlements at top, and flanked with towers, about an hundred feet aſunder, and ſometimes without foſſes round them: But the beſt fortified had broad and deep ones, with draw-bridges at the gates, defended by towers.— They had no occaſion for any other defence for advanced works, there being no machines which produced ſuch terrible effects as thoſe of powder.

FORUM, a public place in *Rome*, where cauſes were tried and orations delivered to the people. It is alſo uſed for a place of traffic. So that we may properly diſtinguiſh the *Roman fora* into two ſorts, *fora civilia*, and *fora venalia*. The *fora civilia* were public courts of juſtice, very magnificent in themſelves, and ſurrounded with porticos, and ſtately edifices; of theſe there were ſix very remarkable: 1. *Forum Romanum*, 2. *Julianum*, 3. *Auguſtum*, 4, *Palladium*, 5. *Forum Trajani*, 6. *Forum Saluſtii*.— The *Forum Romanum* was the moſt noted, and is often called ſimply *Forum*,

Forum, by way of eminence. Here was the pleading place called *Roſtra*, the *Comitium*, the ſanctuary of *Saturn*, temple of *Caſtor*, &c.—See *Roſtra*, *Comitium*, &c.

The *fora venalia*, or places of traffic, anſwer to our market places. The chief of them were the *forum bovarium*, for oxen or beef; *ſuarium* for ſwine; *piſtorium* for bread; *cupedinarium* for dainties; *olitorium* for garden ſtuff.

The *Grecian* Ἀγοραι exactly correſpond with the *Roman fora*, being places where courts and markets were held. At *Athens* they had many *fora*, but the chief of them were the *old* and *new*.

Fossa was a ditch ſurrounding the *Roman* camps. See *Camp*.

Fountains were generally eſteemed as ſacred amongſt the *Greeks* and *Romans*; but ſome were held to be ſo in a more particular manner. The good effects received from cold baths gave ſprings and rivers this high reputation; for the ſalutary influence was ſuppoſed to proceed from ſome preſiding deity. Particular reaſons might occaſion ſome to be held in greater veneration than others. It was cuſtomary to throw little pieces of money into thoſe ſprings, lakes or rivers, which were eſteemed ſacred, to render the preſiding divinities propitious. The touch of a naked body was ſuppoſed to pollute theſe hallowed waters.

Fratres *arvales*. See *Arvales*.

Freedom. See *Civis*.

Fritillum, See *Pyrgus*.

Frontis *inuſtio*. See *Inuſtio*.

Frontlet, amongſt the *Jews*, was a ſquare piece of calf's ſkin, dry and hard, including four pieces of parchment, upon which were written four paſſages of the law, one on each piece. Theſe, with the calf's leather, were tied upon the forehead with thongs by way of amulet. *Exod.* xiii.

Frumentatio, amongſt the *Romans*, was a largeſs of corn beſtowed on the people to ſooth their turbulent ſpirits. It was an ancient cuſtom, and the number to which the largeſs was to extend at firſt was unlimited, till *Auguſtus* fixed it at 200,000 perſons. See *Largitio*.

Frumentum *decumanum*, was a quantity of corn which the farmers who were under the *Roman* government, were obliged to pay by way of tax; it was generally a tenth of their crop.

Frumentum imperatum, was a quantity of corn exacted of the farmers in the provinces, at ſuch a price, as the chief magiſtrates choſe to give.

Frumentum æſtimatum was a corn tax for the private uſe and occaſions of the chief magiſtrate of the province. This was commonly compounded for in money, at a certain rate, and therefore called *Æſtimatum*.

Fumarium. See *Chimney*.

Funambuli. See *Schœnobates*.

Funditores, ſlingers, a part of the *Roman* military, who uſed to go before the main body and ſkirmiſh with the enemy. See *Slings*.

Funeral rites, were the ceremonies attending the interment or burial of the dead. In theſe rites the *Jews*, *Greeks* and *Romans* ſeem to have differed little; as little as the different genius of the religion of each nation would allow.—Amongſt the *Jews*, as ſoon as a perſon was dead, his relations cloſed his eyes, waſhed the body, bent the thumbs into the hands and tied them in that poſture; becauſe the thumbs then having the figure of the name of God, the *devil* they thought durſt not come near. Sometimes they embalmed the

the body, and ſometimes anointed it, making uſe of various ſpices.—Minſtrels were ſent for, who continually played ſolemn muſic, ſuitable to the occaſion. Thus we read of Minſtrels, &c. at the death of the ruler's daughter, *Matt.* ix. 23.—Sometimes they burnt the body, but oftener interred it without burning. When they came to the burial ground they made a ſpeech or funeral oration, being an elogium on the deceaſed, and concluded with a prayer. While the dead continues in the houſe a wax taper continues burning at his feet—and before he is ſhut up in his coffin they put him on a ſhirt, and a garment of fine linen, and laſt of all his *taled*, which is a ſquare piece of cloth with tufts. Whoever attended upon the dying or the dead, or touched the corpſe, or dwelt in the ſame houſe, were unclean for ſeven days; and the manner of expiating was by ſprinkling themſelves with water mixed with the aſhes of the red heifer killed on the day of expiation. This was done with a bunch of hyſſop. The houſe and furniture were ſprinkled in like manner. See *Aſhes*, *Expiation*.

The funeral rites of the *Greeks* and *Romans* were ſo nearly alike that one account may ſuffice. It was cuſtomary for the neareſt relations to kiſs the lips of their dying friend, in hopes that they might catch the departing ſoul; they alſo took off his rings, but reſtored them again before he was carried to the pile. When he was dead they cloſed his eyes. Then they waſhed his body with warm water, that if any vital ſpark remained it might be diſcovered and excited by the warmth: This done, it was anointed with perfumes by the *Pollictores*, and wrapped in a garment, which amongſt the *Greeks* was commonly white, amongſt the *Romans* it was ſome robe of office, if the perſon deceaſed had enjoyed any poſt of honour. Chaplets of flowers were alſo put upon his head, or ſuch crowns as his conduct in war had merited. We come next to the *collocatio* or laying out the body, which by the *Greeks* was called προθεσθαι. See *Collocatio*.

The next ceremony was the *conclamatio* or out-cry raiſed before the corpſe reſembling the *Iriſh howl*. This was performed by certain women hired for the purpoſe, called *præficæ*, in order if poſſible to recall the fleeting ſoul, or teſtify their grief. See *Præficæ* and *Conclamatio*.

Cypreſs, yew, and pitch-tree branches were ſtuck up at the door, and ſtrewed around the houſe as indications of mourning: The *Greeks* for the ſame purpoſe hung hair upon the door, and placed a veſſel full of water at the entrance, that thoſe who had touched the body might purify by waſhing.

Some time before the corpſe was carried out, the *Greeks* uſed to put into his mouth a cake, to appeaſe the fury of *Cerberus*, conſiſting of flour, honey, &c. His mouth was alſo furniſhed with a piece of money for *Charon's* fare; this they called Δαναη. See *Danace*.

As to the time of carrying forth the dead, it ſeems *generally* to have been the ninth day, but there are many inſtances both amongſt the *Grecians* and the *Romans* of its being earlier. The act of carrying forth the body was called by the *Romans elatio*; by the *Greeks*, εκφορα. See *Elatio*.

The night was generally choſen for this ceremony by the *Romans*, the day by the *Greeks*. The body being placed upon a *feretrum* or bier, was carried, along with the funeral bed, by the neareſt relations,

ons, or heirs, upon their ſhoulders. Sometimes the deceaſed was expoſed to view, as they marched in proceſſion. Trumpeters, muſicians, mimicks and players ſung and danced before. The ſlaves, alſo, with their caps on, preceded the corpſe; and at the funerals of great men, couches containing the waxen images, &c. of the deceaſed, led the proceſſion, while relations, and great numbers whom curioſity had drawn together uſually followed. The ſons of the deceaſed were covered, daughters uncovered. In all funerals of note amongſt the *Romans*, the corpſe was taken to the *forum*, while ſome relation pronounced an oration in praiſe of the deceaſed. From hence it was conveyed to the pile, which was always out of the city. See *Pile*.

The body was now ſet down, prepared, and then, with the bed, placed upon the pile, which was immediately lighted by the neareſt relation with a flaming torch; but that he might appear to do this office with reluctance, he looked a different way. Frankincenſe, oil, fat, and other combuſtibles were thrown into the fire to quicken the conſumption, and increaſe the flames. His armour, cloaths, and whatever was moſt pleaſing to him when alive were burnt along with him. While the pile was burning, if the deceaſed had been a General or other great officer, a ceremony was performed by the ſoldiers and others of the company, called by the *Greeks* περιδρομη, and by the *Romans*, *decurſio*. See *Decurſio*.

In the barbarous ages, from an opinion that ghoſts delighted in blood, they uſed to murder men, and throw them into the flames; afterwards they were content with ſhews of *gladiators*, and the burning of beaſts upon the pile. When the whole was burnt down, the aſhes and bones of the deceaſed were collected and put into an *urn*. The fire was extinguiſhed with wine, and the *Grecians* waſhed the bones and aſhes with wine. Nothing now remained but to put the *urn* into the ſepulchre, and purify the company with holy water three times: The water was rendered holy by quenching a burning brand in it. Then *vale* being three times pronounced, as an eternal farewell, the people were diſmiſſed by pronouncing the ſolemn word *ilicet*, i. e. *ire licet*.

For the cuſtoms obſerved in the time of mourning, ſee *Mourning*. See alſo the articles *Burial*, *Burning*, *Sepulchre*, *Urn*, &c.

What has been here ſaid of *funeral rites* cannot be underſtood as applicable to all the funerals of *Greece* or *Rome*; for the funerals differed amongſt them in magnificence and ſhew, as much as amongſt us. What has been deſcribed in this place is the outlines of a *ſplendid* funeral. There were amongſt the *Romans* ſeveral kinds of funerals, as the *funus indictivum* when a general invitation was given, *funus tacitum* a private funeral, &c. For funeral games, ſee *Games*.

FUNERATICUM, funeral expences, which ſometimes, as may reaſonably be ſuppoſed, amounted to a vaſt ſum. *Nero* ſpent at the funeral of *Poppæa* more cinnamon and caſſia than *Arabia* produced in a whole year. This is the account which, *Pliny* ſays, was given by certain perſons who were *periti rerum*, but who might, notwithſtanding, expreſs themſelves hyperbolically. The funeral of *Nero*, according to *Suetonius*, amounted to 200,000 ſeſterces, which of our money is about 1614l. 11s. 8d.

FURCA was an inſtrument of puniſhment amongſt the *Romans*,

being a large and heavy piece of wood resembling a fork, or, as *Plutarch* says, the thill of a waggon.—The punishment of the *furca* was of three kinds: 1. *Furca ignominiosa*, when a master for some small offence forced his servants by way of disgrace, to carry the *furca* on their shoulders about the city: 2. *Furca prætalis*, when the party was led and whipped round the *circus* or other public place, with the *furca* about his neck: 3. *Furca capitalis*, when the malefactor, having his head fastened to the *furca* was whipped to death. From this account of the *furca*, the meaning of the term *furcifer* will be fully understood.

FURCIFER. See *Furca*.

FUSCINA, a trident which the gladiators called *retiarii*, carried in their left hand to dispatch their adversary, when with the net they had thrown him down. See *Gladiators*, *Retiarii*.

FUSTES, or *admouitio fustium*, a civil and military punishment among the *Romans*. For an account of which, see *Admonitio*.

G.

GACHAL was a Jewish dry measure of capacity containing $\frac{1}{1}\frac{2}{2}\frac{1}{5}$ of a pint and 31 decimal parts of a solid inch English. See *Measure*.

GALEA was a light casque, headpiece or morrion, coming down to the shoulders, and commonly of brass, though *Camillus*, according to *Plutarch*, ordered those of his army to be of iron, as being the stronger metal. The lower part of it was called *buccula*, and on the top was a crest. See *Crista*.

The *Velites* wore a light *galea*, made of the skin of some wild beast to make it more terrible. See *Velites Helmet*, *&c.*

GALERICULUM, was a cap worn both by men and women amongst the *Romans*. It consisted of skin, which was so neatly dressed with human hair, that the artificial covering could scarcely be distinguished from the natural. It was used by those whose hair was thin, and by wrestlers, to keep their own hair from receiving any injury from the nasty oils with which they were rubbed all over, before they exercised. It seems to have resembled our wigs.

GALERUS, was the same as the *galea*. See *Galea* and *Helmet*.

GALILEANS, a sect amongst the *Jews*, which owed its origin to one *Judas* the *Gaulonite*, or *Gallilean*; *Judas* pretended that the tax, established by the *Romans*, and regulated by *Quirinius*, was an act of tyranny which all true *Israelites*, who disdained the name of servitude, ought to oppose with all their power. His doctrine made an impression upon the minds of many, who joined *Judas*, took up arms, and began a kind of civil war, which in some degree continued till the destruction of *Jerusalem*.—The disciples of *Judas* were called *Galileans*, because *Judas* himself, and most of his followers, were of upper *Galilee*. They were likewise called *Herodians*, because the kingdom of *Herod* the Tetrarch, included *Galilee*. Their tenets agreed

greed, in general, with thoſe of the *Phariſees*. An exceſſive love of liberty was their prevailing principle; and their diſtinguiſhing doctrine was, "that God alone is the head and prince, whom we are bound to obey;" conſequently they refuſed to pay any taxes or tribute whatſoever. The *Jews*, when our *Saviour* was brought before *Pontius Pilate*, endeavoured to render him ſuſpected of this hereſy. *Luke* xxiii. 2. See *Herodians*.

GALL, was generally given, amongſt the *Jews*, to perſons ſuffering death under the execution of the law, to make them leſs ſenſible of their pain; but gall and myrrh are ſuppoſed to have been the ſame thing; becauſe at our Saviour's crucifixion, *St. Matthew* ſays, they gave him vinegar to drink mingled with gall; whereas *St. Mark* calls it wine mingled with myrrh: The truth of the matter perhaps is that they diſtinguiſhed every thing bitter by the name of gall. The *Grecks* and *Romans* alſo gave ſuch a mixture to perſons ſuffering a death of torture.

GALLANTES, among the *Romans*, was a ſurname given to the prieſts of *Cybele*, whence the modern terms of *gallant* and *gallantry* have been formed.

GALLEY. See *Ship*.

GALLI, a name given to the prieſts of *Cybele*, from the river *Gallus in Phrygia*; but of the etymology of the name we have no certain account. All that we learn with certainty about them is, that they were *Eunuchs* and *Phrygians*, and that in their ſolemn proceſſions they danced, bawled, drummed, cut and laſhed themſelves, playing upon timbrels, pipes, cymbals, &c. and driving about an aſs loaded with the ſacred rites and trumpery of their Goddeſs. When a young man was to be initiated, he was to throw off his cloaths, run crying aloud into the midſt of their troop, and there draw a ſword and caſtrate himſelf; after this he was to run into the ſtreet with the parts cut off, in his hand, throw them into ſome houſe, and in the ſame houſe put on a woman's dreſs—a very ſolemn ordination truly!—Theſe prieſts had the names alſo of *Curetes*, *Corybantes* and *Dactyli*.—The chief prieſt was called *Archi-Gallus*. This order of prieſthood is found both amongſt *Grecks* and *Romans*. See an account of them in *Lucret. Lib.* 2. and *Juv. Sat.* 6.

GALLICINIUM. See *Night*.

GAMELIA, amongſt the *Greeks*, was a name given to the day next preceding marriage, on which it was cuſtomary to offer ſacrifices to the Gods and Goddeſſes, to make them propitious. On this day the parties alſo ſhaved themſelves, and conſecrated their hair to ſome of the deities, whence it was called κυρεωλις.

GAMELION, the eighth month of the *Athenian* year, containing 29 days, and anſwering to the latter part of our January, and the beginning of February. It had its name from *Juno Gamelia*, to whom it was ſacred. This was looked upon as the propereſt month in the year for marriages.

GAMES, amongſt the *Greeks* and *Romans*, were public diverſions exhibited on ſolemn occaſions, and united with their religion ſo as to make a part of it.

The principal games amongſt the *Greeks* were the *Olympic*, *Pythian*, *Iſthmian*, and *Nemæan*. See *Olympic*, &c.

Amongſt the *Romans* there were two ſorts of games, ſacred and honorary. The ſacred games were the *ludi auguſtales*, *apollinares*, *capitolini*, *compitalitii*, *conſuales*, *cereales*, *florales*, *martiales*, *megalenſes*, *palatini*,

palatini, *Romani*, *ſæculares*. Theſe were inſtituted on ſeveral occaſions to the honour of ſeveral deities.—See *Auguſtales*, *&c.*

The honorary games were either *votive* or *complimentary*. The votive were in conſequence of ſome vow made by Magiſtrates or Generals, when going upon any expedition. Of this kind were the *ludi magni*, *quinquennales*, *decennales*, *triumphals*, *natalitii*, *juvenales*, and *miſcelli*. The complimentary games were exhibited by private perſons at their own expence, conſiſting of combats of *gladiators*, *ſcenic* games, and other *amphitheatrical* ſports.—See *Magni*, *Quinquennales*, *&c.*

To theſe we might add *funeral games*, conſiſting of all the exerciſes of the *pentathlum*. Theſe were in uſe both amongſt the *Grecks* and *Romans*.

The diverſions of the *Jews* ſeem to have conſiſted chiefly in eating, drinking, dancing, and muſic; 2 *Sam.* xix. 35. *Iſai.* v. 11, 12. *Amos* vi. 5. Theſe pleaſures they enjoyed at their ſheep-ſhearing, harveſt, and vintage. We find in the ſcriptures frequent mention of nets, gins, traps, fowlers, hunters, &c. whence we may conclude they ſometimes applied themſelves to hunting, fowling, fiſhing, &c.

The *private games* or *amuſements* of the *Romans*, were the *latrunculi*, *tali*, *teſſeræ*, *pila*, *par impar*, and *trochus*. See *Latrunculi*. *Tali*, *&c.*

GARLANDS were worn at feaſts both by the *Greeks* and *Romans*, not only on their heads, but on their necks, hands, and breaſts. They are ſuppoſed at firſt to have been uſed only at the feaſts which were held in honour of the Gods, and to have conſiſted of ſuch flowers as the particular Gods, in honour of whom the entertainment was held, principally delighted in.

GARMENTS. See *Habit*.

GASTROMANCY, a ſpecies of divination amongſt the *Greeks*, in which they filled certain round glaſſes with pure water, placing lighted torches around them; then they prayed to the deity in a low, muttering voice, and propoſed their queſtion: A chaſte and unpolluted boy, or a woman big with child, obſerved every alteration in the glaſſes, begging and requiring an anſwer, which at laſt, they ſay, was given by certain images in the glaſſes, repreſenting what ſhould come to paſs.

GATES. The *Gates* of cities were anciently the places of judicature, and common reſort. Hither the people came for the adminiſtration of juſtice, and the ſettling of affairs. Here were alſo markets for all ſorts of proviſions. The gates for the tranſaction of buſineſs are frequently mentioned in ſcripture, and we may reaſonably ſuppoſe there were large and commodious buildings over them to accommodate the magiſtrates and people aſſembled.

GAULONITES, a ſect amongſt the *Jews*, the ſame with *Galileans*. See the article *Galileans*.

GAZOPHYLACIUM, amongſt the *Jewiſh* writers, ſignifies ſometimes the cheſt in which the rich preſents conſecrated to God were kept in the temple of *Jeruſalem*; and ſometimes the rooms in the temple where the proviſions for ſacrifice, and the maintenance of the prieſts were laid up. In the goſpels it ſignifies the cheſt at the entrance of the temple, into which people caſt their offerings upon their going in.

GEHENNA, was a valley near *Jeruſalem*, terrible on account of two ſorts of fire, 1ſt, that wherein men burnt their children to *Moloch*; and 2d, that wherein the filth of *Jeruſalem* and dead carcaſes were kept

kept continually burning.—— Because of the tortures of the first, and the offensiveness of the second fire, it was a type of hell, and, by a figure, is used frequently in the new testament to signify *hell-fire*. This valley lay to the south of *Jerusalem*, and was known by the two names of *Hinnom* and *Tophet*.

GEMONIÆ *Scalæ*. See *Scalæ Gemoniæ*.

GENEALOGY, an enumeration of a series of ancestors. No nation was ever more careful to preserve their genealogies, than the *Jews*. The sacred writings contain genealogies extended 3500 years backward. The genealogy of our Saviour is deduced by the Evangelists from *Adam* to *Joseph* and *Mary*, through a space of 4000 years, and upwards. The *Jewish* priests were obliged to produce an exact genealogy of their families, before they were admitted to exercise their function. Wherever they were the *Jews* were particularly careful not to marry below themselves; and to prevent this they kept tables of genealogy in their several families, the original of which were lodged at *Jerusalem*, to be occasionally consulted. These authentic monuments, during all their wars and persecutions, were taken great care of, and from time to time renewed. But since the destruction of their city, and the dispersion of the people, their ancient genealogies are lost. The *Greeks* and *Romans* were not without their genealogical tables, which were kept for the purposes of gratifying their vanity and ostentation, they were called *stemmata*.

GENERAL, the commander in chief of an army. The *Jews*, as living in a theocracy, esteemed God as their General, consequently the priests, as being immediately under him, sounded the trumpet, and gave the signal for battle; so that the priests were the visible Generals under the invisible commander, *God*.

The *Athenians*, in the first ages of their republic, chose ten Generals, who were accountable for their conduct; but finding this number very inconvenient, because the wanted a casting vote, they added another. The original ten were called Στρατηγοι, and the eleventh πολεμαρχος, to whom the command of the left wing of the army belonged. But this number of Generals being found, on several accounts, inconvenient, they afterwards out of the eleven just now mentioned, chose one, two, three or more according to the nature of the service, or as occasion required. The *Lacedemonians* were taught by experience to lodge the chief command in one person; for, though they had two Kings, they would allow of no more than one commander, because, when the Kings bore equal authority in the army, a quarrel having taken place, divided the army, and proved injurious to the state. The *Roman* General had the name of *imperator*, had the honour of taking *omens* by the assistance of the diviners, and was treated with the greatest respect and most superstitious veneration, His setting out upon an expedition was attended with much formality and religious ceremony. He had a number of led horses, richly caparisoned, and ornamented with purple, and cloth of gold. The General was often devoted to *Jupiter*, by means of which ceremony they supposed all the misfortunes that might otherwise have fallen upon his head, were transferred to the enemies of *Rome*.

GERAH, a Jewish coin, worth 1d. $\frac{18}{100}$ of our money. See *Money*.

GERRHA, Γέρρα amongſt the *Greeks*, were wicker hurdles which the ſoldiers held over their heads, to ſhelter themſelves from the fall of ſtones from houſes, &c. They reſembled the *vineæ* of the *Romans*. See *Vineæ*

GESTATIO, amongſt the *Romans*, was a piece of ground ſet apart for the purpoſe of exerciſe, either on horſeback or in their vehicles: It was generally contiguous to their gardens, and laid out in the form of a *circus*. The *Geſtatio* differed from the *Ambulatio* and *Xyſtus*, as may be ſeen under thoſe articles.

GHOSTS. The ancients ſuppoſed every man to be poſſeſſed of three different ghoſts, which after the diſſolution of the human body were differently diſpoſed of. Theſe three ghoſts are diſtinguiſhed by the names of *Manes*, *Spiritus*, *Umbra*. The *Manes*, they fancied, went down into the infernal regions; the *Spiritus* aſcended to the ſkies, and the *Umbra* hovered about the tomb, as being unwilling to quit its old connexions. Thus *Dido* (Virg. Æn. iv. 384) threatens *Æneas* after death that ſhe will haunt him with her *Umbra*, whilſt her *Manes* rejoice in his torments below. This idea of a three-fold ſoul is very clearly expreſſed in theſe lines, which have been attributed to *Ovid*.

Bis duo ſunt homini: MANES, CARO, SPIRITUS, UMBRA:
Quatuor iſta loci bis duo ſuſcipiunt.
Terra tegit CARNEM, *tumulum circumvolat* UMBRA,
Orcus habet MANES, SPIRITUS *aſtra petit.*

GIANTS, make a very conſiderable figure in the fabulous hiſtory of every nation; like ghoſts and fairies, they have always vaniſhed at the approach of ſcience and civilization. The foſſil bones which gave currency to the belief of their exiſtence, have upon minute enquiry been found generally to belong to elephants, whales, &c.

The giants ſpoken of in ſcripture might be men of extraordinary ſtature; but not ſo much above the ordinary meaſure as they have fancied, who deſcribe them as three or four times larger than men are at preſent. The *giants* of holy ſcripture were rather giants in wickedneſs and violence than in ſtrength and ſtature. When the *Iſraelites* deſcribe the *Anakims*, we are to call to mind that the eaſtern nations deal much in *Hyperbole*, and expreſs things that exceed the common bounds, as prodigious and exceſſive.

GIGANTOMACHIA was a public edifice at *Athens*, wherein the battle of the Gods, with the giants, was repreſented in painting.

GIRDLE, *zona* or *cingulum*, a ſort of belt or bond, tied about the loins to keep up the looſe garments which were in uſe amongſt the *Jews*, *Greeks* and *Romans*. The *Jews* wore no *girdles* unleſs they were travelling or at work; but when they were employed in any buſineſs, that required a free and unencumbered exertions of their limbs, they tucked themſelves up, and girt their cloaths about them. This was the conſtant cuſtom alſo of the *Greeks* and *Romans*. Girdles where often made of very precious ſtuff. Thoſe who made profeſſion of repentance, auſterity of manners, and contempt of the world, wore leathern girdles. Soldiers conſtantly wore girdles or belts in which they hung their ſwords.—

Thoſe

Thoſe of the *Greeks* and *Romans* came down over the ſhoulders; but the *Jews* girt theirs about their loins; ſo that they wore their ſwords by their ſides. The purſe was generally ſuſpended, as a ſmall pouch or pocket, from the girdle, hence *Zona* ſignifies the purſe. Sometimes the girdle itſelf was uſed as a purſe, being large and hollow, like the ſkin of an eel or ſerpent. For the cuſtom of looſing the *Zona* or virgin girdle, at marriages, ſee the article *Zona*.

GLADIATORS, perſons at *Rome* who were fighters by profeſſion, and were frequently exhibited to the populace, to kill each other for their amuſement. They were firſt employed to deſtroy each other at the funerals of the rich and great, to gratify the blood-thirſty ſouls of the deceaſed. It had been cuſtomary to murder ſlaves, at the funeral pile, in cold blood; but it was conſidered as leſs cruel to make them kill each other like men, than to butcher them like brutes. Afterwards the combats of *Gladiators* began to be looked upon as ſhows of pleaſure, and were frequently exhibited by way of procuring favour and popularity among the people The Emperor *Gordianus* during his edileſhip ſometimes exhibited 500 hairs of gladiators at once, to pleaſe the people with this ſanguinary ſport, and never entertained them with leſs than 150. *Univ. Anc. Hiſt.*

The *Gladiators* were uſually ſlaves who fought from neceſſity, though ſometimes free men engaged in the profeſſion for gain, like our prize-fighters: From ſlaves and freemen this brutal ſport extended to perſons of rank, as find in *Nero's* time, and *Domitian* exhibited combats of women in the night time. We read alſo of the dwarfs encountering each other. All ranks of men delighted in theſe bloody ſhows, and even the very prieſts had their *Ludi Pontificales*, and *Ludi Sacerdotales*.—*Gladiators* were all ſworn to fight till death, or ſuffer death by fire, ſwords clubs, whips, &c. Handbills were circulated when any perſon had a mind to treat the people with a ſhew of *gladiators*, and advertiſements were put up, ſignifying the time, place, number, badge, &c. Upon the day appointed, the *gladiators* were brought out, and made to walk round the *Arena*; then they were matched in equal pairs. Then they fought with wooden foils called *rudes*, which were denominated *arma luſoria*, afterwards they had the effective weapons given them, called *arma decretoria*, becauſe fixed upon by the *prætor*, or perſon who gave the ſpectacle; theſe arms were ſwords, poniards, &c. When any one received a remarkable wound, the people cried out *Habet*. If the vanquiſhed ſurrendered his arms, the victor could not grant him his life, without the people's leave, which they ſignified by clenching the fingers of both hands between each other, and holding the thumbs upright, cloſe together; the contrary was ſignified by bending back their thumbs. The firſt of theſe ſignals was called *pollicem premere*, the ſecond *pollicem vertere*. The victors were honoured with a palm branch and other marks of the people's favour; but the moſt common rewards were the *pileus* and *rudis*. See *Pileus* and *Rudis*.

There were different ſorts of *gladiators*, who were differently armed; the principal were the *Secutores*, *Retiarii*, *Thraces*, *Myrmillones*, *Hoplomachi*, *Samnites*, *Eſſedarii*, *Audabatæ*, *Dimachæri*, *Meridiani Fiſcales*, *Poſtulatitii*. See *Secutores*, &c.

Shews or *gladiators* were firſt exhibited

hibited A. U. C. 490—and were not laid aſide till A. D. 500.

GLASS. See *Windows*.

GLOBUS, in the military affairs of the *Romans*, was a firm round body which the ſoldiers threw themſelves into, in caſes of extremity.

GNOSTICS were *chriſtian heretics* of the firſt and ſecond centuries.—Like the *Manicheans*, and ſome of the *Chaldaic* philoſophers, they held two principles, the one good, the other evil; the firſt they regarded as the author of every bleſſing, the other as the cauſe of whatever is bad. They ſuppoſed the ſoul to be the ſubſtance of God, and denied the divinity of *Chriſt*, ſaying that God only dwelt and acted within him. They indulged themſelves in the moſt unlawful pleaſures of the body, and held them to be good; and their nocturnal meetings were defiled with the utmoſt impurity. Dr. Hammond ſuppoſes this *hereſy* to have ariſen in the Apoſtles days, and that the *Gnoſtics* are alluded to 1. *Tim.* 6. 20, and in other places of ſcripture.—A full account of theſe *heretics* and their opinions may be found in *Irenæus*.

GOAT. See *Scape-goat*.

GOD, amongſt the *Jews*, was diſtinguiſhed by the name *Jehovah* as his proper name but this name they never pronounced, but uſed inſtead of it the words *Adonai* and *Elohim*.

The wiſeſt of the Pagans acknowledged but one God; thus *Pythagoras* taught the unity of God, and *Plato* calls him the being that *is*, and mentions him always in the ſingular number. The many different divinities worſhipped by the Heathens, were in fact the attributes and actions of one and the ſame God; but by an abuſe of ideas natural to the ignorant, what was at firſt regarded as a quality was ſoon exalted into a ſubſtance. When they magnified the power of God as exerted in the heavens, they called him *Jupiter*, when they praiſed him for his power in the ſea, they called him *Neptune*, when they extolled him for his influence in the ſubterraneous regions they called him *Pluto*, &c. hence the origin of Polytheiſm.

The Gods of the ancient *Greeks* and *Romans*, were either *Dii Majorum Gentium*—*Dii Minorum Gentium*—or *Dii Selecti*. The *Dii Majorum Gentium*, who were alſo called *Dii Conſentes*, are enumerated in theſe verſes of Ennius.

Juno, Veſta, Minerva, Ceres, Diana, Venus, Mars.
Mercurius, Jovis, Neptunus, Vulcanus Apollo.

The *Dii Minorum Gentium*, who are frequently called *Adſcriptii*, included all the reſt, except the *Selecti*, which were *Sol. Luna, Tellus, Genius. Janus, Saturnus, Liber, Pluto.* The Gods may perhaps moſt naturally be divided into celeſtial, terreſtrial, marine, infernal; and mocal, the laſt of which were ſuppoſed to preſide over or to repreſent certain qualities, as *Virtue, Febris, Fortune, &c.*

GOLDEN *Number*, in chronology, is that number which indicates the year of the *Lunar* cycle, for any given time. It was called the *Golden Number*, becauſe in the ancient calendar it was written in letters of gold, on account of its great uſefulneſs in eccleſiaſtical computations, eſpecially in fixing the time of Eaſter. It was likewiſe called the *Prime*, becauſe it pointed out the firſt day of the new moon, *primum lunæ*. The *Golden Number* did not exactly anſwer the intended purpoſes in the *Julian* calendar, and is ſtill leſs adapted

dapted to the *Gregorian*; the *epact* in the new ſtyle affords a more certain rule; and to find the *epact* the *Golden Number* is of uſe. To find the *Golden Number* add 1 to the year of our Lord, divide the ſum by 19, and the remainder is the Golden Number, the quotient at the ſame time expreſſing the number of cycles which have revolved from the beginning of the year preceding the birth of *Chriſt*. Thus for the year 1787 I proceed thus:

1787
add 1

19)1788(94 Revolutions of the
171 Lunar Cycle.

78
76

2 Golden Number.

See *Cycle*, *Epact*.

GOMER. See *Homer*.

GOOSE, a domeſtic bird held in great eſteem amongſt the *Romans*—for having ſaved the capitol from the invaſion of the *Gauls* by cackling and clapping its wings. Geeſe were kept in the temple of *Juno*, and the *Cenſors*, when they entered upon their office provided meat for them. There was alſo an annual feaſt at *Rome*, at which they carried a ſilver image of a gooſe in ſtate; and hanged a dog, to puniſh that animal becauſe he did not bark at the arrival of the *Gauls*.—See *Dogs*.

GORGONEUM, a kind of maſque, uſed on the ancient theatre, to repreſent hideous and frightful figures in imitation of *Gorgons*.

GRACE *at meals*, was uſually ſaid amongſt the *Heathens* in ſome ſhort ejaculatory form, the *Jews* never omitted it, our Saviour alſo hath left us an example, for *looking up to heaven he bleſſed, gave*, &c. Matth. xiv. 9. And St. *Paul* informs us, that "*every creature of God is good,—if it be received with thankſgiving.* 1 Tim. iv. 4, 5."—We likewiſe meet with a commandment to this purpoſe, *Deut.* viii. 10. *When thou haſt eaten, and art full, thou ſhalt bleſs the Lord thy God:* And in obedience to this injunction the *Jews* always ſay grace to this day. The contrary practice of too many amongſt us, who devour God's creatures, without once aſking a bleſſing, or caſting a grateful eye towards heaven, is very indecent, unchriſtian, and atheiſtical. *Tertullian* ſays of the ancient *Chriſtians*, *non prius diſcumbitur quam oratio ad deum præguſtetur*; they no ſooner ſat down, than prayer to God conſtituted the firſt part of the entertainment. See *Bleſſing*.

GRAPPLING *Irons*, called by the *Greeks* χειρ σιδηρα, by the *Romans*, *manus ferrea*, were hooks of iron caſt out of an engine into the enemies ſhips. The grappling irons were firſt uſed in *Greece* by *Pericles* the *Athenian*, at *Rome*, by *Duilius*. The name ſufficiently ſhews the uſe of them, which was to bring to the enemies ſhips to give an opportunity of fighting.—They were ſomewhat different to the *Harpagines*. See *Harpagines*.

GRASSHOPPERS. See *Nobiles*, *Tettiges*, *Autochthones*.

GRAVES, among the *Jews*, were generally out of the city, though we meet with inſtances of their interring the dead in towns. Frequent mention is made of graves upon mountains, in highways, in gardens, and private houſes. So that nothing on this head ſeems to have been determined. The ſame may be obſerved with reſpect to the *Greeks*. The *Thebans* had a law that every perſon who built an houſe ſhould provide a burial-ground. Men who had diſtin-

guiſhed themſelves were frequently buried in the public *ferum*. The moſt general cuſtom was, however, to bury out of the city, chiefly by the highway ſide. The *Romans* were forbidden by the law of the twelve tables to bury or burn the dead in the city, but ſome we find had their ſepulchres in *Rome*; though they paid a fine for the indulgence. See *Burial, Sepulchre.*

GREAVES, in *Greek*, called κνημιδες, in *latin*, *ocreæ*, were worn both by the *Grecian* and *Roman* ſoldiers; the latter having adopted them from the former. They were made of braſs, copper, tin or other metals, to defend the legs. The ſides were cloſed about the ankles with buttons of gold, ſilver, &c. This kind of defenſive armour was at firſt peculiar to the *Grecians*, and *Homer* perpetually calls them ευκνημιδες Αχαιοι. See *Ocreæ.*

GRECIANS or *Greeks*. Theſe words often occur in the new teſtament, but bear different ſignifications in different texts. Thus the term Ελληνες which in the Engliſh teſtament is tranſlated, *Greeks*, in *Rom.* i. 14. 1 *Cor.* i. 22, 23, ſignifies *natives of Greece*. In *John* vii. 35. *Acts* xiv. 1. xviii. 4. xix. 10. *Gal.* iii. 28. *Col.* iii. 11, &c. it ſignifies *Gentiles* who accommodated themſelves to the *Grecian religion* and *manners*, and ſtands oppoſed to *Jews*. In *John* xii. 20. *Acts* xvii. 4. it ſignifies *Jewiſh proſelytes*, deſcended from *Grecian families*.——The word Ελληνιστας, which in the Engliſh tranſlation is rendered *Grecians*, occurs *Acts* vi. 1. ix. 29. xi. 20. and ſignifies *Helleniſts*, *Grecian proſelytes*, ſuch as had been converted from *Heatheniſm* to *Judaiſm*. Some, amongſt whom is Doddridge, erroneouſly ſuppoſe it to mean foreign *Jews*, who uſed the *Greek* language in their ſynagues and converſation.—It is worthy of obſervation, that Ελληνες is rendered *Greeks*, and Ελληνιστας *Grecians*, almoſt invariably, in our Engliſh verſion of the *new teſtament*.

GROVES, on account of a gloomy ſolemnity with which they are calculated to inſpire the mind, were originally looked upon as ſacred by all the Heathens. Their ſolitude was apt to beget ſerious ſentiments, and fill the ſoul with religious awe. Hence they have been, in the ruder periods of nations, frequented for the purpoſes of religious worſhip, and made uſe of with the ſame ſacred intention as temples. They were conſecrated to the Gods, had altars erected in them, and in ſhort, were in the primitive times the only temples of the ancients; if they were upon a mountain they were regarded as more ſacred ſtill, as from thence they might contemplate the heavens, and have a fair view of the ſuppoſed manſions of their Gods. Men did not begin to build temples to the deities till they had begun to exert their taſte and fancy in erecting houſes for themſelves. But temples did not, when built, deſtroy the veneration in which groves had originally been held. Becauſe the Gentile world profaned their groves by idols, ſacrifices to dæmons, and many impure practices; therefore the *Iſraelites* were forbidden to plant a grove near God's altar.——*Deut.* xvi. 21. See *Temple.*

GUBERNATOR, an officer in the *Roman* navy, anſwering to our Captain or maſter of a ſhip. See *Ship-Officers.*

GYMNASIARCHS, amongſt the *Greeks*, were officers who were at the charge of oil, and ſuch like neceſſaries, for the wreſtlers and other combatants in the *Gymnaſia.*

GYMNASIUM, amongſt the *Greeks*, was a place in which the *athletic* exerciſes

exercises were performed, and where the philosophers sat to read their lectures. The *gymnasia* were first in use amongst the *Lacedemonians*, and afterwards became common to all the *Grecks*, and were at last imitated, augmented and improved at *Rome*. They were not single edifices but a large range of buildings capable of containing many thousands of people at once. The most renowned *gymnasia* at *Athens* were the *Lyceum*, *Academia*, and *Cynosarges*.

GYMNASTES, an officer in the ancient *gymnasium* who was next in authority to the *Gymnasiarch* and *Xystarch*. See *Gymnasiarch*, and *Xystarch*.

GYMNASTERIUM. The same as the *Coriceum*. See *Coriceum*.

GYMNICI *Ludi* were the exercises usually performed in the *gymnasia*. They consisted chiefly of running, leaping, the discus, wrestling, and boxing: These five exercises were by the *Greeks* called πενταθλον, by the *Romans*, *quinquertium*. See *Pentathlum*, *Quinquertium*, &c.

These sports were called *gymnici*, from γυμνος *nudus*, because they were performed naked. The occasions on which the *Greeks* principally exerted themselves in these exercises were at the returns of the great games, namely the *Olympic*, *Isthmian*, *Nemean*, and *Pythian*.—See *Olympic*, &c.

GYMNOSOPHISTS. See *Brachmans*.

GYNÆCEUM, amongst the *Greeks* was a room set apart for the women where they were employed in spinning, weaving, needle-work, &c.

GYNÆCOCOSMI, were certain magistrates amongst the *Greeks*, whose office it was to regulate th, womens apparel, according to the rules of decency, and to fine them for any deviation from modesty in their dress.

GYNÆCONOMI, certain magistrates amongst the *Athenians*, who had an eye upon the conduct of the women, and punished such as forsook the line of propriety and modesty. A list of such as had been fined was put up by them upon a palm tree in the *Ceramicus*. The *gynæconomi* were ten in number, and differed from the *gynæcocosmi*; for the former were inspectors of manners, the latter of dress. See *Gynæcocosmi*.

H.

HABET, or *hoc habet*, was an expreſſion uſed by the *Roman gladiators*, when they had given a wound to their antagoniſts. Alluſions to this are frequently met with in the *latin* claſſics: thus *Terence* makes old *Simo* uſe the very ſame expreſſion concerning his ſon, when he ſuſpected he was ſmitten with the love of *Glycerium*. *Andr. Act.* 1. Sc. See alſo Virg. Æn. 12. This expreſſion was uſed not only by the *gladiators* themſelves, but frequently by the ſpectators when they ſuppoſed that a wound was given. See *Gladiators*.

HABIT, the dreſs or garb with which the perſon is covered. The principal part of the dreſs worn by the *Jews* and *Greeks*, was the Ἱμάτιον and the Χίτων. The Ἱμάτιον was an upper garment, conſiſting of a looſe ſquare piece of cloth wrapped round the body; the Χιτων was an under garment, or *tunic*, which was faſtened round the body and embraced it cloſely, falling down to the mid-thigh. It is proper in this place to obſerve that a perſon diveſted of this upper garment or Ἱμάτιον, in the eaſtern language is ſtiled *naked*, and in this ſenſe *David* danced naked before the ark.

The *Jews* were wont, when under any violent perturbation of mind, to expreſs their agitation by tearing their garments. See *Gen.* xxxvii. 34. xliv. 13. and *Matt.* xxvi. 65. this cuſtom alſo prevailed amongſt the *Perſians*.

The *Lacedemonian* boys wore a tunic till they were twelve years old. They had then a cloke given them, which was to ſerve them a year. They wore no ſhoes till they were grown up; and were always required to run and climb with bare feet, *Univ. Hiſt.*

The ſeveral ſorts of garments in uſe with both ſexes, amongſt the *Romans*, were the *toga*, *tunica*, *peluna*, *lacerna*, *chlamys*, *paludamentum*, *læna*, *ſtola*, *pallium* or *palla*. See *Toga*, *&c.*

For the habits of the prieſts amongſt the *Jews*, *Greeks* and *Romans*, ſee the article *Prieſts*.

HADES is uſed in the ſcriptures in various ſenſes. Sometimes it ſignifies the inviſible regions of the dead, ſometimes the place of the damned, and ſometimes the grave. It is uſed in Greek authors to ſignify in general the regions of the dead. See *Hell*.

HÆRES. In reading the *latin* claſſics the word *hæres*, on account of its different adjuncts, is with difficulty underſtood. Thus we meet with *hæres in totum aſſem inſtitutus*; *hæres ex deunce*; *hæres ex decunce*; *hæres ex dodrante*, *&c.* but all this will receive an eaſy explanation, if we call to mind that *as* ſignifies the whole of an eſtate, which by the *Romans* was divided into twelve parts called *unciæ*, eleven of which parts were called *deunx*; ten were called *decunx*, nine *dodrans*, *&c.* *Hæres in totum aſſem*, therefore, is heir to the whole eſtate; *hæres ex decunce* is an heir to eleven parts, &c. For a further illuſtration, ſee the article *As*.

HAGIOGRAPHA, holy writings, is a name given to a particular di-

vision of the old testament, as containing hymns to God, and moral precepts for the conduct of life.—

The books distinguished by this name were the *Psalms*, *Proverbs*, *Ecclesiastes*, and *Solomon's* Song.

Hair, by the *Jews*, was worn naturally long, just as it grew; but the priests had theirs cut every fortnight, while they were in waiting at the temple; they made use of no razors however, but scissars only. The *Nazarites*, while their vow continued, were forbidden to touch their heads with a razor.—See *Nazarite*.

The falling of the hair, or a change of its colour, was regarded amongst the *Hebrews* as a sign of the leprosy. Black hair was esteemed by them as the most beautiful. Absalom's hair was cut once a year, and is said to have weighed 200 shekels, by the King's weight, which is about 31 ounces. The law of God hath left no particular ordinances with respect to the hair.

The hair of both *Jewish* and *Grecian* women engaged a principal share of their attention, and the *Roman* ladies seem to have been no less curious with respect to theirs. They generally wore it long and dressed it in a variety of ways, ornamenting it with gold, silver, pearls, &c. On the contrary, the men amongst the *Greeks* and *Romans*, and amongst the later *Jews*, wore their hair short, as may be collected from books, medals, statues, &c. This formed a principal distinction in dress betwixt the sexes. This observation happily illustrates a passage in *Saint Paul's* epistle to the *Corinthians*. See 1 Cor. xi. 14. 15.

Saint Paul forbids the *Corinthian* women, when praying by divine inspiration, to have their hair dishevelled; probably because this made them resemble the Heathen priestesses, when actuated by the pretended influence of their Gods.

Amongst the *Greeks*, both sexes, a few days before marriage, cut off and consecrated their hair as an offering to their favourite deities. It was also customary among them to hang the hair of the dead on the doors of their houses previous to interment. They likewise tore, cut off, and sometimes shaved their hair, when mourning for their deceased relations or friends, which they laid upon the corpse, or threw into the pile, to be consumed together with the body. The ancients imagined that no person could die, till a lock of hair was cut off; and this act they supposed was performed by the invisible hand of death, or *Iris*, or some other messenger of the Gods. This hair thus cut off, they fancied consecrated the person to the infernal deities, under whose jurisdiction the dead were supposed to be. It was a sort of first-fruits which sanctified the whole. See *Virg. Æn.* 4. 694.

Whatever was the fashion, with respect to the hair, in the *Grecian* states, slaves were forbidden to imitate the freemen. The hair of the slaves was always cut in a particular manner, called θριξ ανδραποδωδης, which they no longer retained after they procured their freedom. Boys among the Lacedemonians were not allowed to wear their hair; but after they were grown up, they never cut it.

The Roman youth before the age of puberty wore their hair in ringlets upon their shoulders; but about the time of putting on the *Toga Virilis*, they cut it short, such of them at least, as wished to distinguish themselves from the maccaronies and effeminate coxcombs. The hair thus cut off was consecrated

crated to *Apollo*, who is always repreſented with flowing hair, or to ſome other God, under whoſe protection they ſuppoſed themſelves to be more immediately placed. To this cuſtom of cutting the hair *Horace* is ſuppoſed to allude in his 10th *Ode*, *Lib.* 4. v. 3.——*Et quæ nunc humeris involitant deciderint comæ.* See alſo *Phædrus*, *Fab.* 8. *Lib.* 3. v. 26. See *Head.*

HALLELUJAH, a word ſignifying *praiſe the Lord.* It is met with in the beginning of ſome Pſalms, and the end of others. It is a word of ſuch liquid fluency and harmonious ſoftneſs, that it is retained in our hymns without tranſlation.

HAND. In ſcripture, to pour water on any one's hand, ſignifies to ſerve him To waſh the hands was a ceremony made uſe of to denote innocency from murder or man-ſlaughter. To kiſs the hand was an act of adoration. To fill the hand ſignified taking poſſeſſion of the prieſthood, and performing its functions. To lean upon any one's hand was a mark of familiarity and ſuperiority. To give the hand ſignifies to grant peace, ſwear friendſhip, promiſe ſecurity, or make alliance. The right hand was the place of honour and reſpect.—Amongſt the *Greeks* and *Romans*, it was cuſtomary for inferiors to walk on the left hand of ſuperiors, that their right hand might be ready to afford protection and defence to their left ſide, which was, on account of the awkwardneſs of the left hand, more expoſed to danger.

HARANGUES were uſually made by the Generals, previous to an engagement both amongſt the *Greeks* and *Romans*. An harangue on ſuch occaſions was called *allocutio*. See *Allocutio*.

HARBOURS, amongſt the *Greeks* and *Romans*, were ſemicircular, the extremities of which, by the *latins* called *Cornua*, had chains or large booms reaching from one ſide to the other, for the ſecurity of the ſhipping. On both ſides were towers with garriſons of ſoldiers for their protection, and watch towers, with lights, to direct mariners, at no great diſtance. Moſt harbours were adorned with temples or altars to the tutelar deities of the place. Merchants, artificers, and proſtitutes, generally abounded near the port.

HARLOTS, were tolerated amongſt *Jews*, *Greeks*, and *Romans*. Fornication indeed was prohibited among the *Jews*, under ſevere penalties, but theſe they explained as extending only to women of their own nation. The public ſtews were therefore ſtocked with foreign proſtitutes, who ſeem to have been taken under the protection of Government. Hence appears the reaſon why the word ſtrange woman is often found to ſignify a harlot. Proſtitutes at firſt wore veils or maſks; but by and by their modeſty was entirely put to flight, and they went abroad bare-faced. At *Athens* the proſtitutes were generally ſtrangers; and ſuch as debauched an *Athenian* female were liable to a penalty. To frequent the public ſtews was not held diſgraceful!—The wiſeſt of the Heathen ſages allowed it! *Solon* permitted common whores to go publicly to the young men who had engaged them, and encouraged the youth of *Athens* to gratify their luſt with theſe, rather than ſeduce and debauch the wives or daughters of citizens. *Cato* the *cenſor* was of the ſame ſentiments, and *Cicero* challenges all perſons to name a time when men were either reproved for this practice, or not countenanced in it! Amongſt the *Jews*, the harlots uſed to ply in the highways, and ſtreets of cities; at *Athens* they frequented the *ceramicus*

micas scires, and the old *forum*.—In some places they were distinguished by their dress, from other women. *Corinth* was a remarkable nursery of harlots, and gave birth to the noted *Lais*. Their accomplishments were oftentimes great, in all the polite and elegant parts of female education, viz. philosophy, dancing, singing, rhetoric, &c. *Aspasia*, the mistress of *Pericles*, was admired by *Socrates* for her learning. The more accomplished prostitutes frequently amassed large fortunes; a remarkable instance of which we have in *Phryne*, who offered to rebuild the walls of *Thebes*, when destroyed by *Alexander*, on condition that they would perpetuate her memory and profession, by an inscription. Prostitutes, at *Rome*, were obliged to fix a bill over their doors, indicating their character and profession. It was also customary for them to change their names, after they had signified, to the *prætor*, their intention of leading such a dissolute life; this they did because their trade was unbecoming their birth and condition; but they reassumed their family names when they quitted their infamous mode of living. Women whose grandfather, father or husband had been a *Roman Knight*, were forbidden by the laws to make a public profession of lewdness.

HARP, an instrument of music amongst the *Jews*, expressed in their language by the word Kinnor, which is generally translated *Cithara*, *Lyra*, *Psalterium* or *Cinyra*. The *Kinnor* was in use before the flood. *Gen.* iv. 21. David played upon the *Kinnor* before *Saul*. 1 *Sam.* xvi. 16—23. It was the *Kinnor* which the Levites hung upon the willows of *Babylon*. But the figures of the *Kinnor*, which are to be seen upon the medals of *Simon Maccabæus*, have no resemblance to the harp now in use, or to that which painters put into the hand of *David*. The *Kinnor* or harp of scripture was made of wood, and played upon in the temple of *Jerusalem*. *Josephus* says that the *Cinyra* of the temple had ten strings, and was touched with a bow. He says also that Solomon made a considerable number of them of a precious metal called *Electrum*, but in this he seems to be mistaken. See 1 *Kings*, x. 12. For a description of this instrument, see *Kinnor*.

The number of strings on this instrument were three, six, or nine, and according to *Josephus* sometimes ten.

HARPAGINES, were hooks of iron, hanging on the top of a pole, which, being secured with chains to the masts of ships, and then let down with great velocity into the enemy's vessels, caught them up into the air. By way of defence against these machines, they covered their ships with hides, which broke and blunted the force of the iron. The *Harpagines*, by the *Greeks* called Αρπαγαι, owe their invention to *Anacharsis* the *Scythian* philosopher.

HARPASTUM, amongst the *Romans*, was something like our foot-ball. This ball was placed in the middle, and two parties of young men endeavoured to kick it beyond each other's goal, which gave the victory.

HARUSPEX. See *Aruspex*.

HASTA, is a general term, signifying any kind of an offensive weapon with a long staff or handle, as a pike, spear, javelin. The *hastæ* of the *Velites* were light and slender, each man carrying seven.

Hasta longa, was a spear of unusual length, sometimes exceeding twenty cubits. The *Grecians* called them

them Δορατα Ναυμαχα, becauſe they were uſed only in naval engagements.

Haſta pura was a fine ſpear of wood, without any iron at the end. It was uſually beſtowed, as an honorary preſent, upon ſuch as in ſome ſlight ſkirmiſh had killed one of the enemy, hand to hand. The *haſta pura* was uſed alſo as a ſceptre and badge of authority. Hence *Virgil* has given one to *Sylvius* in the ſixth *Æneid*.

——— *pura juvenis qui nititur haſta.*

In imitation of the *haſta pura*, in all probability, ſome of our officers of ſtate in *England*, carry white rods, or ſtaves, as enſigns of their dignity.

The *haſta* or ſpear was ſet up at all collections of taxes by the *cenſors*, and at all *auctions*, public or private, to ſignify that they acted under a lawful commiſſion. Hence the phraſe, *ſub haſta vendi:* For the ſpear, before the ſceptre was introduced, was made uſe of as the emblem of authority. When the *centumviri* acted as judges, a ſpear was always for the time ſtuck up in the *forum*. See *Centumviri*.

As the *haſta pura*, called ſometimes *donatica* and *graminea*, was given as a mark of honour for ſome noble atchievement; ſo the ſoldier was ſometimes, by way of diſgrace and puniſhment, obliged to reſign his ſpear; this was called *Cenſio haſtaria*.

HASTATI, amongſt the *Romans*, were ſoldiers armed with ſpears, who were always drawn up in the firſt line of battle. Theſe were picked out the next in age to the *Velites*. At laſt they laid aſide the ſpear, but ſtill retained their name. See *Velites* and *Battle*.

HEAD-DRESS, amongſt the *Jewiſh*, *Grecian* and *Roman ladies*, was various, according to the different periods of time. It principally conſiſted of their hair differently tricked out. It was uſually divided before, with a bodkin, into two equal parts; ſometimes it was covered with a net, or put into a kind of purſe, or tied behind in form of a knot, or bound back and plaited with ribbands. It was waſhed with great care; eſſence and perfumes were applied to it, and gold-duſt ſometimes made uſe of as powder. Pearls and jewels made a part of their ornaments; and pendants were worn in the ear. To cover the defect of hair, perukes were made uſe of by the gentlemen of *Rome*. And we read that *Otho* had a covering of falſe hair, becauſe he had not much of his own. See *Hair*, *Jewels*.

Both *Grecian* and *Roman* ladies wore têtes; and, to the honour of the tête be it ſpoken, it once made its appearance amongſt *conſuls* and *dictators:* But whether *Grecian* and *Roman* ladies ever built up their heads ſo high as the *Engliſh*, will admit of a diſpute, though I think the victory due to our own country.

HEAVEN. The *Jews* acknowledged three heavens. Firſt the aerial heaven, in which the winds blow, birds fly, &c. Secondly the firmament, in which they ſuppoſed the ſtars were fixed, as in a cieling ſolid and impenetrable: and thirdly the heaven of heavens, the reſidence of the Almighty, and the abode of ſaints and angels. Into the third heaven *St. Paul* aſſerts himſelf to have been caught up. But God muſt be equally preſent in every part of ſpace, and operate with equal effect in every place.—If a pure ſpirit can have no *local* exiſtence, an infinite ſpirit muſt be every where equally preſent. And if God is *perfectly* preſent *every where*, it is difficult to conceive how

how he can be *more* than perfectly preſent *any where*. "Heaven and earth are full of the Majeſty of his glory: yea the heaven and heaven of heavens cannot contain him.—Whither ſhall I go from thy ſpirit? or whither ſhall I flee from thy preſence? If I aſcend up into heaven, thou art there: If I go down into hell, thou art there alſo. If I take the wings of the morning and remain in the uttermoſt parts of the ſea; even there ſhall thy hand lead me and thy right hand ſhall hold me." Yet the ſcripture, in condeſcenſion to human capacities, mentions him as having vouchſafed to eſtabliſh his throne, in one particular place, where he exhibits himſelf in the ſymbol of light inacceſſible: where his holy angels attend upon him, and ſee his face: From whence he iſſues forth *his* commands, as *Princes* do *theirs* from the royal palace. But this repreſentation is evidently in alluſion to the courts of eaſtern Kings, and the deſcription is levelled to our comprehenſions. In the ſame manner, when Chriſt is ſaid to *ſit on the right hand of the father*, the expreſſion is univerſally allowed to be figurative, and accommodated to our ideas of precedency and honor: nor are we to underſtand from hence, that God, who is an infinite ſpirit, hath either hands, or any other bodily members. The word firmament, however, giving an idea of ſolidity and reſiſtance, ſupports the notion of a *cæleſte Solum*, as the reſidence of *Angels* and ſpiritual ſubſtances, above the viſible expance, and, indeed, though the deity be equally preſent every where; yet it is not to be denied, that he may give more ſenſible manifeſtations of his preſence, in one part of ſpace than another; in the ſame manner as he manifeſts his power, on many occaſions, in one place more than another; yet as *this* does not prove him to be more powerful in one place than another; ſo neither does the *other conſideration* prove that he is more perfectly, or immediately preſent, in *one* part of ſpace than *another*. And to conſider God as *equally preſent every where*, muſt have a very ſtrong influence on the minds and actions of all who are duly impreſſed with ſo important, and ſo ſolemn a truth.

The Heathens ſuppoſed heaven to be the reſidence of celeſtial Gods only, into which mortals were never admitted, but by deification. The heaven of good men was *Elyſium*, a pleaſant part of the infernal regions. See *Elyſium*.

HECATESIA, a public entertainment or ſupper given by the *Athenians* every new moon, in honour of *Hecate*. The ſupper was provided by the rich, and immediately carried off by the poor, who, notwithſtanding, aſſerted that *Hecate* had devoured it.

HECATÆA, ſtatues erected by the *Athenians*, in honour of *Hecate*, who they believed was the overſeer of their families, and protectreſs of their children.

HECATOMB, amongſt the *Greeks* was a ſacrifice conſiſting of an hundred oxen offered upon ſome very extraordinary occaſion. Such a one was offered by *Cliſthenes*, according to Herodotus. *Hecatomb*, in its moſt general ſenſe, ſignifies no more than a ſacrifice of an hundred animals; but the ox being the chief of animals uſed in ſacrifice, gave derivation to the word, for authors generally agree in deducing it from ἑκατὸν βες, though ſome derive it from ἑκατὸν βασεις, an *hundred feet*, and imagine that the *Hecatomb* therefore conſiſted only of twenty-five quadrupeds. Some again ſuppoſe that a definite number is put for an indefinite, and

that an *Hecatomb* signifies no more than a ſacrifice conſiſting of many animals. Others again derive the name, not from the number of animals offered, but of the perſons preſent at the ſacrifice. Sometimes they erected an hundred altars, and offered upon them an hundred hogs or ſheep, &c. This pompous ſacrifice was often promiſed, but ſeldom paid; for they invented a method of impoſing upon the Gods by offering one animal only, and ſubſtituting, for the remainder, little images of paſte. &c. *Pythagoras* is ſaid to have offered an *hecatomb* to the muſes, for having diſcovered the demonſtration of the 47th propoſition of *Euclid's* firſt book. The *hecatombs* of the *Roman* Emperors ſometimes conſiſted of an hundred lions, eagles, &c. See *Sacrifice*.

HECATOMBÆON was the firſt month of the *Athenian* year, conſiſting of thirty days, beginning on the firſt new moon after the ſummer ſolſtice, and conſequently anſwering to the latter part of our June, and the beginning of July. It had its name from the great number of *hecatombs* ſacrificed in it. See *Hecatomb*.

This month was called *Hippodromus* by the *Bœotians*, and *Lous* by the *Macedonians*. See *Month*.

HEIFER. The aſhes of a red heifer were made uſe of by the *Jews*, by way of making atonement for certain crimes, and for the removal of certain legal pollutions. The whole proceſs and ceremony will be found *Numb*. xix. 1, 2, &c. See *Aſhes*.

HELEPOLIS, a machine made uſe of by the *Greeks* in deſtroying cities, and invented by *Demetrius Poliorcetes*. It was ſomewhat like the ram, but vaſtly bigger, and of greater force. It was driven both with ropes and wheels, and contained ſeveral ſmaller engines, out of which ſtones, &c. were caſt.—See *Armour*.

HELL, in the tranſlation of the ſcriptures, and in the Apoſtle's creed, is uſed to ſignify the grave, the general ſtate of the dead, and, in the new teſtament, it ſignifies the region of the damned. The ancient *Jews* ſeem to have had no knowledge of any but temporal puniſhments, and the law threatens no other: But, after they became converſant with the *Greeks*, they adopted many of their opinions on this ſubject, and added ſome inventions of their own. They believed hell to be in the centre of the earth, and that there were three roads leading to it; one thro' the wilderneſs, by which *Dathan* and *Abiram* paſſed; another thro' the ſea; and the third in *Jeruſalem*. The idea of hell, amongſt the *Greeks* and *Romans*, varied according to the fancy and imagination of each individual: The hell of the vulgar was an aſſemblage of whatever they conceived frightful and tormenting; and the philoſophers were more ingenious, indeed, but full as wild in their conjectures. Much time has been miſ-ſpent, and much reaſoning ridiculouſly employed to aſſign the place of hell, find fuel to ſupport its fires, invent racks and wheels to torment the poor wretches who are condemned to dwell there, and prove the reaſonableneſs of its eternal duration. Our buſineſs is to act like *Chriſtians*, and endeavour to avoid its tortures, and not to expoſe the weakneſs of human reaſon, by prying with too bold an eye into the ſecret things which belong to God. To endeavour to fix the topography of hell is no leſs ridiculous than to look for the ſoul, in the diſſection of a body, and aſſign its place of reſidence in the human frame.

This however we are assured of, and this is enough for us to know, that there will be a day of reckoning, a day of retribution, when the wicked will find their mistake, and have cause to lament, *for ever*, the imprudent choice they have made. In whatever part of space the scene is laid, it will to them be indifferent; for they will fall into the hands of a God who is jealous of his honour, and has full power to punish, in *any place*, the violation of his laws. This he has certainly threatened, and he is a God of truth. See *Heaven*, *Hades*.

Hell, in its general acceptation, according to the prevailing notions of the Heathen poets and philosophers, is beautifully described in the sixth *Æneid* of *Virgil*.

Hellanodicæ, were directors of the *Olympic* games. They were obliged to take an oath that they would act impartially, receive no bribe, nor discover their reasons for disliking or approving any of the contending parties. At the solemnity they sat naked, having before them the victorial crown, which, at the conclusion of the exercises, was presented to whomsoever they adjudged it. An appeal, however, lay from them to the *Olympian Senate*. They were obliged to reside ten months before the games in the *Elean forum*, and assemble in a place there, called *Hellenodicæum*, to see that such as offered themselves performed their proper exercises, and were duly instructed in the laws of the games by the Νομοφυλακες. See *Olympic Games*.

Hellenists. See *Grecians*.

Helmet, a piece of defensive armour for the head. Amongst the *Greeks* it was made of brass or other metal, sometimes of the skin of a lion, bull, goat, dog or other animal, the teeth of which were displayed, grinning upon the enemy. The helmet was open before, and fastened round the neck by a string For the *Roman* helmet, see *Galea*.

On each helmet was fixed a crest. See *Crest*.

Helots, a kind of slaves amongst the *Lacedemonians*, so called because they came from *Helos*, a town of *Laconia*, conquered by the *Spartans*. All the inhabitants were made prisoners of war, and, with their posterity, reduced to absolute slavery. Their masters the *Lacedemonians* made them till the ground, manage all sorts of trades, and make provision for the whole city; whilst they themselves danced, feasted, pursued their diversions, and sauntered in the *Leschæ*.—Notwithstanding their services, the poor *Helots* were exceedingly ill treated by their Lords, they were frequently murdered, without any shew of justice, expos'd to every species of contempt, forced to get drunk at their public assemblies, and then pointed out to their children, by way of deterring them from beastly excess; they were obliged to dance ridiculous dances, and sing indecent songs, being prohibited to use any that were serious or manly; this was done to inspire the *Lacedemonian* youth with a love of virtue and sobriety, and an abhorrence, at the same time, of slavery.

Hemerodromi, centinels and guards amongst the *Greeks*, appointed for the preservation and security of cities, &c. Their duty was, after the gates were opened, to patrol about the place all day long, to prevent a surprize of the enemy.

Hemerodromi were also a sort of couriers, who only travelled one day, and then delivered their packets to others who ran their day, &c.

to the end of the journey. Theſe laſt ſeem to have born a ſtrong reſemblance to our *poſts*.

HEMEROTROPHIS, a meaſure of capacity amongſt the *Greeks*, the ſame with the *chœnix*, ſo called becauſe it held one day's food, being derived from ημερα, a *day* and τροφη *food*. See *Chœnix*.

HEMINA, a *Roman* meaſure of liquids, equal to half a wine pint *Engliſh*. See *Meaſure*.

HEMIOBOLIUM a Grecian coin worth $\frac{9}{2}$ $\frac{1}{24}$ of our money. See *Money*.

HEPATOSCOPIA, a mode of divination, by which conjectures concerning futurity were drawn from the appearances exhibited by the liver of the victim offered in ſacrifice. If all was obſerved to be agreeable to nature, it was a lucky omen; but if any thing preternatural was obſerved, it portended ill ſucceſs. See *Aruſpex*, *Sacrifice*.

HEPHÆSTIA, an *Athenian* feſtival in honour of *Vulcan*, by the *Greeks* called Ηφαιστος, in which three young men ran together, the firſt of whom carried a lighted torch, which he delivered to the ſecond, and the ſecond in like manner to the third: Victory was his, that had the fortune to have the torch, when they came to the end of the race. Authors frequently allude to this as a fit emblem of the viciſſitudes of life.—See *Lucret* Lib. ii.

HERALDS, amongſt the ancient *Greeks* and *Romans*, were held in great eſtimation, and looked upon as ſacred. Thoſe of *Greece* carried in their hands a κηρυκιον, which was a rod of laurel, round which two ſerpents, without creſts, were twiſted as emblems of peace. The *Athenian* heralds ſometimes bore the Ειρησιων [illegible] olive branch covered with wool, and adorned with various fruits, as a ſymbol of peace and plenty. The *Athenian* heralds were all deſcended from *Ceryx*, whence their name κηρυκες. Their office and duty conſiſted in adjuſting differences, declaring war, and bearing important meſſages from General to General in the field. A ſtrong voice ſeems to have been a neceſſary qualification. The *Roman* heralds conſtituted a college, and were called *Feciales*. See *Feciales*.

HERMÆ, ſtatues of *Mercury*, ſet up by the *Greeks* and *Romans* in croſs ways. They were made of braſs and ſometimes of marble, and had neither arms nor feet.

HERM-ATHENÆ, ſtatues of a compound nature, repreſenting *Mercury* and *Minerva*, on ſquare pedeſtals. *Mercury* repreſented eloquence, and *Minerva* wiſdom; theſe ſtatues therefore intimated that eloquence without erudition, is but an empty ſound, and erudition without eloquence an almoſt unprofitable treaſure. We read of *Herm-Hercules*. *Herm-Eros*, *&c.*

HERMÆA, a *Grecian* feſtival in honour of *Mercury*. Sometimes under this name were held in *Peloponneſus*, *Bœotia*, *Crete*, *&c.* During the celebration of the *hermæa* at *Crete*, the maſters ſerved their ſlaves at table. This cuſtom obtained alſo among the *Athenians*, *Babylonians*, and even the *Romans* during their *Saturnalia*. See *Saturnalia*.

HERO, amongſt the *Greeks* and *Romans*, was a perſon who partook partly of the divine and partly of human nature, and who, though mortal had nevertheleſs a kind of immortality peculiar to himſelf, being after his death, placed amongſt the Gods Heroes in other words were ſuppoſed to have been begot betwixt a deity and a mortal. Such was *Hercules* the ſon of *Jupiter* and *Alcmena*. The word hero

is ſynonimous with Demi-God, a ſomething of the mule kind betwixt *God* and *man*. It is alſo uſed for a perſon of great valour.

HERODIANS, a ſect amongſt the *Jews*, concerning the principles and origin of which authors are much divided. The moſt probable opinion is, that they borrowed their ſentiments and tenets, as well as their name, from *Herod the Great*, maintaining that the dominion of the *Romans*, over the *Jews*, was juſt and lawful, and that they might, under their preſent circumſtances, adopt with a good conſcience many of the Heathen modes and uſages. Some with great plauſibility of argument contend that *Herodians* and *Gaulonites* were the ſame ſect, expreſſed by different names. See *Gaulonites*.

HEXACLINON, a name given to the *Stibadium*, when calculated to contain ſix gueſts. See *Stibadium*.

HEXERES. See *Ship*, *Triremis*, *&c.*

HIEROGLYPHICS, myſtical characters in uſe amongſt the *Egyptians* in their writings and inſcriptions, wherein they expreſſed their meanings by the images or figures of the things ſignified. Beſides the common *hieroglyphics*, the prieſts had a ſacred *hieroglyphic*, wherein they expreſſed the myſteries of their religion.

HIEROGRAMMATISTS, were certain prieſts amongſt the *Egyptians* who preſided over learning and religion. Their duty was to take care of the *hieroglyphics*, and expound religious myſteries and opinions. They were alſo ſkilled in divination, and were honoured with many exemptions from civil duties and taxes. They bore a ſceptre, were cloathed in linen, bathed twice in the night, and thrice in the day, in cold water, and uſed to diſcipline themſelves very ſeverely. I give this and the preceding article a place in this work, becauſe, though they are not immediately within the compaſs of my deſign, they are nevertheleſs alluded to by claſſic authors.

HIEROMANCY, a ſpecies of divination, which predicted future events by obſerving the appearances of the various things offered in ſacrifice.

HIEROMNEMON, a delegate choſen by lot, and ſent to the great council of the *Amphictyons*, to take care of what concerned religion, as the name implies. The *Hieromnemones* were reckoned moſt honourable. They ſummoned the general meetings of the *Amphyctyonic* body, and prefixed their names to the decrees of the council. See *Amphictyon*.

HIEROPHANTES, amongſt the *Athenians*, was the name given to the prieſts or prieſteſſes who were appointed to take care of the ſacred things and the ſacrifices. They were obliged to obſerve the ſtricteſt chaſtity, and drank decoction of hemlock, by way of emaſculating themſelves and extinguiſhing carnal deſires.

The *Hierophant* performed the ceremonies of initiation into the myſterious rites of *Ceres*, and interrogated the candidates. The names of the *Hierophants* were held ſo ſacred, that the initiated were forbidden to mention them before the profane. The *Hierophant* was to be a citizen of *Athens*, and to hold his office during life. He had three aſſiſtants, Δαδοῦχος, or the *torch-bearer*—the κηρυξ or cryer—and the ὁ επι βωμω, who miniſtred at the altar.

HIGH-PLACES, were eminences on which the Heathens uſed to worſhip their Gods, choſen for that purpoſe, as being ſuppoſed to be nearer heaven, their conſtant reſidence

dence. The *Jews* are frequently blamed for their attachment to high places, after the manner of the Gentiles; though their *proseuchæ* were frequently upon mountains, with groves planted about them. Where high places are reprobated in scripture, therefore, we should understand them as abused or prostituted to idolatrous purposes. See *Groves*, *Temples*.

Hilaria, a festival kept by the *Romans* on the 25th of March, in honour of *Cybele*, and attended with every demonstration of chearfulness and mirth. The statue of the Goddess was carried through the streets, and masquerades were permitted in the fullest extent.—The preceding day was always spent in tears and mourning, to represent the difference betwixt summer and winter, in their effects upon the earth, which *Cybele* represented.

Hilarodi, a sort of itinerant poets amongst the *Greeks*, who sung up and down, little gay poems or songs, accompanied with some instrument. They were afterwards introduced into tragedy. They appeared in white, with crowns of gold, and wore the *crepida*. See *Crepida*.

Hilarodia, metrical compositions made or sung by the *Hilarodi* See *Hilarodi*.

Hilaro-Tragedia, a dramatic composition invented by *Rhinthon*, a poet of *Tarentum*. It was partly tragic and partly comic, or a tragedy with a happy *catastrophe*, or perhaps of the nature of what we call *tragi-comedy*. Some will have it to have been the same with the *Hilarodia*.

Hin was a Hebrew liquid measure of capacity, containing 3 *cabs* or 1 gallon, 2 pints, 2 inches and 533 decimal parts. See *Measure*.

Hippagines, were ships of passage, for the transportation of horses, in use both amongst the *Greeks* and *Romans*. The *Greeks* distinguished them by the name of Ιππηγοι and Ιππαγωγοι. See *Ships*.

Hipparchus, amongst the *Greeks*, were officers who had the chief command of the cavalry, and were two in number, having under them ten *Phylarchs*, who had authority to discharge horsemen, and fill up the vacancies as occasion required.

Hippocratia, a festival kept by the *Arcadians*, in honour of Neptune the horseman, during which horses and mules were exempted from working, and were led along the streets richly and magnificently caparisoned. The same ceremony was observed, we are told, at *Rome*, in favour of horses, at the feast of *Consualia*.—See *Consualia*.

Hippomanes, a famous poison or drug amongst the ancients of sovereign use as they imagined in philtres, and love potions; but authors are not agreed what it was. *Pliny* says it was the name given to a fleshy excrescence on the forehead of a colt just foaled, which the mother eats up immediately; some will have it to be a vegetable, and others will have it to be the *Virus* distilling *ab inguine equæ coitum appetentis*. See *Love*.

Histrio, among the ancient *Romans*, was properly a *Pantomime*, whose part consisted of dancing and gestures. The *Histriones* are said to have been so called from *Istria*, the country from which the first pantomimes came to *Rome*, or from one amongst them called *Hister*, who excelled the rest of his profession. The *Histriones* were ranked beneath the actors of plays, lost the benefit of their tribe, and had not the honour of being admitted

mitted to ſerve in the army, for this was a privilege allowed to free-men only. See *Actor*.

Hoc Age, a form of words pronounced at the time of ſacrifice, by a crier among the *Romans*, to call the people's attention to the ſolemn buſineſs in hand, as much as to ſay, *do this* and nothing elſe —quit your ſeveral employments and let this engage your whole attention. See *Sacrifice*.

Holocaust. See *Sacrifice*.

Homer, an *Hebrew* meaſure of capacity, containing ſix pints, or thereabouts. It was the tenth part of an *Ephoh*, and the meaſure of *Manna* which God aſſigned to each perſon.——See *Epha*, *Meaſure*, *Manna*.

Holy of *Holies*. See *Sanctum Sanctorum*.

Homogrammi, ſuch of the *Athletæ* as were engaged to contend againſt each other in the games, ſo called becauſe they were matched by drawing two of the ſame letters; for whatever was the number of the *Athletæ* who had entered the liſts, in order to determine with whom each ſhould contend, they threw into an urn an equal number of letters, but took care always to have two of a ſort, as two A's, two B's, &c. thoſe who got the ſame letters were to engage each other.

Honey was never offered upon God's altar by the *Jews*, but the firſt fruits of it are commanded to be paid to him for the uſe and ſupport of the prieſts. Milk, cream, and honey were the food of children, and honey was eſteemed a delicacy amongſt the *Hebrews*.—Honey was uſed in ſacrifices both by the *Greeks* and *Romans*, and alſo by the Heathens in general, to many of their Gods, and conſtituted an important part in offerings to the dead. As ſugar is a ſpice with which the ancients were not acquainted, we may from thence conceive the extenſive uſe of honey.

Hoplomachi, a ſort of *gladiators* who engaged in complete armour. See *Gladiators*.

Horæ. See *Hours*.

Hordicalia or *Hordicidia*, was a *Roman* feſtival held on the 15th of April, on which they ſacrificed thirty cows with calf, to the Goddeſs *Tellus*. The calves were taken out of their bellies and burnt to aſhes, ſometimes by the *Pontifices*, and ſometimes by the oldeſt of the *Veſtal* virgins. Part of the cows were ſacrificed in the temples of *Jupiter*.

Horn, amongſt the *Jews*, ſignifies an eminence, an angle or corner. Horns of the altar were eminences at the corners. Horn cups were much uſed.

Horses were very rare in *Judea*. See *Cavalry*.

Horſes were uſed both amongſt the *Greeks* and *Romans* in war, but were not originally very numerous; for as each horſeman provided his own horſe, few would be able to bear the expence. Horſes for a conſiderable time were managed by the voice alone, or by a ſwitch, without bridle, ſaddle, or ſtirrups. Their harneſs was ſkins of beaſts, or ſometimes cloth. Both horſes and men amongſt the *Greeks* underwent a ſevere probation before their admiſſion into the cavalry.—See *Cavalry*, *Equites*.

Horſe-races were common amongſt the *Greeks* and *Romans*, and the place where they ran or breathed their courſers, was called *Hippodromus*. See *Race*.

Hosanna, was a form of bleſſing amongſt the *Hebrews*, ſignifying *ſave, I beſeech you*. This acclamation was ſo much uſed at the feaſt of tabernacles, that the ſolemnity was called *Hoſanna rabba*. It was

was used at the inauguration of Kings to express their good wishes for the prosperity of their princes. At the feast of tabernacles it was continually echoed, both as expressive of gratitude for former deliverances, and of their joyful expectation of a future one by the *Messiah*. With this latter application it was made use of by the people, who believed or hoped that *Jesus* was the promised deliverer, on his triumphant entry into *Jerusalem*. The word should be written *Hosa-na*.

Hospitium. In the more early ages of the world, before the convenience of public inns were thought of, persons that travelled lodged in private houses, and were obliged, if need required, to return the favour to those that entertained them. This was the occasion of the most intimate friendship betwixt the parties, insomuch that they treated one another as relations. Hence the word *hospitium*, which properly signifies lodging or entertainment at the house of another, is used for friendship, founded upon the basis of hospitality. The rights of hospitality were held inviolably sacred on both sides. See *Stranger*, *Tessera*.

Hostia is properly distinguished from *victimæ*; for *hostia* was the offering made before a battle, and *victima* after a victory. *Hosta* also signifies the lesser sorts of sacrifice, and *victima* the larger. *A. Gellius* says that every priest, indifferently, might sacrifice the *hostia*, but that the *victima* could be offered by none but the conqueror himself. But, after all, we find these two words promiscuously used one for the other by ancient writers. We read of many kinds of *hostiæ*; as *hostiæ puræ*, which were pigs or lambs ten days old; *hostiæ præcidaneæ*, sacrifices offered the day before a solemn feast; *hostiæ bidentes*, sacrifices of sheep or other animals of two years old; *hostiæ eximiæ*, a sacrifice of the flower of the flock; *hostiæ succidaneæ*, sacrifices offered after others which had exhibited some ill omen; *hostiæ ambarvales*, victims sacrificed after having been solemnly led round the fields at the *ambarvalia*; *hostiæ amburbiales*, victims slain after the *amburbium*; *hostiæ cancares* or *caviares*, victims sacrificed every fifth year by the college of pontiffs, in which they offered the part of the tail called *caviar*; *hostiæ prodigiæ*, sacrifices in which the fire consumed all, and left nothing for the priests; *hostiæ piaculares*, expiatory sacrifices; *hostiæ ambegnæ* or *ambiegnæ*, sacrifices of cows or sheep that had brought forth twins; *hostiæ harugæ*, victims offered to predict future events from; *hostiæ mediales*, black victims offered at noon. See *Sacrifice*.

Hour. The ancient *Hebrews* did not divide their day into hours. Their division of the day was into four parts, morning, high day or noon, the first evening, and the last evening; and their night was divided into three parts, night, midnight, and the morning-watch. But afterwards they adopted the manner of the *Greeks* and *Romans*, who divided the day, i. e. the space of time from sun-rising till sun-set, into twelve equal parts, which consequently differed in length, at the different seasons of the year, though still equal to each other.—The first hour, especially at the equinoxes, answered to our seven, the second to our eight, the third to our nine, &c. till we come to twelve, which answered to our six in the evening, and concluded their day. The Jews had their hours of prayer distinguished by the names of the third hour of prayer, the sixth hour of

of prayer, and the ninth hour of prayer. Each of these stated times contained the space of three hours, and each space was called by the name of that hour on which it began: Thus the *third hour of prayer* was so called, because it began at the *third* hour or our *nine* in the morning: The *sixth* was so called because it commenced at the *sixth* hour of the day, which answers to our *twelve*: and the *ninth hour of prayer* was so named, because it began at the *ninth* hour of the day, or *three* in the afternoon according to *our* reckoning. The *third* and *ninth hour of prayer* were the times of offering the daily burnt offerings, or the morning and evening sacrifice. See *Exod.* xxix. 39. The night was divided, not into hours, but watches. See *Night* and *Watch*.

Houses, amongst the *Jews*, *Greeks* and *Romans* were flat on the top for them to walk upon, and had usually stairs on the outside, by which they might ascend and descend without coming into the house. Each house, in fact, was so laid out, that it enclosed a quadrangular area or court. This court was exposed to the weather, and, being open to the sky, gave light to the house. This was the place where company was received, and for that purpose it was strewed with matts or carpets for their better accommodation. It was paved with marble or other materials, according to the owner's ability, and provided with an *umbrella* of *velum* to shelter them from the heat and inclemencies of the weather. This part of their houses, called by the *Romans impluvium*, or *cava ædium*, was provided with channels to carry off the water into the common sewers. The top of the house was level, and covered with a strong plaister, by way of terrace; hither, especially amongst the *Jews*, it was customary to retire for meditation, private converse, devotion, or the enjoyment of the evening breezes. The *Jews* were commanded to make a battlement for the roof, Deut. xxii. 8. *Rahab hid the spies upon the roof of her house*, Jos. ii. 6. 8. *David walked upon the roof of the house*, 2. *Sam.* xi. 2. To this mode of building Christ alludes when he bids his disciples preach openly *upon the house tops*, Matt. x. 27. And *Peter went up upon the house top to pray*, Acts. x. 9.

The *Grecian* houses were usually divided into two parts, in which the men and women had distinct mansions assigned. The part assigned to the men was afterwards the gate, and called Ἀνδρωνῖτις; the apartment of the women was the farthest part of the house, and called Γυναικωνῖτις. *Jews*, *Greeks*, and *Romans*, supposed their houses to be polluted by dead bodies, and to stand in need of purification.

Hyacinthia, a *Grecian* festival in honour of *Hyacinthus*, kept at *Amyclæ*, in the month *Hecatombæon*. It continued three days, on the first of which all was lamentation, and mourning, and woe; but on the second and third days they danced and sung hymns to *Apollo* offered sacrifices, exhibited spectacles, treated their friends, and enjoyed themselves with much festivity.

Hydromancy, a method of divination by water, amongst the ancients, performed by holding a ring in a thread over the water, and repeating, along with the question to be solved, a certain form of words. If the question was answered affirmatively, the ring of its own accord struck the sides of the bowl.

Another kind of *hydromancy* was performed by looking into the wa-

ter and observing the forms of *Dæmons*, which they say sometimes presented themselves. *Numa* is said to have had recourse to this species of divination, in order to get instructions how to settle the ceremonies of religion. What lengths will not imagination go, when crazed by superstition!

HYDROPHORIA, a festival kept by the *Athenians* in memory of those that perished in the deluge.

HYMENÆALS, songs sung at marriages. See *Epithalamium*.

HYMNS, were religious songs or odes sung in honour of the Gods. They were generally composed of three sorts of stanza's; one of which, called *Strophe*, was sung by the hand, as they walked from East to West; another, called *Antistrophe*, was performed as they returned from West to East; the third part, or *Epode*, was sung before the altar. The *Jewish* hymns were accompanied with trumpets, drums, and cymbals, to assist the voices of the *Levites* and people.

HYPOCAUSTUM, a subterraneous stove amongst the *Romans*, for heating the baths. The *Hypocaustum* was made use of as a sweating-room. A discovery of the remains of a *Roman* stove of this kind was made at *Lincoln*.

HYPOSCENIUM, was a partition under the pulpit of *Logeum*, of the *Grecian theatre*, appointed for the music. See *Logeum*.

HYSSOP was generally made use of in purifications amongst the *Jews*, by way of a sprinkler.—— Sometimes they added a little wool to it of a scarlet colour; for example they dipped a bunch of hyssop, some branches of cedar and red wool, in water mingled with the blood of a bird, in the purification of lepers. Hyssop, it is probable, grew to a considerable height in *Judea*, since the gospel informs us that the soldiers filled a spunge with vinegar, put it upon a reed (or long stem) of hyssop, and presented it to our Saviour upon the cross.

HYSTEROPOTMI, amongst the *Greeks*, were persons who returned in safety home, after they had been supposed to be dead in foreign countries. They were not allowed to participate in any religious rites, till they had been purified, by passing through a woman's lap, which was intended to represent their being born again, and wiping away, by their second birth, the pollution of their supposed death. See *Deuterpotmi*.

I.

IACCHAGOGI, those who carried the statue of the hero *Iacchus* in solemn procession at the celebration of the *Eleusinia*. Their heads were crowned with myrtle, and they beat drums and brazen kettles, dancing and singing all the way. See *Eleusinia*.

JANUARY, the first month of the *Roman* year. It was not in the calendar of *Romulus*, but introduced into it by *Numa Pompilius*, in the place which before had been assigned to March. January has its name from *Janus* the double-faced deity, because it looks both into the old and new year, or because *Janus* was the God who presided over all beginnings.

The *calends*, or first day of this month, was under the protection of *Juno*, and in a peculiar manner consecrated to *Janus* by an offering of a cake made of new meal and new salt, with new frankincense and new wine. On the first day of *January* a beginning was made of every intended work, the *consuls* elect took possession of their office, who, with the *flamens* offered sacrifices and prayers for the prosperity of the empire. On this day all animosities were suspended, and friends gave and received new-year's gifts, called *Strenæ*. On this day too the *Romans*, above all things took care to be merry and divert themselves, and oftentimes such a scene of drunkenness was exhibited, that they might with propriety enough have distinguished it with the name of All-Fool's-Day. See *Strenæ*.

JANUS's temple was a square building, some say of entire brass, containing a statue of *Janus* five feet high in a niche of brass, with brazen gates on each side, which, according to the order of *Numa*, were kept open in times of war, and shut in time of peace. To shew how much the *Romans* were engaged in war it may be proper to mention that this temple was only shut six times in 800 years, first in the reign of *Numa*, secondly at the conclusion of the first *Punic* war, thrice in the reign of *Augustus* A. U. 725—729, and at our Saviour's birth; and lastly by *Nero*.

In this temple the *consuls* took possession of their office. It was built by *Romulus*. The ceremony of opening the gates was performed by the *consul*, *senate*, heads of the city, and the soldiers in military dress. See *Virg. En.* vii. 607.

JANUS, was the name of a street in *Rome*, inhabited, for the most part, by bankers and usurers. It was so called from two statues of *Janus*, which were erected there, one at the top, the other at the bottom of the street. The top of the street was therefore called *Janus Summus*, the bottom *Janus Imus*, and the middle *Janus Medius*.—Hence *Horace Lib.* 1. *Epist.* 1.

Hæc Janus summus ab imo perdocet.

and *Sat.* 3. *Lib.* 2.——*Postquam omnes res meæ Janum Ad medium fracta est.*——

JATRILIPTÆ, were officers in the *Grecian gymnasia*, appointed to

anoint the *Athletæ*. Sometimes the word is used for the masters of the exercises, such as the *Gymnastæ* and *Pædotribæ*.

Ichthyomancy, a species of divination amongst the *Greeks* performed by observing the entrails of fishes.

Idæi, *Dactyli*. See *Dactyli*.

Ides, were eight days in each month of the *Roman* calendar. They began on the 15th of *March*, *May*, *July*, and *October*; and on the 13th of the other months. The *Ides* like the *calends* and *nones* were always reckoned backwards; thus they said viii *Idus*, the eight day before the *Ides*, vii Idus, the 7th before the *Ides*, &c. When *Idus* is used in the accusative case, the preposition *ante* is understood. To make this mode of reckoning more clear I shall give a specimen through the Ides of one month, thus the 8th of the *Ides* of *January* is *January* the 6th; the 7th of the *Ides* of *January* is *January* the 7th; the 6th of the *Ides* of *January* is *January* 8th; the 5th of the *Ides* of *January* is *January* 9th; the 4th of the *Ides* of *January* is *January* 10th; the 3d of the *Ides* of *January* is *January* 11th; the *pridie idus Januarii* is *January* 12th; the *Ides* of *January* is *January* 13th. The *Ides* are so called from the old verb *iduare* to divide, because the *Ides* were generally the middle of the month. To form a still more perfect idea of the *Roman* method of counting the days of their months, see *Month*.

Idolatry, signifies, in its literal acceptation, the worship paid to idols. It is also used to signify the superstitious adoration paid to angels, planets, &c. There is great difference betwixt worshipping idols themselves, and making use of images in the worship of the true God, by way of heightening our ideas and improving our devotion. But wherever images are employed as a *medium* of worship, there is great reason to fear that they will at last, from the gross conceptions of the vulgar, be regarded as the objects of adoration. The wiser Heathens, though they made use of images, still kept clear of idolatry, and looked upon them as images only: But the common people believed the statues themselves to be divinities; at length the philosophers met them half way, for though they esteemed the images, as merely images, yet they supposed them by consecration to become the inhabitants, receptacles, or places of immediate residence of the Gods to whom they were consecrated. It would be an endless labour to state the various opinions concerning the origin of idolatry; suffice it to say that it prevailed in very early ages of the world, and very probably took its rise from that veneration paid to the sun, moon, and other heavenly bodies, by which the blessings of providence were every day dispensed to the world. The *Jewish* law, strongly as it fenced against idolatry, could not however prevent it; for the *Jews* though perpetually smarting under the punishments inflicted for this crime, had still a propensity to go a whoring after strange Gods, and pollute themselves with idols.

Idols were strictly watched, and every appearance they exhibited was noted as an intimation of the will of heaven. Many a mouse and rat, performing their gambols in the belly of a wooden God or Saint, have been solemnly attended to as the workings of the indwelling divinity, and the miraculous display of some heavenly power.

Jealousy. See *Waters* of *Jealousy*.

JEHOVAH. See *God*.

JENTACULUM was, amongſt the *Romans*, a morning refreſhment like our breakfaſt. It was exceedingly ſimple, conſiſting, for the moſt part, of bread alone; labouring people indeed had ſomething more ſubſtantial, to enable them to ſupport the fatigues of their employment. What has been here ſaid may be obſerved of the *Jews* and *Grecians* alſo. The *Greeks* diſtinguiſhed this morning-meal by the ſeveral names of Αριστον, ακρατισμος or ακρατισμα though αριστου is generally applied to *dinner*.—See *Eating* and *Dinner*.

JERUSALEM, if we credit *Joſephus*, was built by *Melchiſedec*, and was called *Salem*. It was the metropolis of *Judea*, and famous for its temple, which will be treated of as a diſtinct article. It had ten gates, viz. 1ſt, The ſheep gate. 2d, The fiſh gate. 3. The gate of *Ephraim*, 4. The horſe gate. 5. The old gate. 6. The gate of the valley. 7. The dung gate. 8. The gate of the fountain. 9. The water gate. 10. The high gate.——*Jeruſalem* underwent a variety of fortune: It was taken by *Seſac* King of *Egypt* 971 B. C. by *Ptolemy Soter* 320 B. C. taken and ſacked by *Antiochus* 170 B. C. again by *Pompey*, and with all the *Jews* made tributary to the *Romans* 63 B. C. taken, pillaged, burnt and razed to the ground by *Titus* the *Roman* General, under *Domitian* A. D. 70, rebuilt by *Adrian* and called *Ælia Capitolania* A. D. 130, pillaged by the *Perſians* and 90,000 inhabitants put to the ſword A. D. 613, taken by the *Saracens* A. D. 637, its temple was rebuilt for a *Turkiſh Moſque* A. D. 643, the city retaken by *Godfrey* of *Bouillon* A. D. 1099, finally conquered by *Saladin* A. D. 1187, and remains now in the poſſeſſion of the *Turks*. The city is at preſent three miles in circumference, but much altered in its ſituation; for Mount *Calvary*, which was formerly without the walls, is now in the middle of the city; and Mount *Sion*, which was near the center, is now without the walls.

JEWELS, made a part of the ornaments with which the *Jews*, *Greeks* and *Romans*, eſpecially their ladies of diſtinction, adorned themſelves. So prodigious was the extravagance of the *Roman* ladies, in particular, that *Pliny* the elder ſays he ſaw *Lollia Paulina* with an equipage of this kind amounting, according to *Dr. Arbuthnot's* calculation, to 322,916l. 13s. 4d. of our money. It is worthy of obſervation that precious ſtones amongſt the *Romans* and all the ancients were much ſcarcer, and conſequently in higher eſteem than they are amongſt us, ſince a commerce has been opened with the *Indies*.—The ancients did not know how to cut and poliſh them, to much perfection; but coloured ſtones were not ſcarce, and they cut them very well either hollow or in relief.—When luxury had gained ground amongſt them, the *Romans* hung pendants and pearls in their ears; and for this purpoſe the ears of both ſexes were frequently bored. See *Ears*.

IGNISPICIUM, a ſpecies of divination practiſed by the *Romans*; it conſiſted of obſervations made on the fire uſed in ſacrifices. See *Divination*.

IGNOBILES, amongſt the *Romans*, was the deſignation of ſuch perſons as had no right of uſing pictures and ſtatues, and what that right conſiſted in will be ſeen under the article *Jus Imaginum*.

INGOMINIA, a ſpecies of puniſhment amongſt the *Romans*, whereby

whereby the offender suffered public shame, either by virtue of the *prætor's edict*, or by order of the *censor*. This punishment, besides the scandal, deprived the party of the privilege of bearing any offices, and almost all other liberties of a *Roman* citizen. Similar to the *Roman Ignominia* was the *Grecian* Ἄτιμία.

Ignorance, so grosly prevailed amongst the *Romans*, before the taking of *Rome* by the *Gauls*, that few of the citizens could read or write, and the alphabet was almost unknown. During three ages there were no public schools, but the little learning their children had, was taught them by their parents, and how little that was, may be partly concluded from this circumstance, that a nail was usually driven into the wall of the temple of *Jupiter Capitolinus*, on the 15th of September, to assist the ignorance of the people in reckoning the years, because they were unacquainted with letters or figures. The driving of the nail was afterwards converted into a religious ceremony, and performed by the *Dictator*, to avert public calamities. See *Annalis Clavus*, *Nail*, *Dictator*.

Licet, is a solemn word pronounced at the conclusion of the funeral rites by the oldest of the *præficæ*, being a sort of formal notice to the company to depart. It is an abbreviation of *ire licet*, *you may go*; and because the concourse, upon pronouncing this word, suddenly departed, it is used as an adverb to signify haste It is also used proverbially, to signify *all is over*.

Imagines were images and portraits, representing their ancestors, which the nobility of *Rome* kept in the galleries, or under the porches of their houses, in wooden cases for the purpose. These images were of wax, silver, marble, or wood, with labels or inscriptions, giving an account of the exploits of the persons they represented.— On certain festivals they were uncovered and adorned. When any man of consideration in the family died, these figures. habited according to their dignities, were carried in procession at the funeral. At the funeral parade of *Drusus*, *Tiberius* commanded the images of the *Cæsar* family, from *Æneas's* till *Romulus's* reign to grace the solemnity, and after them the images of all the *Claudian* family, from *Appius Claudius*. They were usually carried in chariots, and placed upon ivory chairs near the *rostra*. All, however, who had pictures and images of their ancestors, were not allowed to carry them in their funeral processions. See the article *Jus Imaginum*.

Immolatio, a ceremony used in the *Roman* sacrifices; it consisted in throwing upon the head of the victim some sort of corn and frankincense, together with the *mola* or salt cake, and a little wine. See *Mola*, *Sacrifices*.

Immunes is a term applied by the *Romans* to such provinces as had an account of their dutiful submission, and peaceable behaviour being excused from paying tribute. It is used in contradistinction to the *Vectigales*. See *Province* and *Vectigales*.

Imperator was a title of honour conferred on Generals after a victory, first by the acclamation of the soldiers, and afterwards confirmed by the *Senate*. See *Acclamatio*, *Reward*, *Triumph*.

As the word properly signifies a General, what belongs to this article in this sense will be found under *General*.

Imperator was also the title adopted

dopted by the *Roman* Emperors.—See *Emperor*.

Imprecations, by the *Jews*, *Greeks* and *Romans*, were thought to be ſo powerful, when duly pronounced, as to occaſion the deſtruction not of ſingle perſons only, but of whole families and cities, to the lateſt poſterity. The moſt dreadful imprecations were thoſe denounced by parents, prieſts, kings, prophets, or other ſacred perſons. See *Curſes*, *Excommunication*, *Execration*.

Impurity. See *Pollution*.

Inachia, a feſtival obſerved at *Crete* in honour of *Leucothea* or *Ino*, in commemoration of her misfortunes.

Incantation, was a form of words attended with certain ceremonies and magical mixtures of heterogeneous ſubſtances, and uſed with an intention to raiſe devils and ſpirits, to wreak their revenge upon ſome hated perſon or thing, to recover loſt affection, and melt the heart of ſome obdurate lover. No paſſion has added more to the catalogue of human fooleries than that of love. To enumerate the ceremonies, ingredients, &c. which make up a complete *philtre*, and conſtitute a perfect incantation, would fill a large volume.—See *Love*.

Jews, *Greeks* and *Romans*, were fond of the idea of magic and inchantments. They are forbidden and condemned *Deut.* xviii. 12.—Thoſe of the *Jewiſh* and *Egyptian* nations were nothing more than ſlight of hand, and knowledge of ſome natural ſecrets. See *Charms*, *Magic*, *Philtre*, *Witchcraft*.

Incense, a rich perfume uſed in ſacrifices, known by the names of *Thus* and *Olibanum*. The burning of incenſe made part of the daily ſervice of the *Jewiſh* temple; and the prieſts drew lots to know who ſhould offer it. The quantity conſumed was half a pound each day, and as much at night. One reaſon of uſing ſo much incenſe might be to overcome the bad ſmells which would neceſſarily have prevailed in the temple, on account of the number of victims continually offered up. Without this expedient it would have been diſguſting as a ſlaughter-houſe, and might have inſpired diſguſt inſtead of reverence. The *Greeks* and *Romans* fancied that the Gods delighted in perfumes, and greedily ſnuffed up the aſcending vapours, eſpecially when mixed with the ſmell of roaſt-meat. In the *Jewiſh* temple there was an altar prepared for the purpoſe of burning incenſe. See *Altar*.

Incest was allowed by the *Greeks* in a certain degree; for the *Lacedemonians* were permitted by their law-giver to marry their ſiſters by the ſame mothers, provided they had different fathers, but the *Athenians* were allowed, on the contrary, to marry their ſiſters by the ſame fathers, provided they had different mothers. An inſtance of this we have in *Archeptolis* the ſon of *Themiſtocles*, and alſo in *Cimon*, according to the account given us by *Cornelius Nepos*.

Infantry, amongſt the *Grecians*, were of three ſorts, οπλίται, or heavy-armed ſoldiers:—Ψιλοι, or light-armed ſoldiers,—and Πελτασται, who carried the bucklers, called Πελτα.——The *Roman* infantry or foot ſoldiers, were divided into four kinds, *Velites*, *Haſtati*, *Principes* and *Triarii*. See the articles *Velites*, *&c.*

Infants, amongſt the *Jews*, *Greeks* and *Romans*, were ſwadled as ſoon as they were born, in a manner ſimilar to that practiſed by the Moderns. The *Jews* circumciſed

cifed and named their infant children on the eighth day from the birth. Upon the birth of a ſon, the *Grecians* crowned their doors with olive—of a daughter with wool. The infant was waſhed in warm water, and anointed with oil —by the *Spartans* with wine; it was then dreſſed, and laid in a baſket, or a ſhield, if the father was a warrior, particularly amongſt the *Spartans*. At five days old they ran with it round the fire, and the mother's relations ſent preſents.— The *Greeks* named their children on the tenth day, the *Romans* on the ninth: The naming was attended with ſacrifices and other demonſtrations of joy. The maternal office of ſuckling their own children was never declined, when circumſtances would permit. How much different is this from the unnatural delicacy obſerved by modern mothers, a delicacy which to the child is cruelty! The 40th day was a day of ſolemnity for the mother. The names of children were regiſtered both by the *Greeks* and *Romans*. See *Regiſter*.

For an account of the cuſtom of expoſing infants, ſee *Expoſing*.

Infants were kept from crying in the ſtreets by means of a ſponge ſoaked in honey. Nurſes had alſo their bugbears and terrible names to frighten the children into peace: —The figure with which they were principally intimidated, was Μορμολυκειον, a ſort of *raw-head and bloody-bones*. See *Children*.

Inferiæ, ſacrifices offered by the *Romans* to the *Dii Manes*, or the ſouls of deceaſed heroes or other illuſtrious perſons, or even any relation or perſon whoſe memory was held in veneration.— Theſe ſacrifices conſiſted of honey, water, wine, milk, the blood of victims, variety of baliamic unguents, chaplets, and looſe flowers. The victims upon theſe occaſions were generally of the ſmaller cattle, though in ancient times they ſacrificed ſlaves or captives: But what a ſhocking view does this give us of their ſentiments of human nature, as if nothing but murther, cruelty, and human blood could ſatisfy or prove acceptable to an human ſoul! The ſacrifices were uſually black and barren. The altars on which they were offered were holes dug in the ground.— See *Altar*.

The honey, water, wine, &c. were uſed as libations, and were poured on the tombs of children by children, on thoſe of virgins by virgins, and on thoſe of married men by women. The *inferiæ* were offered on the 9th and 30th days after interment amongſt the *Greeks*, and repeated in the month *Anthefterion*. The whole of this article applies equally to the *Greeks* and the *Romans*.

Informers were very common both in *Greece* and *Rome*. Every corner of the ſtreets was peſtered with ſwarms of turbulent raſcals, who made it their conſtant buſineſs to pick up ſtories and catch at every occaſion to accuſe perſons of credit and reputation: Theſe by the *Greeks* were called Συκοφαντας; for a more particular account of whom, ſee the article *Sycophant*.

Amongſt the *Romans*, informers were of two ſorts, *Mandatores* and *Delatores*. Theſe played into each other's hands; the former marking down ſuch perſons as they pretended to have found guilty of any miſdemeanor, and the other proſecuting them. What tended to encreaſe the number of theſe peſtilent fellows was, that the informers were entitled to a fourth part of the effects of the perſons convicted. Wicked princes rewarded and countenanced this miſchievous tribe; but

but *Titus* ſet on foot a moſt diligent ſearch after them, and puniſhed ſuch as he found, with *death* or baniſhment. *Trajan* alſo is praiſed by *Pliny* for a ſimilar conduct. See *Delator*, *Mandator*.

INFULA, was a mitre worn by the *Roman* and *Grecian* prieſts, upon the head, from which, on each ſide hung a ribband. The covering the head with a mitre was rather a *Roman* than a *Grecian* cuſtom, introduced into *Italy* by *Æneas*, who covered his head and face at the performance of ſacrifice, leſt any ill-boding *omen* ſhould diſturb the rites. The *Infulæ* were commonly made of wool, and were not only worn by the prieſts, but were put upon the horns of the victims, upon the altar and the temple. The *Infulæ* were alſo called *Vittæ*. See *Sacrifice*, *Victim*, *Vitta*.

INGENUI, a deſignation of ſuch citizens of *Rome* as were born free themſelves, and of parents who had been always free. It is uſed in contradiſtinction to *Libertini* and *Liberti*. See *Libertini*, *Liberti*, *&c.*

INSCRIPTIONS were the common methods of tranſmitting to poſterity an account of their tranſactions, practiſed by the ancients in general. *Sanchoniathon* drew moſt of his hiſtory from inſcriptions found in temples and on columns, both amongſt the *Hebrews* and the Heathens. The *Greeks* and *Romans* were exceedingly fond of being mentioned in inſcriptions. Large volumes of them have been collected by *Gruter*, *Reineſius*, *Fabretti* and *Grævius*. The firſt public monuments we are told were made of plates of lead, and the treaties of confederacy between the *Jews* and *Romans* were contained upon plates of braſs.

INTERCESSIO, was the interference of a *Tribune* of the *Roman* people to prevent the paſſing of a decree in the *Senate*. It was done by the ſingle word *Veto*. Any magiſtrate might inhibit the acts of his equal or inferior; but the *Tribunes* alone had the power of controuling the acts of all the reſt, and were themſelves uncontroulable. This kind of interference whether from the *Tribune* or any other magiſtrate, had the name of *Interceſſio*. See *Tribune*, *&c.*

INTERCISI *dies*, amongſt the *Romans*, were a ſort of half holidays, one part of which was allotted to ordinary buſineſs, and the other to holy and religious exerciſes. Some of theſe days were *faſti* in the morning, and *nefaſti* in the afternoon; and others were *nefaſti* in the morning, and *faſti* in the afternoon. They were called *interciſi*, becauſe they were, as it were, cut aſunder. See *Day*, *Faſti*, *Nefaſti*.

INTEREST *of money*, was commonly paid by the *Romans* on the *calends*, for they imagined the days after the *nones*, *ides* and *calends*, unfortunate, but it is more than probable the poor wretches, who had it not in their power to ſatisfy their creditors, would look upon the *calends* as the moſt unlucky day in all the month. *Calends* were fixed upon as days of payment, becauſe it was cuſtomary to lend money at ſo much *per cent.* per month. Uſury prevailed ſo much at the beginning of the commonwealth as to occaſion many ſeditions; but the laws of the twelve tables reduced the intereſt from a moſt exorbitant rate to *one per cent.* per month. It was at length reduced to half, which is equal to ſix *per cent. per ann.* But ſuch was the propenſity of the people of *Rome*, to uſury, that further regulations were found neceſſary, and were accordingly made.

The *Jewiſh* law prohibited every

ſpecies of uſury, from a cautious fear of deſtroying that charity, and brotherly tenderneſs, which ought to be maintained betwixt ſubject and ſubject. But though the *Jews* were forbidden to receive uſury of each other, this prohibition did not extend to ſtrangers—for whenever they caught hold of a ſtranger they never failed to fleece him, if poſſible.

According to the *Grecian* laws, no perſon on any pretence could take more intereſt than he firſt agreed for—and the rate of intereſt was to be moderate, but different times required different limitations. No *Athenian* was permitted to lend money to be exported, except for corn or other allowable commodity.

INTERLUDE, any kind of entertainment exhibited between the acts of a play, to amuſe the ſpectators, till the performers were ready to proceed with the remainder.—Amongſt the ancients, the *chorus* ſung the interludes, to mark the intervals of the acts; this was during the continuance of ancient tragedy. Afterwards they made uſe of *pantomimes* to prevent the audience from growing weary of the play. But how deplorable muſt be the taſte of thoſe who are better entertained with low and nonſenſical diverſions, than with manly ſentiment and conſiſtent pieces of muſic. *Ariſtotle* and *Horace* lay it down as a rule, that interludes ſhould be compoſed of ſongs that bear a relation to, and are founded on, the principal parts of the *drama*.

INTERREX, was that ſupreme magiſtrate who governed between the death of one King, and the election of another. The office was taken by turns by the *Senators*, continuing in the hands of every man five days, or, according to *Plutarch*, only twelve hours at a time. This office was continued under the *conſular* government; at leaſt we meet with the name of *Interrex* occaſionally created to hold aſſemblies, when the proper magiſtrates were either abſent, or incapable of acting, by reaſon of an undue election.

INUSTIO *frontis*, burning in the forehead. This was a puniſhment inflicted by the *Romans*, on ſuch as were guilty of calumniating a perſon, by bringing againſt him an accuſation or charge which tended to ruin his reputation, and ſeemed to be founded in malice. See *Stigma*.

IONIC ſect of philoſophers, was founded by *Thales*. All their enquiries ſeem to have been directed to the inveſtigation of nature. This procured the appellation of naturaliſts, with reſpect to politics and morality, they had only an *exoteric* doctrine, conceived in the moſt *Laconic* terms. They held that water was the principle from which all corporeal things were derived and into which they will finally be reſolved again. They admitted but *one* world which they regarded as the work of God, and as animated by him as its ſoul. They maintained that the univerſe was governed by deſtiny, by which they meant the immutable laws of providence. They aſſerted matter to be changeable, but denied that it was diviſible to infinity. They believed the exiſtence of *Spirits* or *Dæmons*, as intelligent and immortal ſubſtances. The ſoul, they held exiſted after it left the body; and attributed to inanimate things, a kind of torpid ſoul. The doctrines of this ſect underwent conſiderable changes from *Anexímander*, *Anaximenes*, *Anaxagoras*, *Diogenes* of *Apollonia* and *Archelaus*. See *Philoſophy*.

IPSULÆ, called alſo *ipſiles*, *ſubſiles* or *ſubſulæ*, were thin plates of metal,

metal, which the *Salii* bore in their hands, while they performed their dances. These plates were worked into the shapes of men and women. See *Salii*.

IRROGATIO, a law term amongst the *Romans*, signifying the instrument in which were put down the punishments which the law provided, against such offences as any person was accused of, by a magistrate, before the people. These punishments were first proclaimed *viva voce* by the accuser, and this was called *Inquisitio*. The same, being immediately after expressed in writing, took the name of *Rogatio*, in respect of the people, who were to be consulted or asked about it, and was called *Irrogatio* in respect of the criminal, as it imported the mulct or punishment assigned him by the accuser.

ISELASTICS were games and contests celebrated in *Greece* and *Asia* in the time of the *Roman* Emperors. The victors were crowned on the spot immediately after the contest, had pensions allowed, were furnished with provisions at the public expence, carried home in triumph and entitled to many considerable privileges.

ISIA, were abominable feasts and sacrifices, solemnized in honour of the Goddess *Isis*. They were full of all kinds of obscenities and impurities, and held for nine days successively. The *Senate* abolished them under the *consulship* of *Piso* and *Gabinius*. Those who were initiated took an oath of secresy, and indeed so shameful were their practices that they would not bear relating.

ISTHMIAN games, were celebrated in the *Isthmus* of *Corinth*, from which they took their name, at the temple of *Isthmian Neptune*, which was surrounded with a thick forest of pine. Some say they were instituted in honour of *Palæmon* or *Melicertes*, others report that they were instituted by *Theseus* in honour of *Neptune*, others again contend that there were distinct games, observed in the *Isthmus*, one for *Melicertes* and another for *Neptune*.— Some say that the *Isthmian* games were celebrated every three years, others every four, and others every five. The victors were rewarded with a garland of pine, afterwards parsley was given, and at last the pine was resumed, and 100 silver *drachmæ* were added. The contests were of the same kind as at the *Olympic* games. So great was the concourse at these games that only the principal people, of the most remarkable cities, could have place. The *Athenians* were only allowed so much room as the sail of their ship, which they sent yearly to *Delos*, could cover. The presidents of these games were at first *Corinthians* afterwards *Sicyonians*. They were in high veneration, both for their antiquity and the religion by which they were consecrated. After a short suspension they were with great industry revived. The *Eleans* were the only people of *Greece* who were excluded from the *Isthmian* games, and this exclusion was occasioned by a quarrel.

ITALIC Sect, was a name given to the *Pythagorean* philosophers. *Pythagoras* founded his school in *Italy*; whence it was called the *Italic* philosophy. For an account of the doctrines maintained by the *Italic* sect. See *Pythagoreans*, *Philosophy*, &c,

ITHYNTERION, a staff of laurel which prophets usually carried in their hands amongst the *Greeks*. It was sometimes called *Sceptrum* or Σκηπτρον.

JUBILEE. See *Year of Jubilee*.

JUDEX *Quæstionis*, in the *Roman* courts of law was a person deputed

by the *prætor* to manage trials; the *prætor* himself only performing the principal business. This magistrate is sometimes called *Princeps Judicum*. He was next in order to the *Quæstor*. See *Prætor*, *Quæstor*, *Trial*, *Judices*.

JUDGES, certain supreme magistrates who governed the *Israelites* from the time of *Joshua* till the reign of *Saul*. These judges resembled the *Athenian Archons*, or *Roman Dictators*. The dignity of Judge was for life, but not always in uninterrupted succession. God himself, by some express declaration of his will, regularly appointed the Judges: But the *Israelites* did not always wait for his appointment, but sometimes chose themselves a Judge, in times of danger. The power of the Judges extended to affairs of peace and war. They were protectors of the laws, defenders of religion, avengers of all crimes; but they could make no laws, nor impose any new burthens upon the people. They lived without pomp or retinue, unless their own fortunes enabled them to do it; for the revenues of their office consisted in voluntary presents from the people. They continued from the death of *Joshua* till the beginning of the reign of *Saul*, being a space of about 339 years.

JUDGES, for ordinary affairs, civil and religious, were appointed by *Moses* in every city, to terminate differences; in affairs of greater consequence, the differences were referred to the priests of *Aaron's* family, and the Judge of the people or prince at that time established. *Moses* likewise set up two courts in all the cities, one consisting of Priests and *Levites*, to determine points concerning the law and religion; the other consisting of heads of families, to decide in civil matters. See *Sanhedrim*.

JUDGMENT. See *Actio*, *Trial*, *Accusatio*.

JUDICES *selecti*, were persons summoned by the *prætor*, to give their verdict in criminal matters in the *Roman* courts, as juries do in ours. No person could be regularly admitted into this number till he was twenty-five years of age. The *Sortitio Judicum*, or impannelling the jury, was the office of the *Judex Quæstionis*, and was performed after both parties were come into court, for each had a right to reject or challenge whom they pleased, others being substituted in their room. The number of the *Judices selecti* varied, according to the nature of the charge. When the proper number appeared, they were sworn, took their places in the *subsellia*, and heard the trial. See *Trial*.

JUDICIA *centumviralia*, were trials before the *Centumviri*, to whom the *prætor* committed the decision of certain matters of inferior nature, like our justices of peace at the quarter sessions. During the *judicia centumviralia*, a spear was stuck up in the forum to signify that the court was sitting. See *Centumviri*.

JUDICIUM *calumniæ*, was an action brought against the plaintiff for false accusation. The punishment upon conviction, was *inustio frontis*, or branding in the forehead. See *Inustio*.

JUDICIUM *falsi*, was an action which lay against the Judges for corruption or unjust proceedings.

JUDICIUM *prævaricationis*, was an action brought against the prosecutor, after the criminal was acquitted, for suppressing the evidence of, or extenuating his guilt, rather than urging it home, and bringing it to light.

JUGUM, an humiliating mode of punishment

puniſhment inflicted by the victorious *Romans* upon their vanquiſhed enemies. It was thus: They ſet up two ſpears, and laying a third acroſs, in the form of a gallows, they ordered thoſe who had ſurrendered themſelves, to paſs under this ignominious erection, without arms or belts. None ſuffered the diſgrace of paſſing *ſub jugo* but ſuch as had been obliged to ſurrender.

JULIAN PERIOD, in chronology, ſignifies a revolution of 7980 years, which ariſes from multiplying the *ſolar* cycle, the cycle of the *moon*, and the cycle of *indiction* into one another; for 28x19x15=7980: and ſuppoſing all theſe cycles to have commenced together, it will be 7980 years before they can be ſo circumſtanced again.—The Julian period had its imaginary beginning 710 years before the creation, and is not yet complete. The truth is, the three different cycles of which it is compoſed, were ſo related to each other when the period was invented, that, on a ſuppoſition of their having commenced together, their commencement muſt have been 710 years before the creation of the world. This period is of great uſe, as the ſtandard and general receptacle of all other *epochas*, *periods* and *cycles*; into this as into a large ocean, all the ſtreams of time diſcharge themſelves, yet ſo as not to loſe their peculiar characters: and had hiſtorians remarked the number of each cycle in each year reſpectively, there could have been no diſpute about the time of any action or event in paſt ages.—When the *chriſtian æra* commenced 4713 years of the *Julian period* were elapſed, 4713 therefore being added to the year of our Lord, will give the year of the *Julian period*. For any given year before Chriſt, ſubſtract the given number from 4713, and the remainder is the year of the *Julian period*. To any given year of the world add (according to *Uſher's* account) 710, and the reſult will be the year of the *Julian period*. This period was called *Julian*, becauſe *Joſeph Scaliger* adapted the years of it to the *Julian* form, and made them begin on the firſt day of *January*. See *Cycle*.

JULY was the fifth month of the old *Roman* year, and known by the name of *Quintilis*; but received the name of July in compliment to *Julius Cæſar*, who reformed the *calendar*, in ſuch a manner, that this month ſtood as it does now with us, the ſeventh in order. Its name was changed by *Mark Antony*. The firſt of this month was a time appointed for paying houſe rents, and quitting lodgings. See *Martial* L. 12. *Epigr.* 32.

JUNE was the fourth month of the old *Roman* year, but the ſixth of the year as reformed by *Numa* and *Julius Cæſar*. Some ſuppoſe it received its name in honour of *Junius Brutus*. It was looked upon as under the protection of *Mercury*.

JUNONALIA, a feſtival obſerved by the *Romans* in honour of *Juno*. It was inſtituted on account of certain prodigies that happened in *Italy*, and was celebrated by matrons. In the ſolemnity two white cows were led from the temple of *Apollo*, into the city, thro' the gate called *Carmentalis*, and two images of *Juno*, made of cypreſs, were born in proceſſion. Then marched twenty-ſeven girls, habited in long robes, ſinging an hymn to the Goddeſs; then came the *Decemviri*, crowned with laurel, in veſtments edged with purple. This pompous company, going thro' the *Vicus Jugarius*, had a dance in the great field of *Rome*; from thence they proceeded, through the *Forum Boarium*,

Boarium, to the temple of *Juno*, where the victims were sacrificed by the *Decemviri*, and the cypress images were left standing. This festival is not mentioned in the *fasti* of *Ovid*, but is fully described by *Livy*, *Lib.* 7. *Dec.* 3. The hymn, used upon the occasion, was composed by *Livius* the poet.

JURAMENTUM *calumniæ*, an oath required to be taken in the *Roman* courts of law, by the contending parties, in which they called heaven to witness that they did not proceed with a design to abuse each other.

JUS *civile*, amongst the *Romans*, signified no more than the interpretation given by the learned, of the laws of the twelve tables, though the phrase now extends to the whole system of the *Roman* laws.

JUS *civitatis*, signifies freedom of the city of *Rome*, which entitled those persons who had obtained it, to most of the privileges of *Roman* citizens—yet it differs from *Jus Quiritium*, which extended to *all* the advantages which a free native of *Rome* was entitled to, the difference is much the same as betwixt *denization* and *naturalization* with us.

JUS *honorarium*, was a name given to those *Roman* laws, which were made up of edicts of the supreme magistrates, particularly the *prætors*.

JUS *imaginis* was the right of using pictures and statues amongst the *Romans*, and had some resemblance to the right of bearing a coat of arms amongst us. This honour was allowed to none, but those whose ancestors or themselves had borne some *curule office*, that is, had been *Curule*, *Ædile*, *Censor*, *Prætor* or *Consul*. See *Imagines*.

The use of statues, &c. which the *Jus Imaginis* gave was the exhibiting them in funeral processions, &c. See *Funeral*.

JUS *papirianum*, was the laws of *Romulus*, *Numa*, and other Kings of *Rome*, collected into a body by *Sextus Papirius*, who lived in the time of *Tarquin the Proud*, which accounts for the name.

JUS *trium liberorum* was a privilege granted to such persons in the city of *Rome* as had three children, by which they were exempted from all troublesome offices. The same exemption was granted to any persons who lived in other parts of *Italy*, having four children; and those that lived in the provinces, provided they had five (or as some say seven) children, were intitled to the same immunities. This was good policy, and tended to the population of the Empire. For a further account of these privileges, see *Children*.

JUS JURANDUM. See *Oath*, *Swearing*.

JUVENALES *ludi*, were games instituted to *Nero* at the shaving of his beard. They were at first privately celebrated in his palace or garden; but soon became public and magnificent. The following Emperors held yearly games in the palace, under the name of *Juvenalia*, on the first day of January.

We meet also with the *Ludi Juventutis* instituted by *Salinator* during the *Senensian* war, for the health and safety of the youth of *Rome*, a plague then raging in the city.

JYNX, a bird made use of by the ancients in their incantations, to excite love. The tongue was the most effectual member, though they sometimes fastened the whole bird to a wheel of wax, which they turned over the fire till the whole was consumed; by this silly trick expecting to inflame the object of their desires with a mutual love. I am sorry I have it not in my power to gratify my fair readers, by informing them what bird the

Jynx

Jynx was; but their own natural charms are enough to secure them admirers, without the aid of any other, than their usual witchcraft. Some say the *Jynx* was a musical instrument, and others say it is a general name for all sorts of allurements.

K.

KÆADAS. See *Cæadas*.

KALENDS. See *Calends*.

KARAITES, were a sect amongst the *Jews*, who adhered closely to the text and letter of the scripture, rejecting *Rabbinical* interpretations, and the ravings of the *cabbala*. They are said to trace their descent from *Ezra*, and to boast much of their origin; but it is a matter of the greatest difficulty to fix the time when, or the manner how, they first began. The particulars of their difference with the *Rabbinists* may be thus briefly summed up.—The *Karaites* deny that the oral law came from *Moses*, and reject the traditions. They abhor the *talmud*, and observe the *sabbath* with more rigour than the *Rabbinists*. The word *Karaite* is *Babylonic*, and signifies a *Scripturist*. See *Rabbi*.

KINGS were not known amongst the *Israelites* till the reign of *Saul*. Before him they were governed, at first, by Elders, as in Egypt; then by Princes of God's appointment, as *Moses* and *Joshua*; then by Judges, till the time of *Samuel* and last of all by *Kings*. See *Judges*.

Most of the *Grecian* states were governed at first by Kings, who were chosen by the people, to decide differences and execute a power which was limited by laws. They commanded armies, presided over the worship of the Gods, &c. This royalty was generally hereditary; but if the vices of the heir to the crown were odious to the people, or if the oracle had so commanded, he was cut off from the right of succession;—yet the Kings were supposed to hold their sovereignty by the appointment of *Jupiter*. The ensign of Majesty was the sceptre, which was made of wood, adorned with studs of gold, and ornamented at the top with some figure; commonly that of an Eagle, as being the bird of *Jove*.

Rome also was governed at first by Kings, who were elected by the people, with the approbation of the *Senate*, and concurrence of the *Augurs*. Their power extended to religion, the revenues, the army, and the administration of justice. The monarchical form of government subsisted 244 years in *Rome*, under seven Kings, the last of whom was *Tarquinius Superbus*.

KING *of Feasts*. See *Arbiter*.

KINNOR, a musical instrument amongst the ancient *Jews*, which translators generally render *Cithara*. It had a base or hollow sounding belly, close by which arose two perpendicular branches, across which was fastened a piece of wood, and to the piece of wood were fixed three, six, or nine strings to be played upon with the fingers, or touched with the bow. See *Harp*, *Psaltery*.

KISSING, by way of salutation, or as a token of respect, has been practised

practiſed in all nations. The *Roman* Emperors ſaluted their principal officers by a kiſs. Kiſſing the mouth or the eyes was the uſual compliment upon any promotion or happy event. Soldiers kiſſed the General's hand when he quitted his office. Fathers, amongſt the *Romans*, had ſo much delicacy, that they never embraced their wives in the preſence of their daughters. Near relations were allowed to kiſs their female kindred on the mouth, but this was done in order to know whether they ſmelt of wine or not, becauſe the *Roman* ladies, in ſpite of a prohibition to the contrary, were found ſometimes to have made too free with the juice of the grape. Slaves kiſſed their maſters hand, who uſed to hold it out to them for that purpoſe. Kiſſing was a cuſtomary mode of ſalutation amongſt the *Jews*, as we may collect from the circumſtance of *Judas* approaching his maſter with a kiſs. Relations uſed to kiſs their kindred when dying and when dead; when dying, out of a ſtrange opinion that they ſhould imbibe the departing ſoul; and when dead, by way of valedictory ceremony. They even kiſſed the corpſe after it was conveyed to the pile, when it had been ſeven or eight days dead.—See *Salutatio*.

L.

LABARIFERI, amongſt the *Romans*, were ſtandard bearers who carried the *labarum*. See *Labarum*.

LABARUM, was the banner or ſtandard borne before the *Roman* Emperors in the wars. It conſiſted of a long lance with a ſtaff placed acroſs on the top, at right angles, from which hung a ſplendid ſtreamer of purple, edged with fringe, and beſet with precious ſtones.—*Conſtantine*, in the room of the eagle, which before his time had been painted upon it, added a croſs with a cypher expreſſive of the name of *Jeſus*, which *Danet* ſays was a P with the letters A and Ω, i. e. the beginning and the end.—Some ſay the cypher of this ſtandard was X P. the two firſt letters of the *Greek* word ΧΡΙΣΤΟΣ.—The letter on medals were combined thus $\frac{P}{\Phi}$ and thus $\frac{P}{T}$. This cypher is ſuppoſed to have been exhibited to Conſtantine in that wonderful viſion of the croſs which converted him to chriſtianity.—*Conſtantine* choſe fifty of the braveſt men in the guards, to bear it on their ſhoulders in turn; and the Emperor himſelf informed *Euſebius*, that in the battle againſt *Maxentius*, the perſon who bore it was *miraculouſly* defended by it from all danger—and died the inſtant he had parted with it.

This Standard the *Romans* took from the *Germans*, *Daci*, *Sarmatæ*, *Panzonians*, *&c.* whom they had overcome. The name *Labarum* was not known before the time of *Conſtantine*, but the form of it, abating, the ſymbols of *chriſtianity* was uſed in their ſtandards by all the preceding Emperors. Critics are not agreed as to the derivation of the word, but have found it an ample field for diſputation.

LABRUM, a great tub which ſtood at the entrance both of the *Jewiſh* temple, and thoſe of the Pagans, containing water for the prieſts to waſh themſelves in, previous to their ſacrifices. It was alſo the name of a bathing tub uſed in the baths of the ancients. The S. S. call it the brazen ſea.

LABYRINTH, a building full of intricate and perplexing turns and meanders, ſo contrived that if a perſon went in, he could not, without the utmoſt difficulty, find his way out again. There were four Labyrinths famous in antiquity, one at *Crete*, another at *Lemnos*, another in *Egypt* on the banks of *Mæris*, and another in *Italy* built by *Porſenna* King of the *Etrurians*. The *Egyptian Labyrinth* was the moſt ancient, but that of *Crete* built by *Dædalus*, was the moſt famous and moſt frequently mentioned in *claſſic* authors.

LACCUS, was a ditch or trench uſed by the *Greeks* by way of altar, when they ſacrificed to the infernal Gods or ſubterraneous deities.

LACERNA, a coarſe thick garment, worn by the *Romans* over their gowns like a cloak, to keep off the rain and cold. It was firſt uſed in the camp, but afterwards admitted into the city. The Emperors wore the *lacerna* of a purple dye. The *lacerna* was at firſt very ſhort, but was lengthened after it became faſhionable, which was not till the civil wars and the *triumvirate*; before this time it was confined to the ſoldiers. *Senators* were forbidden wearing it in the city by *Valentinian* and *Theodoſius*. *Martial* makes mention of *lacernæ* worth 10,000 *ſeſterces*. Some confound this garment with the *penula*; but it ſeems rather to have reſembled the *chlamys* and *birrus*. Some authors contend that the *lacerna* was worn by women, reſting their argument on theſe two paſſages of *Juvenal* and *Horace*.

Ipſe lacernatæ cum ſe jactaret amicæ.
Juv. Sat.

—— *Sub clara nuda lacerna.*
Hor. Sat. 7. Lib. 2. v. 48.

but, whoever examines theſe paſſages, will find that *Juvenal* is ſpeaking of the Catamite *Sporus*— and that the line in *Horace* ought to be *ſub claræ nuda lucernæ*, alluding to the cuſtom which prevailed amongſt the proſtitutes, of carrying lamps when they walked the ſtreets in the night.

LACHRIMATORIES were ſmall glaſs or earthen veſſels, wherein were put the tears which the ſurviving friends and relations wept for the dead. Theſe, with their contents, were buried with the urns and aſhes of the deceaſed.—*Lachrymatories* are to be found in the cabinets of the curious.

LACONICUM, a ſhort pithy ſententious ſpeech, ſuch as the *Lacedemonians* were remarkable for:—Their way of delivering themſelves was very conciſe, and much to the purpoſe.

LÆNA, was a gown worn by the *Roman Augurs*, and peculiar to their office. In this gown they covered their heads when they made their obſervations on the flight of birds, &c. See *Augur*.

LAMIÆ, a ſort of *dæmons* who had their exiſtence in the imaginations of the Heathens, and were ſuppoſed to devour children.—Their form was human, reſembling beautiful women. *Horace* makes mention of them in his *Art of Poetry*. The name, according to ſome, is derived from *lanio* to tear, or according to others, is a corruption of a *Hebrew* word ſignifying to devour. They are alſo called *Larvæ* or *Lemures*.

LAMPS were in general use amongst the *Jews*, *Greeks* and *Romans*. The candlestick with seven branches, placed in the sanctuary by *Moses*, and those which *Solomon* afterwards prepared for the temple, were chrystal lamps, filled with oil, and fixed upon the branches. The lamps or candlesticks made use of by the *Jews* in their own houses, were generally put into a very high stand on the ground. The lamps of the foolish virgins, &c. in the gospel, were of a different sort—They were a sort of torches made of *iron* or *potters* earth, wrapped about with old linen, and moistened, from time to time, with oil. *Matth.* xxv. 1, 2. The lamps of *Gideon's* soldiers were of the same kind. The use of wax was not unknown to the *Romans*, but they generally burnt lamps; hence the proverb *Tempus et oleum perdidi—I have lost my labour*. Lamps were sometimes burnt in honour of the dead, both by *Greeks* and *Romans*. But a great dispute has been raised amongst the learned, concerning these sepulchral lamps. *Pliny*, *St. Austin*, and others have led many to believe that the ancients had the invention of perpetual lamps; and some of the moderns have vainly endeavoured to find out the secret. The evidence of *Pliny* and *St. Austin* is not sufficient to induce us to believe that a lamp was ever contrived to burn for 1000 years, much less that the ancients knew how to make lamps to burn for ever. Their *asbestus* is a poor shift. The thing, in short, is contrary to the known principles of nature; and as inconceivable as the perpetual motion.

LANCEA, an offensive weapon, with a long staff, like a half-pike. It consisted of three parts, the shaft, the wings, and the dart. *Pliny* attributes the invention of this instrument to the *Ætolians*; *Festus* derives it from the *Greek* λογχη, which it exactly resembled. It was pointed with iron.

LANCEARII, soldiers, whose chief weapon was the *lancea*. The *Romans* held them in great esteem. We meet with them in writers of the middle age.

LANGUAGE. The first language is with great probability supposed to have been given by God to *Adam* and *Eve*, and derived to their posterity from them, as one common source, by imitation and use, continuing the same till the destruction of *Babel*; at which time God divided the language of men, giving one sort to one family, and another to another; that they might separate into companies, and be better disposed for peopling the earth. Very learned men suppose that the first language was *Hebrew*, because those that live nearest to *Babel* still retain great remains of the *Hebrew* tongue; and because the words *Adam* and *Eve* are of *Hebrew* origin; *Adam* signifying *red earth* or *dust*, and *Eve*, to *live*, because she was the mother of all living.—The language of the *Jews* before the captivity, was *Hebrew*; but, during their seventy years residence among the *Chaldeans* and *Syrians*, the purity of the *Hebrew* was corrupted into what was generally called the *Syriac*, the same which continued to be vulgarly spoken in *Judea*, in the time of *Christ* and his apostles.

Both the *Greeks* and *Romans* were particularly careful of preserving the purity of their language. It seems amongst the *Romans* to have been a point, which they thought worthy the attention of the state itself; for we find the *Cumeans* not daring to make use of the *Latin* language, in their public acts, without having first obtained leave in

in *form*. *Tiberius* himſelf would not hazard the word *monopolium* in the *Senate*, without making an excuſe for employing a foreign term. *Seneca* gives it as a certain maxim, that wherever a general falſe taſte in ſtile and expreſſion prevails, it is an infallible ſign of a corruption of manners in that people: A liberty of introducing obſolete words, or forming new ones, is a mark, he thinks, of an equal licentiouſneſs of the moral kind.—Accordingly it is obſerved, there are ſcarce more than eight or ten inſtances of new words to be produced from the moſt approved *Roman* writers, in the courſe of two or three centuries. If this mode of reaſoning, concerning the morals of the ſtate, was introduced and applied in our own country, no nation on the face of the earth could appear more abandoned; for no nation is more fond of adopting new words, though our language is ſufficiently copious. This delicacy of *Seneca* appears to be carried a little too far, and his manner of eſtimating the morals of the people muſt be a little fallacious. The *Greeks* were very remarkable for their diſcernment of provincialiſms, eſpecially the *Athenians*, whoſe dialect was inconceivably ſweet and elegant.

LANISTA, amongſt the *Romans*, was a *maſter-gladiator*, who taught the uſe of arms. The *laniſtæ* had always perſons nnder them, ready to diſpoſe of themſelves to entertain the people in the ſhews. For this purpoſe they either purchaſed *gladiators*, or educated in that art children that had been expoſed, or bargained with cruel maſters for diſobedient ſlaves, or purchaſed captives. Theſe poor wretches were ready, at the ſhorteſt warning, to lay down their lives, to entertain a bloody-minded populace. *Laniſta* is ſometimes uſed to ſignify an executioner. See *Gladiators*.

LARARIUM, was a chapel which the *Romans* frequently had in their houſes for the houſhold Gods called *Lares*. *Spartian* ſays that *Alexander* the ſon of *Mammeus* kept, in his *lararium*, the figure of our Saviour, together with his other idols.

LARENTINALIA, a *Roman* feaſt, held on the 23d of September. It is ſuppoſed by ſome to have been inſtituted in honour of the *Lares*; but others, with greater probability, imagine it to be the ſame with *Laurentalia*, in honour of *Acca Laurentia*.

LARGITIO, was a diſtribution of corn, proviſion, cloaths, money, &c. to the people of *Rome*. *Gracchus*, when *Tribune*, to make himſelf popular, paſſed a law for ſupplying the *Roman* citizens with corn at a very low rate, out of the public granaries. *Claudius*, another *Tribune*, with the ſame views to popular applauſe, procured it to be diſtributed *gratis*.—*Cato*, to win the common people from *Cæſar*, perſuaded the *Senate* to do the ſame, and 300,000 citizens ſhared in the diſtribution.—*Cæſar*, after his triumph extended his bounty to 150,000, giving them each a *mina*. The *Roman* Emperors enlarged ſtill further the liſt of thoſe who were to partake of their diſtributions. *Largitio* is frequently taken in a bad ſenſe, to ſignify a maſked bribery; whereby *candidates* purchaſed votes, when they ſtood for places of honour or truſt in the ſtate. The diſtribution of money was called *Congiarium*, and the diſtributors, *diviſores* and *ſequeſtres*. See *Congiarium*.

LATIAR, a feſtival amongſt the *Romans*, in honour of *Jupiter Latialis*, or *Latiaris*, the ſame with the *Feriæ Latinæ*. See *Feriæ Latinæ*.

LATICLAVE, was an honourable diſtinction, peculiar, in the times of the republic, to the *Senators*, but whether it was a particular kind of garment, or only an ornament upon it, the critics are not agreed: But the more general opinion is, that it was a broad ſtripe of purple ſewed upon the fore-part of their tunic, and round the middle of the breaſt. There were buttons ſet on the *latus clavus* or laticlave, which appeared like the heads of large nails, whence ſome think it derived its name.---The *Senators*, *Prætors*, and chief magiſtrates of colonies and municipal cities, had a right to wear it. The *prætexta* was always worn over it; but when the *Prætor* pronounced ſentence of death, the *prætexta* was then put off, and the *laticlave* retained. The *laticlavium* differed from the *angusticlavium*, but authors do not agree in what reſpect this difference conſiſted; the moſt general opinion ſeems to be, that the ſlips or ſtripes of purple were narrower in the *angusticlave*.

LATINÆ FERIÆ. See *Feriæ Latinæ*.

LATOMIA properly ſignifies a ſtone quarry: But the places whence ſtones had been dug having been made uſe of ſometimes as dungeons, jails, or priſons for criminals, it is oftentimes applied as a name for a priſon. There was a place of confinement of this ſort at *Rome*, near *Tullianum*; another at *Syracuſe*, in which *Cicero* ſays *Verres* had ſhut up *Roman* citizens.

LATRINÆ, were public houſes of office, or neceſſaries amongſt the *Romans*. We do not find, in the writings or buildings that remain of antiquity, that they had any privies in their houſes. The *latrinæ* were public places where the ſlaves waſhed and emptied their maſter's cloſe-ſtools. We are pretty well aſſured that the *Romans* had public places of convenience, which were covered over, and had a ſponge hanging up in them for cleanlineſs. Rich men had cloſe-ſtools, which were taken away occaſionally to the common ſhores. The common people were in a ſituation in this reſpect ſimilar to the inhabitants of a flouriſhing city in the northern part of Great Britain.

LATRONES, the ſame as *latrunculi*. See *Latrunculi*.

LATRUNCULI, a game amongſt the *Romans*, of much the ſame nature with our cheſs. The *latrunculi* were properly the cheſs-men, called alſo *Latrones* and *Calculi*.—They were made of glaſs, and diſtinguiſhed by black and white colours. Sometimes they were made of wax, or other convenient ſubſtance. Some give the invention of this game to *Palamædes* when at the ſiege of *Troy*; *Seneca* attributes it to *Chilon*, one of the ſeven *Grecian* Sages; others honour *Pyrrhus* with the invention; and others again contend that it is of *Perſian* origin—but is not this *Lis de lanâ caprinâ?* Frequent alluſions to this game are met with in the *Roman* claſſics, and a little poem was wrote upon it addreſſed to *Piſo*, which ſome ſay was the work of *Ovid*, others of *Lucan*, in the end of ſome editions of whoſe works it is to be found, and to which I refer for a fuller account of the game. This game expreſſes ſo well the chance and order of war, that it is, with great appearance of probability, attributed to ſome military officer as the inventor. One *Canius Julius* was ſo exceedingly fond of cheſs, that after he was ſentenced to death by *Caligula*, he was found playing, but interrupted in his game by a call to execution; he obeyed the ſummons, but firſt deſired the *Centurion*

turion who brought the fatal order to bear witneſs that he had one man upon the board more than his antagoniſt, that he might not falſely brag of victory when he ſhould be no more.

LAUDATIO, in a legal ſenſe was the teſtimony delivered in court of the accuſed perſon's good behaviour and integrity of life. It reſembled the cuſtom, which prevails in our trials, of calling perſons to ſpeak to the character of the priſoner. The leaſt number of the *laudatores* amongſt the *Romans* was ten.

LAUDICOENI, amongſt the *Romans*, applauders, who for reward entered the rehearſal-rooms, attended the repetition of plays, and were in waiting when orations were pronounced, in order to raiſe or encreaſe the acclamation and applauſe.

LAVER. See *Labrum*.

LAUREL, being ſacred to *Apollo*, the God of prophecy, was much uſed by thoſe who pretended to inſpiration. The prophets had their heads ſurrounded with its leaves, carried in their hands a ſceptre of its wood called Ἰουλήριον, by way of magic wand, and frequently chewed its leaves to tempt the God to take poſſeſſion of their ſouls.

LAURENTALIA, a *Roman* feſtival kept by the *Romans* on the 23d of December, in memory of *Acca Laurentia*, the nurſe of *Romulus* and *Remus*, the wife of *Fauſtulus*, and a common proſtitute. She was called *lupa* by way of nick-name; hence the ſtory of the wolf that ſuckled the Royal twins. After the death of *Fauſtulus*, *Acca* married a rich man, by whom ſhe was left poſſeſſed of a large fortune, which ſhe left to the *Romans*, and was therefore honoured in this feſtival. Some ſay this feſtival was in honour of *Jupiter Latialis*.

LAW, a command or precept coming from ſome ſuperior authority, which inferiors are obliged to obey. The law of *Moſes* is the moſt ancient that we know of in the world, and is of three kinds; the moral law, the ceremonial law, and the judicial law. By the moral law is meant the ten commandments written by the finger of God himſelf on two tables of ſtone, and emphatically called, by the *Jews*, the *ten words*. The ceremonial law includes all the directions which were given concerning holy places, holy times, holy perſons, and holy things, with all the diſtinguiſhing peculiarities to which the *Jews* were required as a peculiar people to conform. The *Judicial law* comprehends all ſuch laws as concerned their eſtates and poſſeſſions, their cattle and their goods, with ſuch regulations as related to their buying and ſelling. The different manner, in which each of theſe was delivered, may perhaps ſuggeſt to us a right idea of their different natures. The moral law, or ten commandments, for inſtance, was delivered on the top of the mountain, in the face of the whole world, as being of *univerſal* influence, and obligatory on *all* mankind. The ceremonial was received by *Moſes* in *private*, in the *Tabernacle*, as being of *peculiar* concern, belonging to the *Jews only*, and deſtined to ceaſe when the tabernacle was down, and the vail of the temple rent. As to the judicial law, it was neither *ſo publicly*, nor *ſo audibly* given, as the moral law, nor yet *ſo privately* as the *ceremonial* -- this kind of law being of an indifferent nature, to be obſerved or not obſerved, as its rites ſuit with the place and government

vernment under which we live.— The five books of *Moſes*, called the Pentateuch, are frequently ſtiled, by way of emphaſis, *the law*.— This was held by the *Jews* in ſuch veneration, that they would not allow it to be laid upon the bed of any ſick perſon, leſt it ſhould be polluted by touching the dead.

A Table of the *Jewiſh* Laws is ſubjoined, which it is preſumed will be found uſeful to many.

A TA

A TABLE or HARMONY

OF THE

Whole Jewiſh Law or Law of Moſes,

Digeſted into proper HEADS; with REFERENCES to the ſeveral Parts of the PENTATEUCH, where the reſpective LAWS occur.—Of Uſe to give Light to the Tenor of that Inſtitution, and for an eaſy turning to every Branch of it.—Taken from a M. S. in the Library of of *St. John Baptiſt's* College; given by *Archbiſhop Laud*, and probably either compiled by his Grace, or by his Direction.

The FIRST CLASS.

The Moral Law written on the Two Tables, containing the Ten Commandments.

The firſt Table which includes	Exod. chap.	Levitic. chap.	Numb. chap.	Deut. chap.
The Firſt Commandment,	20.13.			5. 6.
The Second Commandment,	20.23.34.	19.26.18.		4.5.6.7.8 10.11.12. 13.
The Third Commandment,	20.23.			5.
The Fourth Commandment,	20.23.31. 34.35.	19.23.26.		
The ſecond Table including				
The Fifth Commandment,	20.22.	19.		5.
The Sixth Commandment,	20.	19.		5.
The Seventh Comandment,	20.	18.19.		5.23.
The Eighth Commandment,	20.22.	19.		5.
The Ninth Commandment,	20.23.	19.		5.
The Tenth Commandment,	20.			5.
The Sum of both Tables,		19.		6.
The SECOND CLASS.				
The Ceremonial Law may be fitly reduced to the following Heads, viz.				
Of the Holy Place,	20.	17.		12.
Of the Matter and Structure of the Tabernacle,	25.26. 27.35.			
Of the Inſtruments of the ſame viz.				
The Laver of Braſs,	30.			
The Altar of Burnt Offering,	27.			
The Altar of Incenſe,	30.			
The Candleſtick of Pure Gold,	25.			
The Table of Shew Bread,	25.26.			
Of the Prieſts add their Veſtments for Glory and Beauty,	28.			
Of the chooſing of the Levites,			18.3.8.	
Of the Prieſt's Office in general,			3.18.	
Of their Office in Teaching,		19. 10.		18.12. 17.31.
Of their Office in Bleſſing,			6.	

	Exod. chap.	Levitic. chap.	Numb. chap.	Deut. chap.
Of their Office in offering which Function largely ſpreading itſelf is divided into theſe Heads, viz.				
What the Sacrifice ought to be,	——	22.	——	15.17.
Of the continual Fire,	——	6.	——	——
Of the manner of the burnt offerings	——	6.7.	——	——
—— the peace offerings	——	3.7.	——	——
—— of the ſacrifices according to their ſeveral kinds, viz.				
For ſin committed thro' ignorance of the law,	——	4.	5.	——
For ſin committed thro' ignorance of the fact,	——	5.7.	——	——
For ſin committed wittingly, yet not thro' impiety,	——	6.	5.	——
The ſpecial law of ſacrifices for ſin,	——	6.7.	——	——
Of things belonging to the ſacrifices,	——	2.6.7.	15.	——
Of the ſhew bread,	——	24.	——	——
Of the lamps,	27.	24.	8.	——
Of the ſweet incenſe,	30.	——	——	——
Of the uſe of ordinary oblations, whereof there were ſeveral kinds obſerved by the prieſts,				
Of the conſecration of the high prieſts and other prieſts,	29.30.	6.8.	——	——
Of the conſecrations and office of the Levites,	——	——	8.	——
Of the dwellings of the Levites,	——	——	35.	——
Of the anointing the altar, and all the inſtruments of the tabernacle,	29.30.	——	——	——
Of the continual daily ſacrifices,	29	——	28.	——
Of the continual ſabbath days ſacrifice,	——	——	28.	——
Of the ſolemn ſacrifice for feaſt days which were diverſe, and had peculiar rites, diſtinguiſhed into theſe, viz.				
Of trumpets,	——	——	10.	——
Of kalends or beginning of months,	——	——	28.	——
Of the three moſt ſolemn feaſts in general,	23 34.	23.	——	16.
Of the feaſt of paſſover,	12.13.25. 34.	23.	9.28.	16.
Of the feaſt of pentecoſt,	23.24.	23.	28.	16.
Of the feaſt of tabernacles,	23.34.	23.	29.	16.
Of the feaſt of blowing the trumpets	——	23.	29.	——
Of the feaſt of expiation,	30.	16.23.	29.	——
Of the firſt fruits,	22 23.34.	2.	15.	26.
Of tythes,	——	21.	18.	12.14.26.
Of fruits growing and not eaten of,	——	19.	——	——
Of the firſt-born,	13.22 34	——	——	15.
Of the ſabbatical year,	23.	25.	——	——
Of the year of jubilee,	——	25.	——	——
Of vows in general,	——	27.	30.	13.
What perſons ought not to make vows,	——	——	30.	——

	Exod. chap.	Levitic. chap.	Numb. chap.	Deut. chap.
What things cannot be vowed,		27.		23.
Of redemption of vows,		27.		
Of the vows of the Nazarites,			6.	
Of the laws proper for the priests, viz.				
Of pollutions,		22.		
Of the high priests mourning,		21.		
Of his marriage,		21.		
Of the mourning of the ordinary priests,		21.		
Of their marriage,		21.		
Of their being forbid the use of wine, &c.		10.		
Of sanctified meats,		6.17.19. 22.	5. 18.	12.15.18.
Of the office of the Levites, viz.				
Teaching,				17.27.31.
Offering,			3.4.18.	10.
Other promiscuous ceremonial laws, viz.				
Of uncleanness in general,		15.19.	5.	
Of uncleanness in meats, viz.				
Of blood, Gen. ix.	23.	7.17.19.		12.
Of fat,		3.7.		
Of dead carcases,	22,	17.		14.
Other meats and diverse living creatures,		11.20.		14.
Of uncleanness in the issue of seed and blood,		15 12.		23.
In the dead bodies of men,			19.	
In the leprosy,		13.14.	5.	24.
Of circumcision, Gen. xvii.		12.		
Of the water of expiation,			19.	
Of the mourning of the Israelites,		19.		14.
Of mixtures,		19.		22.
Of their garments and writing the law privately,			15.	6.11.22.
Of young birds not to be taken with the dam,				22.
Of their paddle staves,				23.

The THIRD CLASS.

The Political Law.

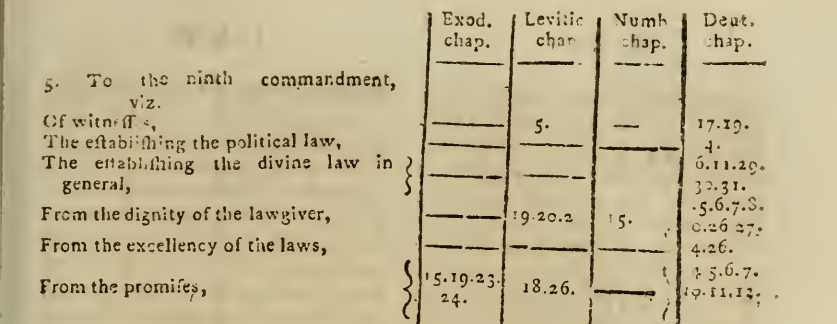
N. B. The Magistrate is the Keeper of the Precepts of both Tables, and to have Respect to human Society;—therefore the Political Laws of the *Israelites* are referred to both the Tables, and are to be reduced to the several Precepts of

The Moral Law.

Laws referred to the first Table, namely 1st, to the 1st and 2d Commandments, viz.				
Of idolators and apostates	22.	20.		13.17.
Of abolishing idolatry,	23.24.			7.12.
Of diviners and false prophets,	22.	19.20.		18.
Of covenants with other Gods,	23.34.			7.

	Exod. chap.	Levitic. chap.	Numb. chap.	Deut. chap.
2d. To the third commandment, viz.				
Of blaſphemies,	———	24.	15.	———
3d. To the fourth commandment, viz.				
Of breaking the ſabbath,	31.35.	———	15.	———
Political laws referred to the ſecond table.				
1ſt. To the fifth commandment, viz.				
Of magiſtrates and their authority,	18.30.	———	11.	1.16.17.
Of the power of fathers,	21.	20.	———	[23. 21.
2d. To the ſixth commandment, viz.				
Of capital puniſhments,	———	———	———	21.24.
Of wilful murther,	21.	24.	35.	19.
Of manſlaughter unwittingly committed, and of the cities of refuge,	21.	———	35.	19.21.22.
Of heinous injury,	21.	24.	———	25.
Of puniſhments, not capital,	———	———	———	25.
Of the law of war,	———	———	———	20.23.
3d. To the ſeventh commandment, viz.				
Of unlawful marriages,	———	18.20.	———	7.22
Of fornication,	———	19.	———	23.
Of whoredom,	22.	21.	5.	22.
Of adultery and jealouſy,	———	19.20.	———	———
Of copulation againſt nature,	22.	18.20.	———	———
Of divorcements,	———	———	———	24.
Other matrimonial laws,	21.	18.20.	———	21.22.24. [25.
4. To the eight commandment, viz.				
Of the puniſhment of thefts,	22.	———	5.	———
Of ſacrilege, Joſhua vii.	———	———	———	———
Of not injuring ſtrangers,	22.23.	19.	———	10.
Of not defrauding hirelings,	———	19.	———	26.25.
Of juſt weights,	———	19.	———	25.
Of removing the land-mark,	———	———	———	19.
Of loſt goods,	22.	———	———	———
Of ſtray cattle,	22.23.	———	———	22.
Of corrupted judgments,	23.	19.	———	16.24.
Of fire breaking out by chance,	22.	———	———	———
Of man-ſtealing,	———	———	———	24.
Of the fugitive ſervant,	———	———	———	23.
Of gathering fruits,	———	19.23.	———	23.24.
Of contracts, viz.				
Borrowing,	———	———	———	15.
Of the pledge,	22.	———	———	24.
Of uſury,	22.	25.	———	23.
Of ſelling,	21.	25.	———	15.
Of the thing lent,	22.	———	———	———
Of a thing committed to be kept,	22.	———	———	———
Of heirs,			26.27 33. 36.	21.

5. To



The firſt laws amongſt the *Athenians* ſeem to have been thoſe of *Theſeus*, for what we can find earlier than this period is involved in fable. After *Theſeus* came *Draco* the *Archon*, whoſe laws were ſaid, for their ſeverity, to have been written with blood; by his laws every offence was puniſhed with death, ſo that ſtealing an apple, and betraying their country, were treated as equal crimes. Theſe laws were afterwards repealed by *Solon*, except ſuch as related to murder: By way of diſtinction, *Draco's* laws were called Θεσμοι, and *Solon's* Νομοι. The laws of *Solon* were in a great meaſure ſuſpended during the uſurpation of *Piſiſtratus*, but, after the expulſion of his family, were revived with ſome additions by *Cliſthenes*. After this, the form of government was again changed, firſt by the four hundred, and afterwards by the thirty tyrants; but theſe ſtorms being over, the ancient laws were again reſtored in the *Archonſhip* of *Euclides*, and others eſtabliſhed at the inſtance of *Diocles*, *Ariſtophon*, and laſt of all of *Demetrius* the Phalerean. This is a ſhort ſketch of the hiſtory of *Athenian* legiſlation, before that ſtate ſubmitted to the *Roman* yoke. But many laws were enacted by the ſuffrages of the people on particular exigencies; the decrees of the *Senate* continued to have the force of laws no longer than a year. If a new law was to be propoſed to the aſſembly it was neceſſary to write it upon a white tablet, and fix it up ſome days before the meeting, leſt their judgment ſhould be caught by ſurprize. The laws were carefully reviſed every year, and if any of them, from a change of circumſtances, were found unſuitable or prejudicial, they were repealed: This was called επιχειρεσια των νομων, becauſe the ſuffrages were given by holding up of hands. The firſt laws amongſt the *Grecians* were unwritten and compoſed in verſe, that the common people might with more eaſe commit them to memory. *Solon* penned his laws upon wooden tablets, called Αξονες and ſome authors with great probability aſſert that they were written in the manner called Βουστροφηδον from left to right, and from right again to left, in the ſame manner as oxen walk the furrows in plowing thus,

ΕΚΔΙΟΣ ΑΡ

ΧΟΝΤΕΩΝ

It was againſt the law for any per-

ſon to eraſe a decree, and certain perſons called Γραμματεις, were appointed to prevent any corruption; whoſe buſineſs it was alſo to tranſcribe the old and enter the new ones.

The *Roman* laws were of three kinds: 1ſt, Such as were made by their Kings. 2d, The laws of the twelve tables brought by the *Decemviri* from *Athens*, &c. And 3d, Such as were propoſed by the ſuperior magiſtrates in the times of the republic. The laws of this laſt claſs fall more particularly within the plan I have propoſed to myſelf in this work; I ſhall therefore lay before the reader an account of the manner in which they were enacted.

No law could be propoſed but by ſome of the following magiſtrates, viz. the *Prætor*, the *Conſuls*, the *Dictator*, the *Interrex*, the *Decemviri*, the *Military Tribunes*, *Triumviri* and *Tribunes* of the people. If any of theſe propoſed a law, it was firſt committed to writing, and privately examined as to its utility and probable conſequences, by ſome perſons well qualified for the taſk; ſometimes it was referred to the whole *Senate* for their ſentiments. It was then hung up publickly, for three market days, that all the people might have time to examine it, and conſider its tendency: This was called *legis promulgatio*, *quaſi provulgatio*. If the perſon who framed the bill, did not ſee cauſe, in the mean time, to drop it, the people were convened in *Comitia*, and he addreſſed them in an oration, being alſo ſeconded by his friends, ſetting forth the expediency and probable utility of ſuch a law: This was called *rogatio legis*, becauſe the addreſs was always prefaced with this petitionary form of words, *vetitis juſſitiſne quirites*, will you O *Romans* conſent and order this law to paſs. This being done, thoſe that diſliked the motion delivered their ſentiments in oppoſition to it. An urn was then brought to certain prieſts, who attended upon the occaſion, into which were caſt the names of the *Tribes*, *Centuries* or *Curia*, as the *Comitia* happened to be *Tributa*, *Centuriata* or *Curiata*. The names were ſhaken together, and the firſt drawn *tribe* or *century* was called *prærogativa*, becauſe their ſuffrages were firſt taken.—The *curia* that was firſt drawn was called *principium* for the ſame reaſon. The other *tribes*, *centuries*, &c. were called *Tribus jure vocatæ*, *Centuriæ jure vocatæ*, &c.

Matters being in this ſituation, the *veto* or negative voice of the *tribunes* of the people might put an entire end to the proceedings, and diſſolve the aſſembly. The *tribune's* interference was called *interceſſio*. The *conſul* alſo had it in his power to ſtop further proceedings, by commanding any of the holidays, called *feriæ imperativæ*, to be obſerved. The *comitia* would of courſe be diſſolved alſo by any of the perſons preſent being ſeized with the falling-ſickneſs, or upon the appearance of any unlucky omen. But ſuppoſing the buſineſs to meet with no interruption of this ſort, the people were each of them preſented with two tablets, on one of which was written, in large characters, A. on the other U. R. Their diſapprobation of the bill was expreſſed by throwing into an urn the tablet inſcribed A. ſignifying I forbid it, *antiquo*, I prefer the old. Their aſſent was ſignified by throwing in the tablet marked U. R. i. e. *uti rogas*, be it as you deſire. According to the majority of theſe tablets the law paſſed or not. If it paſſed it was written upon record, and carried

into

into the treasury; this was called *legem ferre*. Afterwards it was engraved upon plates of brass, and hung up in the most public and conspicuous places; this was termed *legem figere*, and a future repeal of this law was *legem refigere*.

If a law passed in the *comitia curiata*, it was called *lex curiata*, if in the *comitia centuriata*, it had the name of *lex centuriata*; but if it passed in the *comitia tributa*, it was termed *plebiscitum*. The laws, too, generally, bore the names of the proposers, as *Lex Ælia*, *Lex Fusia*, &c.

Under this head we may put down as laws the *senatus consulta*, or decrees of the *senate*, and the *edicts* of the *prætors* or other supreme magistrates, which were called the *jus honorarium*.

Romulus used to make laws by his own single authority, but succeeding Kings sought the approbation of the people.

The falling-sickness, because the *comitia* were dissolved in consequence of its happening to any person present, was called *Morbus Comitialis*.

An Alphabetical Arrangement of such Roman Laws as most frequently occur in Latin Authors.

Lex.—Acialia, de pecuniis repetundis, was proposed by *M. Acilius Glabrio*, and contained this clause, that the person convicted *de pecuniis repetundis*, i. e. of oppression or extortion in the provinces, should neither be allowed *ampliatio*, nor *comperendinatio*, that is, neither a new hearing at a time prefixed by the *prætor*, nor an adjournment of the trial till the third day after the first appearance of the parties in court.

—Acilia Calpurnia, de Ambitu, ordained, that besides the fine imposed, no person convicted of the crime called *ambitus*, or using bribery and corruption at elections, shall bear an office, or come into the *Senate*. The authors of this law were *M. Acilius Glabrio*, and *C. Calpurnius Piso*, *Consuls*, *A. U.* 686.

--- Ælia de Comitiis, ordained, that the *Augurs*, in all assemblies of the people should make observations on the heavens, and that the magistrate should have power to hinder the proceedings. The author of this law was *Q. Ælius Pætus*, the consul.

Lex Æmilia de Sumptibus, had respect to the different kinds of meal in use, and settled the just proportions of every sort. The author was *M. Æmilius Lepidus*, consul *A. U.* 675.

--- Ampia Labiena, gave *Pompey the Great* the privilege of wearing a golden crown and triumphal robes at the *Circensian* games, and the *Prætexta* and a golden crown at stage plays. The authors of it were *T. Ampius* and *T. Labienus*, tribunes of the people *A. U.* 693.

--- Antia de Sumptibus attempted the suppression of luxury; but of what particulars this law consisted is not now known. The author was *Antius Restio*, who after this law would never sup abroad, for fear of seeing it violated.

--- Antonia de Religione, repealed the *Lex Atia*, and renewed the *Cornelia*, by restoring the privilege of electing priests to the college of priests, which had before been transferred to the people

M. Anton-

M. Antony, conſul was the author. *A. U.* 709.

Lex Antonia de Magiſtratibus, another law by the ſame *M. Antony*, when a member of the triumvirate. It ordained that no propoſal ſhould ever afterwards be made for the creation of a *dictator*, nor any perſon accept the office on pain of death.

— Antonia de Judicibus, by the ſame *M. Antony*, when conſul, *A. U.* 709. It added a third *Decury* of judges to the two former, to be choſen out of the centurions.

— Antonia de Majeſtate, by the ſame *M. Antony*. It allowed an appeal to the people to ſuch perſons as were condemned *de Majeſtate*, which before was only allowed in the crime called *Perduellio*.

— Apuleia *de Majeſtate*, by *L. Apuleius* tribune of the commons, *A. U.* 652. Its object probably was to reſtrain public violence and ſedition in the city.

— Atia de Religione by *T. Atius Labienus*, tribune of the people. *A. U.* 690. It repealed the *Cornelian* law, and reſtored the *Domitian*, by transferring the right of electing prieſts from the college to the people.

— Atilia *de Tutelis*, gave to the *prætor* and a majority of the tribunes, the right of appointing guardians to ſuch minors, as had none previouſly aſſigned them.

— Atinia *de Magiſtratibus*, by *Atinius*, tribune of the people, gave to a tribune the privilege of a ſenator, and a ſeat in the houſe accordingly.

— Auſidia *de Ambitu*, by *Auſidius Lurco*, tribune of the people, *A. U.* 692, ordained that if any candidate ſuing for an office promiſed money to the tribunes, and failed in the performance, he ſhould be excuſed; but if he actually paid it, he ſhould be compelled to pay to every tribe a yearly fine of 6000 *ſeſtertii*.

Lex Aurelia *de Judicibus*, by *L. Aurelius Cotta*, prætor *A. U.* 653, enacted that the *Senatorian* and *Equeſtrian* orders, together with the *Tribuni Ærarii*, ſhould ſhare the judicial power between them.

— Aurelia *de Magiſtratibus*, by *L. Aurelius Cotta*, conſul with *L'Octavius*, *A. U.* 678, allowed the tribunes of the commons to hold other offices, after the expiration of their tribuneſhip; and conſequently abrogated part of the *Lex Cornelia*.

— Cælia *de Judiciis*, by *Cælius*, tribune of the commons, *A.U.* 635, ordained that in judicial proceedings before the people, in caſes of treaſon the votes ſhould be given by tablets; contrary to the exception of the *Caſſian* law.

— Cæcilia Didia, *de Legibus*, by *Q. Cæcilius Metellus*, and *T. Didius*, conſuls, *A. U.* 655, concerning the enacting of laws, required that no more than one ſingle matter ſhould be propoſed to the people in one queſtion *(una Rogatione)* leſt by one word they ſhould aſſent to a whole bill, which might contain clauſes which they approved, and others which they diſliked. It alſo required that every law, before it was preferred, ſhould be expoſed to public view in three market days.

— Cæcilia, *de jure Italiæ, et Tributis tollendis*, ordained that the tax called *Portoria* ſhould be taken off from all the *Italian* ſtates; or that they ſhould have free exportation. It was propoſed by *Q. Cæcilius Metellus Nepos*, prætor, *A. U.* 693.

— Calpurnia *de Ambitu*, by *L. Calpurnius Piſo Frugi*, A. U. 604, ordained a certain prætor to enquire into the crime, *de Ambitu*, and laid a heavy penalty on ſuch as ſhould be found guilty.

Lex Campani *Agraria*, the same with the *Julian* law. See *Julia*.

— Cassia *de Suffragiis*, required that in the courts of justice, and the *comitia tributa*, votes should be given by tablets, as most consistent with freedom. Its author was *Cassius* A. U. 616.

— Cassia by *L. Cassius Longinus*, tribune of the commons A. U. 649, required that no person who had been condemned, or deprived of his office by the people, should be allowed to come into the senate.

— Cassia *Agraria*, by *Sp. Cassius Viscellinus*, consul A. U. 267, required that the land taken from the *Hernici*, should be divided, half to the *Latins*, and half to the commons of *Rome*. This law was not long observed.

— Cincia *de Judiciis*, by *M. Cincius*, tribune of the people, A. U. 549, forbade any person to receive any thing, as a gift, for judging a cause. It is also called *Lex muneralis*.

— Claudia *de negotiatione*, by *Q. Claudius*, tribune of the commons A. U. 535, forbade any *senator* or father of a *senator*, to have any sailing vessel of more than three hundred *amphoræ*; merchandize being esteemed beneath the dignity of that order. By the same law also the *Scribes*, especially such as assisted the *Questors* were laid under the same prohibition, because it was held to be improper for persons to be concerned in traffic who were likewise concerned in public accounts, lest a regard to private emolument should prevail over their duty to the state.

— Claudia *de Comitiis*, by *M. Claudius Marcellus*, consul, A. U. 702, ordaining that at the *comitia*, for the election of magistrates, the absentees should not be reckoned.

— Claudia *de usura*, by *Claudius Cæsar*, forbade usurers to lend money to minors, payable after the death of their parents.

Lex Clodia *de Religione*, by *P. Clodius*, tribune of the people, A. U. 696, deprived the priest of *Cybele*, from *Pessinum*, of his office, and conferred it on *Brotigorus*, a *Gallo-grecian*.

— Clodia *de Magistratibus*, by *P. Clodius*, tribune of the people, forbade the *censors* to put a mark of infamy on any person in their general surveys, who had not been accused and condemned by both the *censors*. It passed A. U. 695.

— Clodia *de Provinciis*, by *P. Clodius*, tribune of the people A. U. 695, committed all *Syria*, *Babylon* and *Persia*, to *Gabinius* the *consul*; and *Macedon*, *Achaia*, *Thessaly*, *Greece*, *Bœotia*, to his colleague *Piso*, with the *proconsular* power. It also ordered them a sum from the treasury to enable them to march an army thither.

— Clodia, *de Cypro*, by *Publius Clodius*, tribune of the people, A. U. 605, reduced *Cyprus* into a *Roman* province; authorized the exposing of *Ptolomy* King of *Egypt* to sale in his regal ornaments; commanded his goods to be sold by auction, and commissioned *M. Cato* to go, with *prætorian* power, into *Cyprus*, to look after the sale of the King's property, and convey the money to *Rome*.

— Clodia, by *P. Clodius*, tribune of the people, A. U. 695, required that the same quantities of corn should be distributed among the people gratis, which had formerly been sold to them at six *asses* and a *triens* the bushel.

— Clodia *de Judiciis*, by *P. Clodius*, tribune of the people, ordered those to be brought to an account who had executed any citizen at *Rome* without the judgment of the people, or the formality of trial. It was enacted A. U. 695.

Lex Cornelia *de Sumptibus*, by *L. Cornelius Sylla*, limited the expences of funerals.

— Cornelia *de Religione*, by *L. Cornelius Sylla*, dictator and conful, A. U. 677, reftored to the college the privilege of chufing prieſts, which by the *Domitian* law had been transferred to the people.

— Cornelia *de Civitate*, by *L. Cornelius Sylla*, A. U. 670, confirmed the *Sulpician* law, which required that the new citizens, who compoſed the eight tribes, ſhould be divided among the thirty-five old tribes, as a compliment.

— Cornelia *de Municipiis*, by *L. Cornelius Sylla*, dictator, took from the corporate towns that had aſſiſted *Marius*, *Cinna*, and the other faction, the privileges granted to them before.

— Cornelia, *de Magiſtratibus*, by *Cornelius Sylla*, A. U. 673, confirmed the *Genutian* law, which ordained that no perſon ſhould bear the ſame magiſtracy within ten years diſtance, nor be veſted with two offices in one year.

— Cornelia *de Magiſtratibus*, by *L. Cornelius Sylla*, dictator, gave to thoſe of his own party, the privilege of bearing honours before the legal age; and took the power of ſtanding for any office from the children of thoſe who had been proſcribed.

— Cornelia *de Judiciis*, by *L. Cornelius Sylla*, dictator, A. U. 673, required the *prætors* to adhere always to the ſame method in judicial proceedings; whereas before the proceſſes were various, according to the will of the *prætor* ſignified by his edict.

— Cornelia *de Magiſtratibus*, by *L. Cornelius Sylla*, dictator, A. U. 673, took from the *tribune* the power of making laws, interpoſing, holding aſſemblies, and receiving appeals; it alſo made all who had held that office incapable of any other dignity in the ſtate.

Lex Cornelia *Militaris*, by L. *Cornelius Sylla*, dictator, authorized thoſe, who were ſent with any command into a province, to hold that command till their return to *Rome*, without being at the trouble of getting their commiſſion renewed by the *ſenate*, as had been the caſe before.

— Cornelia *Agraria*, by *L. Cornelius Sylla*, dictator, enacted that the lands of proſcribed perſons ſhould be common; eſpecially about *Vellaterræ* and *Feſulæ*, in *Tuſcany*, which *Sylla* divided among his ſoldiers.

— Cornelia *de Majeſtate*, by *L. Cornelius Sylla*, dictator, A. U. 670, made it treaſon to lend an army out of a province, or engage in a war without orders, to aim at an intereſted popularity with the ſoldiers, to ſpare or ranſom a captive General of the enemy, to pardon the Captains of robbers or pirates; or for a *Roman* citizen to reſide at a foreign court without leave.— The puniſhment was *aquæ et ignis interdictio*.

— Cornelia, by *C. Cornelius*, tribune of the people, A. U. 686, ordained that no perſon ſhould be exempted from any law, as ſometimes was the caſe, unleſs 200 *ſenators* were preſent in the houſe, and that no perſon, thus exempted, ſhould hinder the bill of his exemption from being carried to the Commons, for their approbation.

— Cornelia, *inter ſicarios et veneficii*, by *L. Cornelius Sylla*, dictator, had for its object ſuch as killed another by weapons or poiſon, theſe that fired houſes, or took away life by falſe accuſations. The perſon accuſed was by this law allowed to chooſe whether the jury ſhould give their

their verdict *clam* or *palam*, *viva voce* or by *tablets*.

Lex Cornelia, *falsi*, by *L. Cornelius Sylla*, dictator, under the *crimen falsi* includes forgers, concealers and interliners of wills; forgers of writs and edicts; false accusers and corrupters of the jury; those that debased the public coin by filing the gold, or adulterating the silver, or uttering and circulating counterfeit pieces of tin, lead, &c. Those also who knew, but connived at, the above offences were included under the same description. The penalty was *aquæ et ignis interdictio*.

--- Cornelia *de pecuniis repetundis*, by *L. Cornelius Sylla*, dictator, ordained that besides the *litis æstimatio* or rating the damages, the person who was convicted of the crime of peculation in the provinces, called the *crimen pecuniarum reputundarum*, should suffer the *aquæ et ignis interdictio*.

--- Curia, *de Comitiis*, by *M. Curius Dentatus*, tribune of the people, forbade the *comitia* to be convened for the election of magistrates, without leave of the *senate*.

--- Didia, *de Sumptibus*, by *Didius*, A. U. 606, ordained that upon high festivals and other convivial occasions, the *Italians* as well as the *Romans* should be restrained in the number of their guests, and the expences of their entertainments; or incur a penalty. This was an extension of the *Orchian* and *Fannian* laws.

--- Domitia *de Religione*, by *Cn. Domitius Ahenobarbus*, tribune of the commons, A. U. 650, transferred the right of chusing priests from the college of the people.

--- Fabia *de Ambitu*, would have prescribed the number of *sectatores* allowed to any candidate; it was proposed, but did not pass.

Lex Fannia *de Sumptibus*, by *C. Fannius*, consul, A. U. 588, required that no person on the higher festivals should expend more than 100 *asses* in a day, 30 asses on ten other days in each month, and ten at all other times.

--- Flaminia *Agraria*, by *C. Flaminius*, tribune of the people, A. U. 525, required the lands of *Picenum*, from whence the *Galli Senones* had been expelled, should be divided among the *Roman* soldiers.

--- Flavia *Agraria*, by *L. Flavius*, tribune of the people, A. U. 693, was for distributing a sufficient quantity of land, among Pompey's soldiers and the commons.

--- Furia *de Testamentis*, by *C. Furius*, tribune of the people, forbade any person to give, by way of legacy, more than a thousand *asses*, unless to the relations of the master who manumitted him, with a few more exceptions.

--- Fusia *de Comitiis*, forbade business to be done in any meetings of the people, on certain days, though of the number called *Fasti*.

--- Gabinia, *de Comitiis*, by *A. Gabinius*, tribune of the people, A. U. 614, required that in the *comitia* for electing magistrates, for the greater impartiality, the votes should be given by tablets, and not *viva voce*.

--- Gabinia, *de Comitiis*, made it capital for any person to convene a clandestine assembly, agreeable to an old law of the twelve tables.

--- Gabinia *Militaris*, by *A. Gabinius*, tribune of the people, A. U. 685, allowing a commission to be granted to *Pompey*, for the management of the war against the pirates for three years; and empowering him to command Kings, Governors and States, to

ſupply him with all neceſſaries, upon all the ſea on this ſide the pillars of *Hercules*, and in the maritime provinces, as far as 400 *ſtadia* from the ſea.

Lex Gabinia *de Uſurâ*, by *Aul. Gabinius*, tribune of the people, A. U. 685, ordained that no action ſhould be granted for the recovery of any money borrowed upon ſmall intereſt to be lent out upon larger. This was an uſual practice at *Rome*, and called *Verſuram facere*.

--- Gellia Cornelia, *de Civitate*, by *L. Gellius Poplicola* and *Cn. Cornelius Lentulus*, A. U. 681, enacted that all thoſe perſons who had been honoured with the privilege of the city by *Pompey*, on his own authority, ſhould actually keep that liberty.

--- Genutia *de Magiſtratibus*, by *L. Genutius*, tribune of the people, A. U. 411, required that no perſon ſhould bear the ſame magiſtracy, within ten years diſtance, nor ſhould hold two offices in one year.

--- Hieronica, by *Hiero*, tyrant of *Sicily*, ſettled the quantity of corn, the price, and time of receiving it between the farmers of *Sicily* and the *Decumani*, or collectors of the corn-tax. This law, for its juſtice, was continued by the *Romans*, after they became maſters of the iſland.

--- Hirtia *de Magiſtratibus*, by *A. Hirtius*, required that none of *Pompey's* party ſhould be admitted to any dignity.

--- Hortenſia, by *Q. Hortenſius*, dictator, A. U. 467, required the whole *Roman* people to pay obedience to whatever was enacted by the Commons. The nobility before this law had claimed an exemption.

--- Julia *de Provinciis*, by *Julius Cæſar*, dictator, required that no *Prætorian* province ſhould be held longer than one year, nor *Conſular* province more than two.

Lex Julia, *de civitate*, by *L. Julius Cæſar*, conſul, A. U. 664, ordained that all thoſe people, who, during the *ſocial* war, had continued firm to the *Roman* intereſt, ſhould have the privilege of citizens; and when that war was ended, all the Italians were admitted as free denizens, and compoſed eight new tribes.

— Julia, *prima de provinciis*, by *C. Julius Cæſar*, conſul, A. U. 691, ordained that *Achaia*, *Theſſaly*, and all *Greece*, ſhould be free; that the *Roman* magiſtrate ſhould be judge in thoſe *provinces*; that their towns and villages through which the *Roman* magiſtrates paſſed, ſhould ſupply them and their retinue with provender, and other conveniences; that the governors, when their office expired, ſhould leave a ſcheme of their accounts, in two cities of their provinces, and deliver a copy of the ſame, at the public treaſury; that the governors of the provinces ſhould not accept a golden coronet, unleſs a triumph was decreed them by the *ſenate*; that no commander in chief ſhould go out of his *province*, enter any other dominions, lead the army out, or engage in any war, without the authority of the ſenate or the people.

— Julia, or *campana agraria*, by *Julius Cæſar*, A. U. 691, required that all the lands in *Campania*, formerly farmed at a rent fixed by the ſtate, ſhould be divided among the commons; and that all members of the *ſenate*, ſhould bind themſelves by oath to confirm and defend this law.

---- Julia, *de ſumptibus*, was paſſed in the time of *Auguſtus*, and limited

limited the expence of proviſions on the *dies profeſti*, to 200 *ſeſtertii*, on common calender feſtivals to 300, and on extraordinary occaſions, as marriage feaſts, &c. to 1000.

Lex Julia, *de judicibus*, by *Julius Cæſar*, confirmed the *Pompeian* law, in a certain degree, requiring the judges to be choſen out of the richeſt people in every century, allowing the *ſenatorian* and *equeſtrian* rank, but excluding the *tribuni ærarii*.

--- Julia, *de adulterio et pudicitia*, by *Auguſtus Cæſar*, puniſhed the crime of adultery with death. This law was afterwards confirmed and put in execution by the Emperor *Domitian*, and is alluded to by *Juvenal Sat.* 2 v. 30.

--- Julia, *de majeſtate*, by *Julius Cæſar*, ordained the puniſhment of *Aquæ et Ignis Interdictio*, to be inflicted on all perſons whatſoever, that were found guilty of the *crimen majeſtatis*, or treaſon againſt the ſtate.

--- Julia, *de ambitu*, publiſhed by *Auguſtus Cæſar*, reſtrained unlawful methods uſed at elections, by ſeveral penalties, and reſtored the ancient privileges to the *comitia*, which had been greatly injured by *Julius Cæſar's* practices.

--- Julia, *de maritandis ordinibus*, by *Auguſtus Cæſar*, A.U. 736, gave certain rewards to ſuch perſons as engaged in matrimony, of a particular deſcription; and inflicted puniſhment upon celibacy; allowing alſo the *Ingenui (ſenators* and the ſons of *ſenators* excepted) to intermarry with the *Libertini*. This law is by *Horace* alluded to, under the name of *Lex marita*.

--- Julia *Papia*, or *papia poppæa lex*, was the ſame with the law laſt mentioned, but improved and enlarged a little by *Papius* and *Poppæus*, conſuls, A. U. 762. See *Batchelor*, *Jus trium Liberorum*.

Lex Junia, *de peregrinis*, by *M. Junius Pennus*, confirmed the *lex papia de peregrinis*, requiring that all ſtrangers ſhould be expelled from *Rome*, and that no ſtrangers ſhould be allowed the privilege of citizens.

--- Junia, *de pecuniis repetundis*, by *M. Junius Pennus*, *tribune* of the people, ordained, that beſides the *litis æſtimatio* or damages, the perſon convicted of the crime of *pecuniæ repetundæ*, or extortion in the provinces, ſhould ſuffer baniſhment.

-- Julia Licinia, by *D. Junius Silanus* and *L. Licinius Muræna*, conſuls A. U. 691, required, that thoſe who did not according to the *lex cæcilia didia*, publiſh the heads of any new bills, on three market days before they were propoſed, in order to be paſſed, ſhould incur a heavier penalty than the *lex cæcilia didia* enacted.

--- Junia *ſacrata*, by *L. Junius Brutus*, the firſt *tribune* of the commons, A. U. 260, ordained that the perſon of the *tribune* ſhould be be ſacred; that an appeal might be made from the determination of the *conſuls* to them; and that no *ſenator* ſhould be capable of bearing the office of *tribune*.

--- Lætoria, required that perſons who were diſtracted, or prodigally ſquandering away their eſtates, ſhould be committed to the care of proper perſons, for the ſecurity of themſelves and their poſſeſſions; and that a fraud againſt any in thoſe circumſtances ſhould be deemed a high miſdemeanor.

--- Licinia, by *C. Licinius Craſſus*, tribune of the people, A. U. 608, was intended to transfer the right of chuſing prieſts from the

their accusation and defence. The plaintiff was confined to two hours, and the defendant to three. This law was chiefly directed against the authors of the riot, on account of *Clodius* and *Milo*.

Lex Pompeia, *de ambitu*, by *Pompey the Great*, consul, 701, ordained that whatever person had been convicted of the crime called *Ambitus*, should himself be pardoned, provided he should afterwards impeach two others of the same crime, and occasion the condemnation of one of them.

— Porcia, *de civitate*, by *M. Porcius*, tribune of the people, A. U. 453, ordained that no magistrate should punish with rods or execute a *Roman* citizen, but that upon condemnation he should be allowed to go into exile.

—— Pupia, *de Senatu*, required that the *senate* should not be convened from the 18th of the *calends* of *February*, to the *calends* of the same month; and that before the Embassies were either accepted or rejected, the *senate* should be held on no other account.

—— Remmia, *de Judiciis*, ordained that persons convicted of calumny should be stigmatized.

—— Roscia *Theatralis*, by *L. Roscius Otho*, tribune of the people, A. U. 685, required that none should sit in the first fourteen seats of the theatre, unless they were worth 400 *sestertia*, which was then reckoned the *census equestris*, or *Knight's fortune*.

—— Sacrata, *militaris*, by *M. Valerius Corvus*, as is supposed, when dictator, A. U. 411, ordained that no soldier's name should be struck out of the muster roll, but by his own consent; and that no person who had been a military tribune should execute the office of *ductor ordinum*.

Lex Scatinia, *de pudicitia*, by *C. Scatinius Aricinus*, tribune of the people, was particularly levelled against the keepers of Catamites, or such as prostituted themselves for such vile and unnatural services. The penalty by this law was only pecuniary, but *Augustus Cæsar* afterwards made it a capital offence. The law is sometimes called *scantinia*, as some think, from one *Scantinius*, tribune of the people, against whom it was put in execution.

—— Sempronia, *de comitiis*, by *C. Sempronius Gracchus*, A. U. 635, required that *centuries* should be chosen out by lot to give their votes, and not according to the order of the *classes*.

—— Sempronia, *de comitiis*, by *C. Sempronius Gracchus*, tribune of the people, A. U. 635, ordained the people, A. U. 635, gave to the *Latin* confederates the privilege of giving their suffrages as well as the *Roman* citizens.

—— Sempronia, *de civitate*, by *C. Sempronius Gracchus*, tribune of the people, A. U. 630, ordained that no capital judgment should pass upon a citizen without the authority of the people; with other regulations.

—— Sempronia, *de magistratibus*, by *C. Sempronius Gracchus*, tribune of the people, A. U. 630, ordained that no person who had been legally deprived of his magistracy, should be capable of bearing an office again. This was afterwards repealed by the author.

—— Sempronia, *de provinciis* by *C. Sempronius Gracchus*, tribune of the people, A. U. 630, ordained that the *senate*, before the *consular comitia*, should determine, at their pleasure, the particular *provinces* which the new *consuls* should divide by lot; and that the *tribunes*

bunes ſhould be deprived of the liberty of *interpoſing* againſt a decree of the *ſenate*.

Lex Sempronia *agraria prima*, by *T. Sempronius Gracchus*, tribune of the people, A. U. 620, confirmed the *lex Licinia agraria*, and required all perſons who held more land than that law allowed, to reſign it, to be divided among the poorer citizens. Three officers were appointed to ſuperintend the execution of this law. It was levelled directly againſt the rich and powerful, and coſt the author his life.

—— Sempronia *agraria altera*, by *T. Sempronius Gracchus*, required that all the ready money found in the treaſury of King *Attalus*, who had left the *Roman* ſtate his heir, ſhould be beſtowed on the poorer citizens, to ſupply them with inſtruments of huſbandry; and that the King's lands ſhould be farmed by the *cenſors*, and the rent divided annually among the people.

—— Sempronia *frumentaria*, by *C. Sempronius Gracchus*, required that a certain quantity of corn ſhould be diſtributed monthly amongſt the Commons, ſo much to every man; for which they were only to pay the ſmall conſideration of a *ſemiſſis* and *tricus*.

—— Sempronia *militaris*, by *C. Sempronius Gracchus*, tribune of the people, A. U. 630, ordained that the ſoldiers ſhould receive their cloaths at the public charge, without any diminution of their uſual pay; and that no man ſhould be obliged to ſerve in the army, till the age of ſeventeen.

—— Sempronia, *de uſurâ*, by *M. Sempronius*, tribune of the people, A. U. 560, ordained that in lending money to the allies of *Rome* and to the *Latins*, the *Roman* laws ſhould be obſerved, as well as among the citizens.

Lex Sempronia, *de judicibus*, by *C. Sempronius Gracchus*, tribune of the people, A. U. 630, required that the right of judging, which had been aſſigned to the *Senatorian* order by *Romulus*, ſhould be transferred from them to the *Equites*.

—— Sentia, *de ſenatu*, by *C. Sentius*, conſul, A. U. 734, ordered that others ſhould be ſubſtituted in the room of ſuch noblemen as were wanting in the *ſenate*.

—— Servilia, *de civitate*, by *C. Servilius Glaucia*, ordained that if any *Latin* accuſed a *Roman Senator* ſo that he was condemned, the accuſer ſhould be honoured with the privilege of a *Roman* citizen.

—— Servilia, *agraria*, by *P. Servilius Rullus*, tribune of the people A. U. 690, required the ſale of certain houſes, fields, &c. belonging to the public, and the purchaſe of lands, in other parts of *Italy*. It created ten ſupervifors to take care of the buſineſs, and contained many other heads beſides. *Cicero*, by his three orations againſt this law, hindered it from paſſing.

—— Servilia, *de judicibus*, by *Q. Servilius Cæpio*, conſul, A. U. 747, required that the right of judging, which, by the *Sempronian* law, had been transferred from the *Senators* to the *Equites*, ſhould be divided between both orders.

—— Servilia, *de pecuniis repetundis*, by *C. Servilius Glaucia*, prætor, A. U. 653. The particular penalties of this law are not preciſely known, but from the fragments preſerved by *Sigonius*, it was pretty ſevere upon thoſe who were guilty of extortion and peculation in the *provinces*.

—— Sextia Licinia, *de magiſtratibus*, by *C. Licinius*, and *L. Sextius*,

Sextius, tribunes of the people, A. U 386, ordained that one of the *conſuls* ſhould be elected out of the Commons.

Lex Sextia Licinia, *de religione*. by *L. Sextius* and *C. Licinius*, tribunes of the people, A. U. 385, required that a *Decemvirate* ſhould be choſen, part out of the *Patricians* and part out of the *Plebeians*, inſtead of the *Decemviri ſacris faciundis*.

—— Sylvani et Carbonis *de civitate*, by *Sylvanus* and *Carbo*, tribunes of the people, A. U. 664, ordained that any perſon who had been admitted free denizen of any of the confederate cities and had a dwelling in *Italy* at the time when this law was made, and had given in his name to the *Prætor* within ſixty days, ſhould have the privilege of a citizen of *Rome*.

—— Sulpicia, *de civitate*, by *P. Sulpicius* tribune of the people, A. U. 665, ordered that the new citizens, who compoſed the eight tribes, ſhould be divided among the thirty-five old tribes, as a greater honour.

—— Sulpicia, *de ſenatu*, by *Servius Sulpicius*, tribune of the people, A. U. 665, required that no *ſenator* ſhould owe more than 2000 *drachmæ*.

—— Sulpicia, *militaris*, by *P. Sulpicius*, tribune of the people, A. U. 665, required that the chief command in the *Mithridatic* war, ſhould be taken from *L. Sylla* and conferred upon *C. Marius*.

—— Sulpicia Sempronia, *de religione*, by *P. Sulpicius Saverrio* and *P. Sempronius Sophus*, conſuls, A. U. 449, forbade any perſon to conſecrate a temple or altar without leave of the *Senate*, and a majority of the *Tribunes*.

—— Terentia Caſſia, *frumentaria*, by *M. Terentius Varro Lucullus*, and *C. Caſſius* conſuls, A. U. 680, required that the ſame price, ſhould be given for all corn bought in the provinces, to hinder the exactions of the *Quæſtors*.

Lex Thoria, *agraria*, by *Sp. Thorius*, tribune of the people, ordained that no perſon ſhould pay any rent to the lands which he poſſeſſed. It alſo regulated grazing and paſturage.

—— Titia, *de magiſtratibus*, by *P. Titius*, tribune of the people, A. U. 710, ordained that a *triumvirate* of magiſtrates, with *conſular* power ſhould be ſettled for five years, to regulate the commonwealth. The perſons nominated were *Octavius*, *Antony and Lepidus*.

—— Titia, *de provinciis*, is thought to have required that the provincial *quæſtors*, like the *conſuls* and *prætors*, ſhould take their places by lot.

—— Trebonia, *de provinciis*, by *L. Trebonius*, the tribune of the people, A. U. 698, gave Cæſar the chief command in *Gaul* for five years longer than had been ordered by the *Vatinian* law; by this means preventing the Senate from recalling or ſuperſeding him.

—— Tullia, *de ſenatu*, by *M. Tullius Cicero*, conſul, A. U. 690, ordained that thoſe who had a *libera legatio* allowed them by the *Senate* ſhould hold the privilege no longer than a year. See the article *Legatio*.

—— Tullia, *de ambitu*, by *M. Tullius Cicero*, conſul, A. U. 690, forbade any perſon, two years before he ſued for an office, to exhibit a ſhow of *gladiators*, unleſs that care had devolved upon him by will. It puniſhed *ſenators* convicted of the *crimen ambitus*, with the *aqæ et ignis interdictio*, for ten years; and inflicted upon the Commons

Commons a severer penalty than the *Calpurnian* law.

Lex de Vacatione, was enacted concerning exemption from military service, and contained this remarkable clause, *nisi bellum Gallicum exoriatur*; unless a war with *Gaul* should break out; in which case the *priests* themselves were not excused from serving. This shews how much danger the *Romans* apprehended from the *Gallic* nation, since the *Gauls* had once taken their city.

—— Valeria, *de provocatione*, by *P. Valerius Poplicola*, sole consul, A. U. 243, gave the liberty of appealing from any magistrate to the people, and forbade the magistrates to punish a citizen in case of such appeal.

—— Valeria Horatio, by *L. Valerius* and *M. Horatius*, consuls, A. U. 304, revived the former *Valerian* law, which under the *Triumvirate* had lost its force.

—— Valeria *tertia*, by *M. Valerius Corvinus*, consul, A. U. 453, confirmed the first *Valerian* law.

—— Valeria, *de magistratibus*, by *P. Valerius Poplicola*, sole consul, A. U. 243, required the public treasure to be kept in the temple of *Saturn*, and that two *quæstors* should be appointed to take care of it.

—— Valeria, *de debitoribus*, by *Valerius Flaccus*, required that all creditors should discharge their debtors, on receiving a fourth part for the whole sum.

—— Varia, *de civitate*, by *Q. Varius Hybrida*, punished all such persons as were discovered to have assisted the *Italian* people in the petition for the privilege of the city.

—— Varia, *de majestate*, by *L. Varius*, tribune of the people, A. U. 662, ordained that all who had assisted the confederates in the war against *Rome*, should be brought to public trial.

—— Vatinia, *de provinciis*, by *P. Vatinius*, tribune of the people, A. U. 694, gave the command of all *Gallia Cisalpina* and *Illiricum* to *Cæsar*, for five years, without the decree of the Senate or the formality of casting lots. It also ordered the persons mentioned in the bill to go with him in quality of *Legati*, without the deputation of the Senate; his army to be paid out of the treasury; and Cæsar himself to transplant a colony into the town of *Novocomum*, in *Gallia*.

—— Villia *annalis* or *annaria*, by *L. Villius*, tribune of the people, A. U. 574, defined the proper ages for bearing all the magistracies. Authors are divided as to this particular, but *Lipsius* states the age proper to sue for the *quæstorship* to be 25,---for the offices of *Ædile* and *Tribune* 27 or 28,---for that of *Prætor* 30, and 42 for the the office of *Consul*.

—— Voconia, *de testamentis*, by *Q. Voconius Saxa*, tribune of the people, A. U. 584, ordained that no woman should be left heiress to an estate; and that no *census* or rich person, should bequeath by his will more than a fourth part of what he was worth to a woman. This was to prevent the decay and extinction of noble families.

Lawyers. See *Scribe*.

Leagues, amongst the *Greeks*, were of three sorts; Σπονδη, Συνθηκη, or Ειρηνη, whereby both parties were obliged to cease from hostilities, without even molesting the allies of each other: Επιμαχια, whereby they engaged to lend assistance to each other in case of invasion; and lastly Συμμαχια, whereby they engaged to have the same friends and enemies, and to assist each other upon all occasions.

All theſe leagues were confirmed with oaths, and imprecations, and ſacrifices. The victims moſt generally uſed were a boar, ram, or goat, ſometimes all three; and ſometimes bulls and lambs. They cut out the teſticles of the animal, and ſtood upon them while they ſwore; and ſome of the air of the victim was diſtributed to all preſent. Then they cut the animal's throat, which was called ορκια τεμνειν, in latin, *ferire fœdus*.—This done, they repeated their oaths and imprecations, calling the Gods to witneſs the honeſty of their intentions. A libation was then made of wine, which at this time was mixed, to imply their conjunction and union: while this was pouring out, they prayed that the blood of him who ſhould break the treaty, might be poured out in like manner. Upon theſe occaſions no part of the victim was eaten. Still further to increaſe the ſolemnity of this obligation, the league was engraven upon braſs, fixed up in places of public concourſe, and ſometimes read at the ſolemn games. Some exchanged certain Συμβολα or *tefferæ* upon the occaſion, and frequently ſent Embaſſadors, on ſome appointed day, to keep them in mind of their engagements to each other. See *Covenant*.

For the ceremonies of the *Romans* in making leagues, ſee *Feciales*.

Leaping was an exerciſe uſed both amongſt the *Greeks* and *Romans*. The *Grecians* called it Αλμα, and performed it with weights upon their heads and ſhoulders. Sometimes they carried the weights in their hands, which were of different figures, but generally oval and made with holes or covered with thongs, thro' which the contenders put their fingers. Theſe weights were called Αλτηρες. The conteſt was who could leap the higheſt and fartheſt. The place from whence they jumped was called βαση, and that to which they leaped σκαμμικα, becauſe the ground was there dug up. This exerciſe was performed in the ſame manner by the *Romans*.

Leaven was ſtrictly forbidden by the law of *Moſes*, during the ſeven days of the paſſover; and the *Jews*, in obedience to this law, very carefully purified their houſes from all leaven, as ſoon as the vigil of the feaſt began. Nothing of honey or leaven was to have place in any thing preſented to the Lord, upon this altar, during this ſolemnity. If, during the feaſt, the leaſt particle of leaven was found in their houſes, they imagined the whole was polluted, for a little leaven leaveneth the whole lump. Leaven, in its figurative ſenſe, ſignifies the bad paſſions of envy and malice, and rancour, which ſour the temper, and extend their ferment over the ſocial affections; whereas unleavened bread implies ſincerity and truth. It is frequently uſed for any kind of moral contagion.

Lecanomancy, a kind of divination performed in a baſon with wedges of gold or ſilver, diſtinguiſhed with certain characters.—The wedges were ſuſpended over the water, and the Dæmon formally invoked, who returned the anſwer in a ſmall hiſſing voice through the fluid. How open to impoſition is human credulity!—See *Hydromancy*.

Lecti, beds or couches, were of two kinds amongſt the *Romans*, as being deſtined to two different uſes, to lie upon at entertainments, and to repoſe upon for nightly reſt

reſt—the firſt were called *Lecti Tricliniares*, the other *Lecti Cubiculariī*. See *Beds*.

LECTICA, was a litter or vehicle, in which the *Romans* were carried. It was of two kinds, covered and uncovered. The covered *lectica* is called, by *Pliny*, *cubiculum viatorum*, a traveller's bedchamber: And indeed we are informed that *Auguſtus* frequently ordered his ſervants to ſtop his litter that he might ſleep upon the road. This vehicle was carried by ſix or eight men called *lecticarii*. The *lectica* differed from the *ſella*, for in the firſt the traveller could recline himſelf for ſleep, in the latter he was obliged to ſit. The *lectica* was invented in *Bithynia*; the *ſella* was a *Roman* machine, and eſteemed the more honourable of the two. *Lectica* was alſo the name of the funeral bed or bier for carrying out the dead.

LECTISTERNIUM, a ſolemn ceremony obſerved by the *Romans* in times of public danger, wherein an entertainment was prepared with great magnificence, and ſerved up in the temples. The Gods were invited to partake of the good cheer and their ſtatues placed upon couches round the table, in the ſame manner as men uſed to ſit at meat. The firſt *lectiſternium* held at *Rome* was in honour of *Apollo*, *Latona*, *Diana*, *Hercules*, *Mercury*, and *Neptune*, to put a ſtop to a contagious diſtemper which raged amongſt the cattle, in the year of *Rome* 354. At theſe feaſts the *Epulones* preſided, and the ſacred banquet was called *epulum*. See *Epulo*, *Epulum*, *&c.*

Something like the *lectiſternium* was occaſionally obſerved amongſt the *Greeks*, according to *Caſaubon*.

LECTORES, were ſervants kept by the rich and learned, amongſt the *Romans*, to read to them during ſupper. They were the ſame as the *anagnoſtæ*. See *Anagnoſtæ*.

LECTUS *igneus*, a kind of torture amongſt the *Romans*, ſaid to have been invented by *Decius*. It was a bed, the bottom of which was ſet with teeth, like thoſe of a ſaw, and ſtrewed with ſalt, whilſt melted tallow, from above, poured down upon the unhappy tortured perſon ſcalding hot.

LEGATIO *libera*, was a privilege frequently obtained of the ſtate, by *Senators* of *Rome*, for going into any province or country, upon their own private buſineſs, in the quality of *legati* or envoys from the *Senate*, that the dignity of this nominal office might ſecure them a good reception, and have an influence on the management of their concerns. The cities and towns, through which they paſſed, were obliged to defray their expences.—This was called *libera legatio*, becauſe they might lay aſide the office as ſoon as they pleaſed, and were not encumbered with any actual truſt.

LEGATUS, a military officer amongſt the *Romans*, who commanded as deputy of the commander in chief. The *legati*, at their firſt inſtitution, were not ſo much to command as to adviſe.—They were generally choſen by the *conſuls*, with the approbation of the *ſenate*. As to the number of the *legati*, we have no certain information, though we may upon good grounds aſſign one to every *legion*. In the abſence of *conſul* or *pro-conſul*, they had the honour to uſe the *faſces*.

Under the Emperors there were two ſorts of *legati*, *conſulares*, and *prætorii*. The firſt commanded whole armies, as the Emperors *Lieutenant-Generals*; and the other

had the command of particular *legions*.

The *legati* under the *pro-conſuls*, in the provinces, ſerved for judging inferior cauſes, and management of ſmaller concerns, remitting things of great moment to the governor or preſident himſelf.—This was the original office of the *legati*, as was hinted above; though as we have ſeen, they were afterwards admitted to command in the army.

LEGEND in *Roman* antiquity ſignifies the inſcription upon medals. But the legend differs from the inſcription properly ſo called. The *inſcription*, properly ſo called, ſignifies words placed on the reverſe of a medal in lieu of figures; but the legend is the word made uſe of to explain the figures. Medals conſiſt both of images and emblems; the images are intended for the common people—the emblems for perſons of taſte and parts: Images repreſent the faces of princes, emblems their virtues and patriotic deeds: This however does not hold univerſally.

In medals of cities and provinces, the head is uſually the genius or at leaſt ſome deity of the place: And the legend is the name of the deity, the city, province, or all together; and the reverſe ſome ſymbol of the city or province, frequently without a legend. Legends generally commemorate the virtues of princes, their honour and conſecrations, ſignal events, public monuments, deities, vows, privileges, &c. which are either in *Latin* or *Greek*, or a mixture of both, and are intended to eternize their names, and the benefits done by them to the Empire.

LEGION, a kind of regiment or body of ſoldiers in the *Roman* army, conſiſting of different numbers at different periods of time. In the time of *Romulus* the legion conſiſted of 3000 foot, and 300 horſe; though after the reception of the *Sabines*, it was augmented to 4000. In the war with *Hannibal*, it was raiſed to 5000, after this it ſunk to 4000 or 4500, this was the number in the time of *Polybius*.—The number of *legions* kept in pay together, differed according to times and occaſions. During the *conſular* ſtate four *legions* were fitted up every year, and divided betwixt the two *conſuls*; yet we meet with the number of ſixteen or eighteen, as the ſituation of affairs required. *Auguſtus* maintained a ſtanding army of twenty-three or twenty-five legions—but this number in after times is ſeldom found. The different legions borrowed their names from the order in which they were raiſed, hence we read of *legio prima*, *ſecunda*, *tertia*; but as there might be many *primæ*, *ſecundæ*, *tertiæ*, &c. they were ſurnamed from the Emperors as *Auguſta*, *Claudiana*, *Galbiana*, *Flavia*, *Ulpia*, *Trajana*, *Antoniana*, &c. or from the provinces which had been conquered, by their means, as *Parthica*, *Scythica*, *Gallica*, *Arabica*, &c. or from the deities under whoſe protection the commanders had particularly placed themſelves, as *Minervia*, *Apollinaris*, &c. or from the regions where they were quartered, as *Cretenſis*, *Cyrenaica*, *Britanica*, &c. or from particular accidents as *adjutrix*, *martia*, *fulminatrix*, *rapax*, *victrix* as *leg.* XXVV. *Legio vigeſima valens victrix* at *Ribcheſter*.

Each *legion* was divided into ten *cohorts*, each *cohort* into ten companies, and each company into two centuries. The chief commander of the *legion* was called *Legatus*, i.e. Lieutenant.

The ſtandards born by the *legi-*

ons,

ons were various; at first, the standard was a wolf in honour of *Romulus's* nurse; afterwards an hog, which animal was usually sacrificed at the conclusion of a treaty, to indicate that war is undertaken with a view to peace; sometimes a *Minotaur*, to remind the General of his duty of secresy, of which the *Labyrinth* was an emblem, and consequently the *Minotaur*; a horse was also born, also a boar; and *Marius*, we are told, was the first who changed all these for the eagle. See *Signa*.

LEGNA, was a name given to the borders of the *toga* and *pallium* of the *Romans*. It is used in contradistinction to the *ora* or extremities. See *Ora*.

LEMURIA, a *Roman* festival, celebrated on the ninth day of May, to pacify the *manes* of the dead.—It was instituted by *Romulus*, to appease the ghost of his murthered brother *Remus*, which he thought was continually pursuing him, to revenge the horrid crime—the name *Lemuria* is therefore supposed to be a corruption of *Remuria*, i. e. the feast of *Remus*. Sacrifices continued for three nights, the temples were shut up, and marriages were prohibited during the solemnity. A variety of whimsical ceremonies were performed, magical words made use of, and the ghosts desired to withdraw, without endeavouring to hurt or affright their friends above ground. The chief formalities were ablution, putting black beans into their mouths, and beating kettles and pans, to make the goblins keep their distance.

LENÆA, a festival kept by the *Greeks* in honour of *Bacchus*, at which there was much feasting and *Bacchanalian* jollity, accompanied with poetical contentions, and the exhibition of *tragedies*. The poor goat was generally sacrificed on the occasion, and treated with various marks of cruelty and contempt, as being naturally fond of brousing on the vine-shoots.

LEPROSY, a foul, cutaneous disease, appearing in dry, white, thin, scurfy scales, either on the whole body or some part of it.—The leprosy is of various kinds, but the *Jews* were particularly subject to that called *Elephantiasis*. Hence the *Jewish* law excluded lepers from communion with mankind, banishing them into the country or uninhabited places, without excepting even Kings. When a leper was cleansed, he came to the city gate, and was there examined by the priests, after this he took two live birds to the temple, and fastened one of them to a wisp of cedar and hyssop tied together with a scarlet ribbon; the second bird was killed by the leper, and the blood of it received into a vessel of water; with this water the priest sprinkled the leper, dipping the wisp and the live bird into it—this done, the live bird was let go, and the leper, having undergone this ceremony, was again admitted into society and to the use of things sacred. See *Levit.* xiii. 46, 47. and *Levit.* xiv. 1, 2, &c.

LEPTUM, a small piece of money, concerning the value of which authors are not agreed, some supposing it to be one-eighth of an *obolus*, and others contending that it was a silver or brass *drachm*.

LESSUS, a funeral song amongst the *Romans*, sung by the *præficæ*. It is the same as the næniæ. See *Næniæ*.

LETECH was an *Hebrew* measure of capacity for dry things, containing 16 pecks, 26 solid inches, and 500 dec. parts. See *Measure*.

LETTERS. See *Writing*.

LEUCOMA was a public *regiſter* amongſt the *Athenians*, in which were inſerted the names of all the citizens, as ſoon as they were of age to enter upon their paternal inheritance.

LEVIRATE, amongſt the *Jews*, was that particular law which obliged a man, whoſe brother died without iſſue, to marry his widow, and to raiſe up ſeed to his brother. *Moſes* leaves it to a man's choice, whether he will comply with this law or not; for in caſe of refuſal the widow could only ſummon him before the judges of the place, and proceed to the ceremony of *excalceation*. See *Excalceation*.

LEVITES, a term applied in ſcripture to ſuch of the tribe of *Levi* as were employed in the lower offices and miniſtries of the temple: In this particular, they were diſtinguiſhed from the prieſts, who, being deſcended from *Aaron*, were likewiſe of the tribe of *Levi*. The *Levites* bore ſome reſemblance in the tabernacle, and temple of the *Jews*, to the *Deacons* amongſt the *chriſtians*. They were obedient to the prieſts in their miniſtration, and brought them wood, water and other neceſſaries for the ſacrifice. They ſung and played upon inſtruments, in the temple and in other places. They applied themſelves to the ſtudy of the law, and were the ordinary judges of the country, but always ſubordinate to the prieſts. Their ſubſiſtence was the tythes of corn, fruit and cattle throughout *Iſrael*: But the prieſts were entitled to a tenth of their tythes, by way of firſt fruits to the Lord. Eight and forty cities were aſſigned for the reſidence of the *Levites*, of which the prieſts claimed thirteen, ſix whereof where choſen for cities of refuge. They were conſecrated, before they entered upon their miniſtry, by ſhaving their fleſh, waſhing their cloaths and ſprinkling with the water of expiation. Impoſition of hands was uſed in conſecration, and two bullocks were offered at the door of the tabernacle. They waited weekly, and by turns, in the temple, beginning their attendance on one *ſabbath*, and ending the next: During this time they were maintained out of the offerings, &c. In the time of *Solomon*, the number of *Levites*, from the age of twenty, and capable of ſerving, was 38,000.

LEX, amongſt the *Romans*, differed from a *plebiſcitum* in this, that the *lex* paſſed in the *comitia curiata* or *centuriatâ*, whereas the law which paſſed in the *comitia tributa*, was called *plebiſcitum*. See *Law*.

LEXIARCHS, were ſix *Athenian* officers, who were aſſiſted by thirty inferior ones. Their buſineſs was to fine ſuch as came not to the public aſſemblies, and ſcrutinize ſuch as were preſent. They alſo kept a regiſter of the age, manners and abilities of all the citizens, who were conſtantly enrolled at the age of twenty.

LIBAMINA *prima*, in the *Roman* ſacrifices, were ſome of the roughеſt hairs betwixt the horns of the *victim*, which the prieſt plucked off and threw into the fire. This was done immediately after the libation. See *Libation*.

The ceremony of throwing the hairs abovementioned into the fire, was obſerved by the *Greeks* alſo.—See *Sacrifice*.

LIBANOMANCY, a ſpecies of divination, performed by throwing frankincenſe into the fire, and obſerving its manner of burning, and the ſmell emitted by it; if it caught fire inſtantly; and ſmelt gratefully, the omen was fortunate; and *vice verſa*.

LIBA-

LIBATION, was amongſt the *Greeks* and *Romans* an eſſential part of ſolemn ſacrifices. It was alſo performed alone, as a drink offering, by way of procuring the protection and favour of the Gods, in the ordinary affairs of life. Libations according to the different natures of the Gods, in honour of whom they were made, conſiſted of different liquids, but wine was the moſt uſual. The wine offered to the Gods was always unmixed with water. We meet with libations of water, libations of honey, libations of milk, and libations of oil, theſe are called πρόχυσια ἱερα. The libation was made with a ſerious deportment and ſolemn prayer. At ſacrifices the libation after it had been taſted by the prieſt, and handed to the by-ſtanders, was poured upon the victim. At entertainments, a little wine was generally poured out of the cup, before the liquor began to circulate, to ſhew their gratitude to the Gods for the bleſſings they enjoyed.

LIBELLA, a piece of money amongſt the *Romans*, being the tenth part of the *Denarius*, and equal in value to the *As*. It was called *libella*, as being a little pound, becauſe equal to a pound of braſs.—Its value in our money is 1 ob. 1 qu. or a half-penny farthing. See *Money*.

LIBELLI, was the name given to the bills which were put up amongſt the *Romans*, giving notice of the time when a ſhow of *gladiators* would be exhibited, with the number of combatants, and other circumſtances. This was called *munus pronunciare* or *proponere*—— Theſe bills were ſometimes termed *edicta*. Theſe public notices were given by the perſon who deſigned to oblige the people with the ſhow, and were frequently attended with pictures, repreſenting the engagement of ſome celebrated gladiators. This cuſtom is alluded to by *Horace*, Lib. 2. *Sat*, vii. 96, &c.—See *Gladiators*.

There was alſo the *famoſin libellin*, defamatory libels. *Seneca* calls them *contumelioſi libelli*, infamous rhymes, which by a *Roman* ordinance were puniſhable with death. *Libellus* alſo in the civil law ſignifies the declaration, or ſtate of the proſecutor's charge againſt the defendant; and it has the like ſignification in our ſpiritual courts.

LIBER. See *Book* and *Writing*.

LIBERALIA, feaſts celebrated by the *Romans*, in honour of *Bacchus*. They were ſo called from *Liber*, a name given to *Bacchus*, ſome ſay in memory of his giving liberty to the people of *Bœotia*, or according to others becauſe he frees men from care and ſorrow. But *Varro* ſays theſe feaſts were called *liberalia*, becauſe the prieſts in the celebration of them were free from their functions, the old women taking upon themſelves the management of the ceremonies and ſacrifices. This feſtival was the ſame with the *Bacchanalia* or *Dyonyſia*. See *Bacchanalia* and *Dyonyſia*.

LIBERTI, was the name by which the *Romans* diſtinguiſhed that claſs of citizens who had been ſlaves, but were ſet free from their legal ſervitude: He that gave a ſlave his freedom, had a right of patronage over the *Libertus*, who, if he failed of ſhewing due reſpect to his patron, was induced again to ſlavery, and if he died without children, the *patron* was his heir.

LIBERTINI, were ſuch citizens as were never themſelves in ſlavery, but were the children of ſuch as had been ſet free from legal ſervitude. In other words they were the

the children of the *Liberti*. See *Liberti*.

LIBITINARII, were undertakers whose office it was to take care of funerals, prepare all things necessary upon the solemn occasion, and furnish every article required.—— They got their livelihood by this gloomy business, and kept a number of servants to perform the working part of the profession, such as the *pollinctores*, *vespillones*, &c.— The name *Libitinarii* is derived from *Libitina*, the Goddess of funerals, in whose temple were sold all things relating to funerals. See *Funeral*.

LIBRA, amongst the *Romans*, was a coin consisting of 12 ounces of silver, or 96 *drachmæ* or latter *denarii*, worth in our money 3l.

It is also used to signify a pound weight and has the same subdivision with the *as*, viz. the *uncia* or 12th, the *sextans* or 6th, the *quadrans* or 4th, the *triens* or 3d. The *quincunx* contained five ounces or 12ths, the *semis* six, the *septunx* seven, the *bes* eight, the *dodrans* nine, the *dextans* ten, the *deunx* eleven, lastly the *libra* was equivalent to the *as* or twelve ounces. See *As*, *Weight*, *Money*.

LIBRARII, amongst the *Romans*, were copyists, whose business it was to transcribe fair and legible what had been written in notes and abbreviation by the *Notarii*. See *Notarii*.

LIBRARY. Some authors refer the origin of libraries to that singular attention which the *Hebrews* paid to the preservation of their sacred books, and whatever concerned the actions of their ancestors.--- The scriptures speak of a library of the Kings of *Persia*. There was a library at *Athens* in the time of *Pisistratus*. That of *Eumenes* at *Pergamus* contained 200,000 books; that of *Tyrannian* the grammarian, cotemporary with *Pompey*, contained 3000, but that of *Ptolemy Philadelphus* contained 700,000, all in rolls. The most celebrated libraries of ancient *Rome*, were the *Ulpian* and the *Palatine*. Much is said too of those of *Paulus Æmilius*, *Lucilius Lucullus*, *Asinius Pollio*, *Atticus*, *Julius Severus*, *Domitian*, *Serenas*, *Pamphilus*, *Martyr*, and the Emperors *Gordian* and *Trojan*.

LIBRI *Elephantini*. See *Elephantini*.

LIBURNICÆ *naves*, were ships amongst the *Romans* with two banks of oars, made very light and trim. They were called *Liburnicæ* from the *Liburni*, a people of *Dalmatia*, their inventors, who, as they lived by piracy, built their ships of the best construction for quick sailing.

LICHAS, λιχας, a *Grecian* measure of length containing 10 *Dactyli*, or 7 inches, and 5546⅞ decimal parts, *English* measure. See *Measure*.

LICNON, the van or fan of *Bacchus*, which was essential to his and almost every other solemnity. See *Fan*.

LICNOPORI, the persons who carried the fan or *licnon* in the *Dionysian* solemnity. See *Dionysia*.

LICTORS, amongst the *Romans*, were officers who always attended the chief magistrates, when they appeared in public. Their duty consisted in these three particulars. 1. *Submotio* of clearing the way for the magistrate: This was done either by word of mouth, or using the rods which they always carried along with them. 2. *Animadversio*, or causing the people they passed to pay the usual respect to the magistrate whom they attended, such as to alight if on horseback or in a chariot; to rise up, uncover, make way, and the like. 3. *Præitio*,

or

or walking before the magiſtrates; this they did by ſingly following one another in a ſtrait line.

A *dictator* was preceded by 24 *lictors*; a maſter of the horſe by ſix; a *conſul* by twelve; a *prætor* by ſix; and each *veſtal* virgin, when ſhe appeared abroad, had one.---The enſigns of the *lictors* were the *faſces* and *ſecuris*. See *Faſces* and *Securis*.

They puniſhed ſuch offenders as were ſurprized in the fact, at the firſt command of the magiſtrates, which was given in theſe words, *I lictor, colliga manus, expedi virgas, plecte ſecuri*. Beſides they generally acted in the capacity of executioners. Their name is derived a *ligando*, becauſe they bound the hands and feet of condemned perſons before their execution. They were commonly choſen out of the body of the common people.

LIGHTNING was looked upon as ſacred both by the *Greeks* and *Romans*, and was ſuppoſed to be ſent to execute vengeance on the earth: Hence perſons killed with lightning, being thought hateful to the Gods, were buried apart by themſelves, leſt the aſhes of other men ſhould receive pollution from them. Some ſay they were interred upon the very ſpot where they died, others will have it that they had no interment, but were ſuffered to rot where they fell, becauſe it was unlawful for any man to approach the place. For this reaſon the ground was hedged in, leſt any perſon unawares ſhould contract pollution from it. All places, ſtruck with lightning, were carefully avoided and fenced round, out of an opinion that *Jupiter* had either taken offence at them, and fixed upon them the marks of his diſpleaſure, or that he had, by this means, pitched upon them as ſacred to himſelf. The ground thus fenced about was called by the *Romans lidental*.

Lightning was much obſerved in *Augury*, and was a good or bad omen according to the circumſtances attending it.

LIMOCINCTI, *Roman* prieſts who officiated at public ſacrifices, and were dreſſed in a garment called *linus*. See *Linus*.

LIMUS, a garment reaching to the ground, and worn by certain *Roman* prieſts, who on that account were called *Limocinĉti*.

LINEN was not worn by *Jews*, *Greeks*, or *Romans*, as any part of their ordinary dreſs. *Under-tunicks*, of a finer texture, ſupplied the place of ſhirts: Hence the occaſion for frequent bathing. *Alexander Severus* was the firſt Emperor who wore a ſhirt: but the uſe of ſo neceſſary a garment did not become common till long after him.

LIQUOR. The principal beverage amongſt the *Jews*, as well as the *Greeks* and *Romans*, in their early ſtate, was water, milk, and the juices of various plants infuſed therein. For a long time, under the commonwealth of *Rome*, wine was ſo ſcarce that in their ſacrifices to the Gods the libations were made with milk only: Wine did not become common there till A. U. C. 600, when vines began to be planted. See *Wine*.

LITATIO. See *Sacrifice*.

LITERÆ. See *Writing*.

LITERÆ *laureatæ*, were letters ſent by the *Roman* Generals wreathed about with laurel, and giving an account of ſome conſiderable advantage, for which they begged the favour of a *ſupplicatio*, or public thankſgiving. See *Supplicatio*.

LITHOMANCY, a ſpecies of divination performed by means of

ſtones. Sometimes the ſtone called *ſiderites* was made uſe of. The perſon that conſulted it waſhed it in ſpring water, by candle light, purified himſelf thoroughly, covered his face, repeated a form of prayer, and placed certain characters in a certain order. Then the ſtone moved of itſelf, and in a ſoft gentle murmur, or an infantine note, gave the anſwer. By this ſort of divination *Helena* is ſaid to have foretold the deſtruction of *Troy*.

LITHOSTROTON, among the *Romans*, was pavement of *Moſaic* work, conſiſting of ſmall pieces of cut marble, of different kinds and colours. The *lithoſtreta* began to be uſed in the time of *Sylla*, who made one at *Prænesle*, in the temple of *Fortune*. At laſt they were uſed in private houſes, and were brought to ſuch perfection that they exhibited moſt lively repreſentations of nature, with all the exactneſs of the fineſt painting.

LITRA, was a *Sicilian* coin of braſs. It was at firſt a pound weight, as the name implies, as the *Libra* or *As* was amongſt the *Romans*. Sixty *litræ* made a *talent*. Gelon ſtruck pieces of fifty pounds weight each, called *Pentecontalitræ*. But they are rather to be conſidered as medals, than money, and were probably ſtruck on account of his victory over the *Carthaginians*.

LITURGI, among the *Athenians*, were perſons of conſiderable property, on whom the public or their own tribe ſometimes impoſed the duty of performing ſome expenſive buſineſs, or ſupplying the ſtate with neceſſaries at their own expence.

LITUUS among the *Romans*, was the ſtaff made uſe of by the *Augurs* in quartering the heavens. It bore a great reſemblance to the croſier of a Biſhop, but was ſhorter. It was crooked at one end, and thickeſt in the curved part, according to *A. Gellius*. We frequently meet with a repreſentation of it upon medals amongſt other pontifical inſtruments. It was called *Lituus Quirinalis* from *Quirinus*, a name of *Romulus*, who was ſkilled in all the myſteries of *Augury*.

Lituus was an inſtrument of muſic in uſe in the *Roman* army.—It was ſtraight, excepting that it had a little bending at the upper end like the *lituus* or ſacred ſtaff of the Augurs; and from the ſimilitude it derived its name. The *lituus*, as an inſtrument of martial muſic, was of a middle kind betwixt the *cornu* and the *tuba*.

LOCUSTS were, by the *Jewiſh* law, claſſed among the clean animals, and there is great reaſon to ſuppoſe that they were uſed as food in *Paleſtine*, and the neighbouring countries, where they greatly abounded. *John* the *Baptiſt*, we are told, ſubſiſted upon locuſts and wild-honey. But commentators are not agreed what the locuſts were on which the *Baptiſt* is ſaid to have lived. The word in *Greek* is Ακρίδες, which ſome ſuppoſe to have been the ſoft and tender ſhoots of trees, which interpretation is indeed favoured by both the *Latin* word *Locuſta*, and the *Greek* ακρις, which ſometimes may ſignify *ſummitas*. Others ſuppoſe the locuſts to have been the ſame as the κεραΐον, or huſks mentioned by St. *Luke* as the diet of the prodigal ſon, but this opinion has little foundation. The moſt probable interpretion is that which is given by our *Engliſh* tranſlators. The difference in opinion however is of very little conſequence.

LOG, a *Hebrew* meaſure, containing

taining a quarter of a cab or five-fixths of a pint. It was according to Dr. *Arbuthnot* the 72d part of the *bath* or *epha*, and the 12th of a *hin*. It is frequently used in Leviticus for that measure of oil which lepers offered after they were cleansed of their leprosy.

Logeum, on the *Grecian* stage, was the pulpit, which was situated exactly in the middle of the *orchestra*.

Logistæ, certain officers at *Athens*, in number ten, whose business consisted in receiving and passing the accounts of magistrates when they went out of office. The *logistæ* were elected by lot, and had ten *euthyni* or auditors of accounts under them.

Logographi were the secretaries of the *Athenian logistæ*, and kept an account of the public revenues.

Lorica was a cuirass, brigantine or coat of mail in use amongst the *Roman* soldiers. It was generally made of leather, and is supposed to be derived from *lorum*.—The loricæ were set with plates of metal in various forms; sometimes in hooks or rings like a chain, sometimes like feathers, and sometimes like the scales of serpents or fishes, to which plates of gold were often added. There were other lighter cuirasses consisting only of many folds of linen cloth, or of flax made strong enough to resist weapons.—Such soldiers as were rated under a thousand drachms instead of the lorica now described, wore a *pectorale*. See *Pectorale*.

For an account of the *Grecian* cuirass, see *Thorax*.

The *Roman lorica* was made like a shirt, and defended the wearer both before and behind, but was so contrived that the back part could be occasionally separated from the front. Some of the loricæ were made of cords of hemp, or flax close set together, whence they are called *thoraces*, *bilicies*, *trilicies*, &c. from the number of the cords fixed one upon another; but these were used rather in hunting than in the field of battle.

Lots. See *Sortes*.

Lotteries, by the *Roman Emperors*, were often given gratis to their guests at entertainments, to put them in good humour, and display their own liberality. All the tickets that were distributed gained some prize; but of the prizes some were valuable and some ridiculous. At a lottery of the Emperor *Heliogabalus*, in one ticket there were six slaves, in another six flies; in one a vase of great value, in another an earthen pot, and so on of the rest.

Love. Of all the passions to which humanity is liable, none has given rise to so many superstitions as this of love: It even appears that to act the part of a lover, and to play the fool, were one and the same thing. From the age of puberty this passion reigns sole monarch of the human breast, and caution, skill and prudence seem to be exerted chiefly with a view to its gratification. The other passions of the mind, like serpents lodged within, poison the satisfactions of the soul, and put an end to our repose; but this, like *Aaron's* rod, devours them all, and contains them within itself.

What I have to observe on love and lovers will be equally applicable to the *Greeks* and *Romans*.—They generally made a discovery of their passion by writing upon trees, walls, doors, &c. the name of their beloved. They usually decked the door of their Dulcinea with flowers and garlands, made libations of wine before their houses,

ſprinkling the poſts with the ſame liquor, as if the object of their affection was a real Goddeſs. For a man's garland to be untied, and for a woman to compoſe a garland, were held to be indubitable indications of their love. They had ſeveral methods of diſcovering whether their paſſion would prove ſucceſsful, but the moſt frequent were the *cottabus* and *coſkinomancy*. See *Cottabus* and *Coſkinomancy*.

When their love was without ſucceſs, they uſed ſeveral arts to excite affection in the object of their deſire. They had recourſe to inchantreſſes, of whom the *Theſſalian* were in the higheſt eſtimation.—The means made uſe of were moſt commonly philtres or love potions, the operation of which was violent and dangerous, and frequently deprived ſuch as drank them of their reaſon. Some of the moſt remarkable ingredients of which they were compoſed were theſe; the *hippomanes*, the *jynx*, inſects bred from putrefaction, the fiſh *remora*, the lizard, brains of a calf, the hairs on the tip of a wolf's tail, his ſecret parts, the bones of the left ſide of a toad eaten with ants, the blood of doves, bones of ſnakes, feathers of ſcritch-owls, twiſted cords of wool in which a perſon had hanged himſelf, rags, torches, reliques, a neſt of ſwallows buried and famiſhed in the earth, bones ſnatched from hungry bitches, the marrow of a boy famiſhed in the midſt of plenty, dryed human liver, to theſe may be added ſeveral herbs growing out of putrid ſubſtances. Such were the ingredients that entered into the compoſition of that infernal draft a *love potion*.

But beſides the philtres, various other arts were uſed to excite love, in which the application of certain ſubſtances was to have a magical influence on the perſon againſt whom they levelled their ſkill. A *Hyæna's* udder, worn under the left arm, they fancied would draw the affections of whatever woman they fixed their eyes upon. That ſpecies of olives called *πίλυρα*, and barley bran made up into a paſte and thrown into the fire, they thought would excite the flame of love. Flour was uſed with the ſame intention. Burning laurel, and melting wax, were ſuppoſed to have the like effect. When one heart was to be hardened and another molified, clay and wax were expoſed to the ſame fire together. Images of wax were frequently uſed repreſenting the perſons, on whom they wiſhed to make an impreſſion, and whatever was done to the ſubſtitute of wax, they imagined was felt by the perſon repreſented. Enchanted medicaments were often ſprinkled on ſome part of the houſe where the perſon reſided. Love pledges were ſuppoſed to be of ſingular uſe and efficacy: theſe they placed under their threſhhold to preſerve the affections of the owner from wandering. Love knots were of ſingular power, and the number three was particularly obſerved in all they did. But no good effect was expected if the uſe of theſe things was not attended with charms or magical verſes and forms of words.

Having mentioned their arts of exciting love, it may not be amiſs to take notice that the ancients imagined, that love excited by magic might be allayed by more powerful ſpells and medicaments, or by applying to *dæmons* more powerful than thoſe who had been concerned in raiſing that paſſion. But love inſpired without magic had no cure; *Apollo* himſelf could find no remedy, but cried out

Hei

Hei mihi quod nullus amor eſt medicabilis Herbis.

The antidotes againſt love were generally *Agnus Caſtus*, which has the power of weakening the generative faculty; ſprinkling the duſt in which a mule had rolled herſelf; tying toads in the hides of a beaſt newly ſlain; applying amulets of minerals or herbs, which were ſuppoſed of great efficacy in other caſes; and invoking the aſſiſtance of the *infernal* deities. Another cure for love was bathing in the waters of the river *Sclemnus*; to which we may add the lover's leap, or jumping down from the *Leucadian* promontory.

Love *of boys* was very common among the ancient *Greeks*, not only in private, but by the public allowance, and encouragement of their laws: But it was far from being of that groſs and criminal kind which the term will at firſt be ſuppoſed to ſuggeſt: It was a love of the moſt exalted nature, it was friendſhip refined, and tended to promote virtue in all its branches. Such an opinion did the ancients entertain of it, that they thought there could be no means more effectual to excite their youth to noble undertakings, nor any greater ſecurity to the commonwealth than this generous paſſion. The invaders of the liberties of *Greece* ſo often experienced this, that it became a received maxim in the politicks of tyrants, to uſe all their endeavours to extirpate it out of their dominions; whereas all thoſe free ſtates, that conſulted the advancement of their own honour, were unanimous in eſtabliſhing laws to encourage and reward it.—This was the caſe with the *Cretans*, *Spartans*, and *Athenians* in particular. *Solon* eſteemed the love of boys ſo honourable, that he forbad it to be practiſed by ſlaves, but invited the worthy to the indulgence of ſo honourable an affection. It was alſo encouraged by the *Theban* laws. Much ceremony was uſed by the lover, before he procured the boy for whom he had conceived an affection, and the conſent of friends was to be obtained before he was taken home. After the lover had taken him he carefully inſtructed him in every thing that could qualify him to become an uſeful member of ſociety, in every thing virtuous and manly. *Virgil* ſeems to give countenance to this kind of attachment in his Epiſode of *Niſus* and *Euryalus*. How far this cuſtom of loving boys might be abuſed, in more corrupt times, both amongſt the *Greeks* and *Romans*, it is not my intention to enquire. The beſt things when abuſed become the worſt.

Love-Feast. See *Agapæ*.

Lucar was the name which the *Romans* gave to ſuch money as was expended upon plays and public ſhews: This money was ſo called from *Lucaria*. See *Lucaria*.

Lucaria, a feaſt celebrated at *Rome* on the 18th of July, in memory of the flight of the *Romans* into a great wood, where they found an *Aſylum*, and ſaved themſelves from deſtruction. This wood in which they found protection, was ſituated between the *Tyber* and the *Via Salaria*. The enemies from whom the *Romans* fled were the *Gauls*.—On this feſtival, *Plutarch* tells us, it was cuſtomary to pay the actors, and ſuch as contributed to the public amuſement, with the money ariſing from the ſelling of wood. This money was called *lucar*. It is obvious, from what has been obſerved, that *lucar* and *lucaria* are derived from *lucus*, a grove.

LUCI. See *Groves*.

LUCIFER, in the ſcriptures, has three very different ſignifications. In its moſt proper ſenſe it denotes the morning ſtar, in a figurative ſenſe it is applied to *Jeſus Chriſt*, the light of the world; and laſtly it is a deſignation of the devil whom the fathers often call *Lucifer*, in alluſion to his former glorious ſtate. In the firſt ſenſe the word is uſed in *Job* xxxviii. 7. "Where waſt thou when the morning ſtars *(Lucifers)* ſang together." In the ſecond ſenſe *Jeſus Chriſt* applies it to himſelf, *Rev.* xxii. 16. "I Jeſus, am the bright and morning ſtar, ὁ ἀστηρ ὁ λαμπρος ὁ πρωινος." In the laſt ſenſe it is uſed in *Iſai.* xiv. 12. "How art thou fallen from heaven, O Lucifer, ſon of the morning." Thus we ſee the words uſed to ſignify *Lucifer* or the morning ſtar, are applied metaphorically in very different ſenſes.

LUCTA. See *Wreſtling*.

LUDI, a term uſed for ſhews and public repreſentations made by the *Romans*, for the entertainment of the people. See *Games*.

For an account of the particular games of *Greece* and *Rome*, as the *Iſthmian*, *Nemæan*, *Olympic*, *&c.* See *Iſthmian*, *&c.*

The *Roman* games will be found under their proper heads, as *Actiaci*, *Apollinares*, *Auguſtales*, *&c.*

LUDII, a ſort of mimicks or players on the *Roman* ſtage. They were generally hired at magnificent funerals, to dance after the *ſatyric* manner, before the funeral bed, as the company proceeded with the corpſe towards the pile. See *Funeral*.

LUPERCALIA, was a feſtival kept by the *Romans* on the 15th day of February, in honour of the God *Pan*; it was a feaſt of purification, and the day of this ſolemnity was anciently called *Februaca*. The method of celebration was this; in the morning the *Luperci*, or prieſts of *Pan*, aſſembled together, running naked through the ſtreets, and ſtriking, on the hands and belly, all the married women they met with in the way, with whips made of goat-ſkin thongs.—The women received willingly this rude ſalute, from a ſuperſtitious perſuaſion that it would make them fruitful. Their ſacrifices on this occaſion were a goat and a dog.—The prieſts who officiated dipped two knives in the blood of the victim, and marked with them the faces of two young men of noble family; then they wiped off the bloody ſtains with wool dipped in milk: This being done they made of the ſkins of the victims the thongs above-mentioned, and applied them in the indecent manner already deſcribed. Different reaſons are aſſigned for this ſtrange cuſtom, but the moſt probable is, that *Romulus* introduced it, by the advice of the *Augurs*, to render the *Sabine* women fruitful, who, he had the mortification to ſee, were in general barren after the rape.—Authors are not agreed to whom this feſtival owed its inſtitution, ſome aſcribe it to *Evander*, and others to *Romulus*. The name *lupercalia* is an alluſion to the epithet of *Pan*, which is in *Greek lycæus*, from λυκος *Lupus*, a wolf, becauſe *Pan* protected the cattle from the wolf. See *Luperci*.

LUPERCI, were the prieſts of the God *Pan*. This was the moſt ancient order of prieſts in *Rome*, and conſiſted of two colleges or companies, the one called *Fabiani*, the other *Quintiliani*, from *Fabius* and *Quintillius* two of their maſters or chief prieſts. The *Fabiani* were for *Romulus* the *Quintiliali* for *Remus*,—

Remus. To theſe two colleges *Julius Cæſar* added a third called *Julii*. The inſtitution of the *Julii* was a very unpopular act, and rendered *Cæſar* more odious to the people than ever. See *Lupercalia*.

LUPUS, a wolf. It was a general opinion, amongſt the ancients, that a man becomes hoarſe or dumb if a wolf happen to have the advantage of ſeeing him firſt. Thus *Pliny* obſerves; *in Italiâ, ut creditur luporum viſus eſt noxius, vocemque hominis quem prius contemplatur, adimit.* In *Virgil* alſo, this notion is alluded to

——— *Vox quoque Mœrim*
Jam fugit ipſa, lupi Mœrim vidêre priores.

With the ſame alluſion alſo is the proverb applied, *Lupus eſt in Fabula*, when ſudden ſilence enſues, upon the perſon's coming in, who had before been the ſubject of converſation. This erroneous opinion, of the wolf's producing ſuch effects by priority of viſion, ſeems to have been promoted by this paſſage of *Theocritus* ου φθεγξη, λυκον ειδες, "Thou canſt not ſpeak, thou haſt ſeen a wolf," is the common conſtruction; but the true interpretation is, "thou canſt not ſpeak, thou haſt ſeen *Lycus*," which *Lycus* was a rival. The real ground of this vulgar error is probably the amazement and ſudden ſilence occaſioned by the unexpected appearance of a wolf.

LUSTRAL day, or *dies luſtricus* amongſt the *Romans*, was the day on which luſtrations were performed for a child, and the name given, which was uſually the ninth from the birth of a boy, and the eighth from that of a girl: though ſometimes, the laſt day of that week in which the child was born, was choſen for the performance of this ceremony. The Goddeſs *Nundina* was thought to preſide on the occaſion, and the child was handed by mid-wives, nurſes and domeſtics, backward and forward, round a fire on ſome altar. After this the infant was waſhed in water, mixed with duſt, and the *ſaliva* of the old women: And the whole was concluded with a feaſt. See *Amphidromia*.

LUSTRATION, a ſolemn ceremony by which the *Romans* purified their cities, fields, armies, or people, after any crime or impurity. *Luſtrations* might be performed by fire and ſulphur, by water, and by air; this laſt was performed by ventilation, or fanning the thing to be purified. All ſorts of people, ſlaves excepted, were miniſters of ſome kind of luſtration. When a perſon died, the houſe was to be ſwept in a particular manner; new married people were ſprinkled by the prieſt with water. People ſometimes, by way of purification, ran ſeveral times naked through the ſtreets. There was ſcarce any action performed, at the beginning and end of which, ſome ceremony was not required to purify themſelves and appeaſe the Gods.

Luſtration is particularly uſed to ſignify that ceremony and ſacrifice performed by the *Romans*, after the numbering of the people, at the concluſion of each *luſtrum*. See *Luſtrum*.

LUSTRUM ſignifies, in *Roman* authors, a ſpace of five years. So called becauſe every five years the *cenſors* made a ſurvey of the people, ſtrictly enquired into their manner, numbered and took down their names and eſtates, concluding the whole with the ſacrifice called *Suovetaurilia*, conſiſting of a ſow, a ſheep, and a bull: This was called

led a *luſtration* or expiatory offering, and the performance of the ceremony was termed *luſtrum condere*.

Luſtrum is frequently uſed to ſignify the ſacrifice itſelf which was offered after numbering the people. The *cenſus* and *luſtrum* were not held together, but irregularly and variouſly, according to the particular exigences of the ſtate. *Servius* was the firſt that purified the people with the *ſuovetaurilia*. See *Suovetaurilia*.

Some derive the word *luſtrum* from λυω, *ſolvo*, to pay, becauſe the *Romans*, at the beginning of every fifth year, paid the tribute appointed by the *cenſor*. See *Cenſor* and *Cenſus*.

LUXURY, amongſt the *Romans*, prevailed to ſuch a degree, that ſeveral laws were made to ſuppreſs, or at leaſt to limit it. The extravagance of the table began about the time of the battle of *Actium*, and continued in great exceſs till the reign of *Galba*. Peacocks, cranes of *Malta*, nightingales, veniſon, wild and tame ſoul, were conſidered as delicacies—a profuſion of proviſions was the reigning taſte. Whole wild boars were often ſerved up, and ſometimes they were filled with various ſmall animals, and birds of different kinds, this diſh they called the *trojan horſe*, in alluſion to the wooden horſe filled with ſoldiers. Fowls and game of all ſorts were ſerved up, in whole pyramids, piled up in diſhes as broad as moderate tables. *Lucullus had* a particular name for each apartment, and in whatever room he ordered his ſervants to prepare the entertainment, they knew by the direction the expence to which they were to go. When he ſupped in the *Apollo*, the expence was fixed at 50,000 *drachmæ*, that is 1250l. *M. Antony* provided eight boars for twelve gueſts. *Vitellius* had a large ſilver platter, ſaid to have coſt a million of *ſeſterces*, called *Minerva's* buckler. In this he blended together the livers of gilt heads, the brains of pheaſants and peacocks, the tongues of *phenicopters*, and the milts of lampreys. *Caligula* ſerved up to his gueſts pearls of great value, diſſolved in vinegar; the ſame was done alſo by *Clodius* the ſon of *Æſop* the tragedian. *Apicius* laid aſide ninety millions of ſeſterces, beſides a mighty revenue, for no other purpoſe but to be ſacrificed to luxury: finding himſelf involved in debt, he looked over his accounts, and though he had the ſum of ten million of *ſeſterces* ſtill left, he poiſoned himſelf for fear of being ſtarved to death.

Inſtances might be produced of great luxury amongſt the *Greeks*. But both the *Greeks* and *Romans* ſeem to be outdone by our own country. I ſhall give one inſtance only. In the 10th year of the reign of *Edward* the 4th, 1470, *George Nevill*, brother to the Earl of *Warwick*, at his inſtallment into the archiepiſcopal ſee of *York*, entertained moſt of the nobility and principal clergy, when his bill of fare was 300 quarters of wheat, 350 tuns of ale, 104 tuns of wine, a pipe of ſpiced wine, 80 fat oxen, 6 wild bulls, 1004 wethers, 300 hogs, 300 calves, 3000 geeſe, 3000 capons, 300 pigs, 100 peacocks, 200 cranes, 200 kids, 2000 chickens, 4000 pigeons, 4000 rabbits, 204 bitterns, 4000 ducks, 200 pheaſants, 500 partridges, 2000 woodcocks, 400 plovers, 100 curlews, 100 quails, 1000 egrets, 200 rees, 400 bucks, does and roebucks, 1500 hot veniſon paſties, 4000 cold *ditto*, 1000 diſhes of jelly parted, 4000 diſhes of jelly plain,

plain, 4000 cold cuſtards, 2000 hot cuſtards, 300 pikes, 300 breams, 8 ſeals, 4 porpuſſes, 400 tarts. At this feaſt the Earl of *Warwick* was ſteward, the Earl of *Bedford* treaſurer, and Lord *Haſtings* comptroller, with many more noble officers, 1000 ſerviters, 62 cooks, 515 menial apparitors in the kitchen.—— But ſuch was the fortune of the man, that after his extreme prodigality he died in the moſt abject, but unpitied poverty, *victus jacuit in ſumma inopia*.

The *Roman* laws to reſtrain luxury were *Lex Orchia*, *Fannia*, *Didia*, *Licinia*, *Cornelia*, and many others: But all theſe were too little, for as riches encreaſed amongſt them, ſo did ſenſuality.

LYCEUM was one of the *Gymnaſia* at *Athens*, of conſiderable note, It ſtood on the banks of *Iliſſus* and was built by *Piſiſtratus*, though ſome ſay it was erected by *Pericles*, and others by *Lycurgus*. Here *Ariſtotle* taught philoſophy, inſtructing ſuch as came to hear him, as they walked, whence his diſciples are ſuppoſed to derive their name of *Peripatetics*.

LYCURCIA, a feſtival obſerved by the *Spartans*, in memory of their law-giver *Lycurgus*, whom they honoured with a temple and anniverſary ſacrifice.

LYMPHÆA were artificial caves or grottoes amongſt the *Romans*, furniſhed with a great many tubes, canals, and various hydraulic apparatus, through which the water guſhed out upon the ſpectators unexpectedly, while they were admiring the beautiful arrangement of the ſhell work in the grotto.

LYMPHATI was a name given by the *Romans*, to ſuch as were ſeized with madneſs. It is ſuppoſed to be uſed for *Nymphali*, becauſe the ancients imagined that every perſon who had the misfortune to ſee a *Nymph* was inſtantly ſtruck with phrenzy. *Lymphati* may indeed ſignify mad-men, as derived from *lympha*, *water*, over which element the *Nymphs* were though to preſide: But to me it appears moſt likely, that diſtracted people were called *lymphati*, from the circumſtance of mad-men's being affected with the *hydrophobia* or dread of water after the bite of a mad-dog; for this peculiarity, in caſes of canine madneſs, was not unknown to the *Romans*.

LYRA. The *lyre*. An inſtrument of muſic amongſt the ancients, the invention of which is attributed by ſome to *Mercury*, by others to *Apollo*, by others to *Hercules*, by others to *Orpheus*, by others to *Linus*, and by others again to *Amphion*. It is ſaid to have been originally formed of a Tortoiſe-ſhell; whence it is ſometimes called *teſtudo*. It was mounted with ſeven ſtrings, and a *jugum* was added to contract or looſen the tenſion. It varied in different ages in the number of ſtrings, for ſometimes it had but three, ſometimes four, and ſometimes ſeven. It differed alſo in ſhape according to different periods of time: But its form in general bore ſome reſemblance to the *guittar*. See *Cithara*.

LYRIC *poetry*, was ſuch as the ancients ſung to the *lyre* or harp.—It was originally employed in celebrating the praiſes of Gods and heroes, and its characteriſtic was ſweetneſs. Who was the author of it is not known. It was much cultivated by the *Greeks*; and *Horace* was the firſt who attempted it, in the *Latin* language. *Anacreon*, *Alcæus*, *Steſichorus*, *Sapho*, and *Horace*, were the moſt celebrated *lyric* poets of antiquity.

LYRODI, amongſt the ancients, a kind of *muſicians* who played on the *lyre*, and ſung at the ſame time. This appellation was alſo given to ſuch as made it their employment to ſing *lyric* poems compoſed by others.

LYSANDRIA, a *Samian* feſtival, celebrated with games and ſacrifices, in honour of the *Lacedemonian* General, *Lyſander*. It was anciently called *herea*, but this name the *Samians* aboliſhed by a public decree.

LYSIARCH, an ancient magiſtrate who ſuperintended the ſacred games, and preſided in matters of religion in the province of *Lycia*. He was created in a council conſiſting of deputies from all the provincial cities, in number 23. The *Lyſiarchs* were both heads of the council, and pontiffs of the province.

M.

MACCABEES in the *Jewiſh* hiſtory is a name given to all that fought in defence of their religion and their country, under the ſtandard of *Judas* ſurnamed *Maccabæus*. This ſurname was given to Judas on this account: The motto of his ſtandard was the firſt letters of that *Hebrew* ſentence Exod. xv. 11, mi camocha Baelim Jehovah; that is, "who is like to thee among the Gods, O! Lord?" theſe letters formed the artificial word MACCABI, and all that fought under his ſtandard were therefore called *Maccabees*. It has been a common practice amongſt the *Jews* to frame words in this manner; Thus *Rabbi Moſes Ben Maimon*, is called RAMBAM; *Rabbi Solomon Jarchi*, is called RASI. Thus too the letters S. P. Q. R. were written on the *Roman* ſtandards, for *Senatus Populuſque Romanus*; and *Jeſus Chriſt* hath been called ΙΧΘΥΣ. i. e. a fiſh, by the fathers, becauſe theſe letters are the initials of the *Greek* words, *Jeſus Chriſt, God's ſon, the Saviour*.

MACHINES, uſed in war amongſt the *Greeks*, were principally theſe, 1. Κλιμακες, or ſcaling ladders; 2. the battering ram; 3. the *helepolis*; 4. the χελωνη or tortoiſe, called by the *Romans teſtudo*; 5. the χωμα or *agger*, which was faced with ſtone, and raiſed higher than the wall; 6. upon the χωμα were built πυργοι or towers of the wood; Γερραι or oſier hurdles; 8. *Catapultæ* or καλαπελλαι, from which they threw arrows with amazing force; and 9. the λιθοβολοι, πετροβολοι or αρβηκια, from which ſtones were caſt with great velocity.

The machines made uſe of by the *Romans* were the ram, the *lupus* or wolf, the *teſtudo* or tortoiſe, the *baliſta*, the *catapulta*, and the *ſcorpion*. Many more, indeed, might have been here enumerated, but thoſe that I have mentioned were the principal, and moſt commonly employed; many more are inſerted in this work as they occurred, under their proper heads.

MACTATIO, in the *Roman* ſacrifices, ſignifies the act of killing the victim: This was performed either by the prieſt himſelf, or ſome of his inferior officers, whom we

we meet with under the names of *popæ*, *agones*, *cultrarii*, and *victimarii*; but, before the beaſt was killed, the prieſt, turning himſelf to the eaſt, drew a crooked line with his knife, from the forehead to the tail. Among the *Greeks*, this ceremony was performed moſt commonly by the prieſt, or, in his abſence, by the moſt honourable perſon preſent. If the ſacrifice was offered to the celeſtial Gods, the victim's throat was bent up towards heaven, if to the infernal, or to heroes, it was killed with its throat towards the ground. The manner of killing the animal was by a ſtroke on the head, and after it was fallen, thruſting a knife into its throat. Much notice was taken, and good or ill ſucceſs predicted from the ſtruggles of the beaſt, or its quiet ſubmiſſion to the blow, from the flowing of the blood, and the length of time it happened to live after the fall. See *Sacrifice*.

MÆMACTERION was the fourth month of the *Athenian* year, containing twenty-nine days, and anſwering to the latter part of our September, and the beginning of October. It received its name from *mæmacteria*, a feſtival in honour of *Jupiter*, which was obſerved about this time. This month was called by the *Bœotians Alalcomenius*.

MAGI, a religious ſect in *Perſia*, and other eaſtern countries, who abominated idolatry, and worſhipped God by fire only; which being pure itſelf, and the purifier of all things, they looked upon as a good emblem of the deity. They held two principles, one good, and the author of all good; the other evil, and the ſource of all evil. In this they were followed by the *chriſtian* ſect called *Manichees*. The doctrines of the *magi* were ſaid, however, to have been reformed by *Zoroaſter*, who held that there is one independent and ſupreme Being, from whom all things proceed, and who directs the ſubordinate deities. The prieſts of the *magi* were well ſkilled in mathematicks, and philoſophy, and could account for the phænomena of nature, according to the ſyſtems and hypotheſes which then prevailed; hence a learned man and a *magician* became ſynonymous terms; and in proceſs of time, the vulgar, holding their wiſdom in the higheſt veneration, began to look upon it as ſupernatural; and thoſe who pretended to wicked and diabolical arts of conjuration, &c. aſſumed the name of *Magians*, till at laſt the words *Magian*, *Magician*, and *Magic*, received the ſignifications now annexed to them. As to the wiſemen from the eaſt, mentioned in *Matth.* ii. 1. and called *Magi* in the original, it is difficult to determine who they were; whence they came; how many they were in number; when they arrived at *Jeruſalem*; and of what nature the ſtar was which conducted them.—The fathers and commentators have laboured much, but to very little purpoſe, for the ſolution of theſe queſtions. See *Wiſe-Men*.

MAGIC properly ſignifies the doctrine of the *magi*; but the *magi* being ſuppoſed to have acquired their extraordinary ſkill from familiar ſpirits or other ſupernatural information, the word *magic* acquired the ſignification it now bears, viz. a ſcience which teaches to perform wonderful and ſurprizing acts, by the application of certain means, which procure the aſſiſtance and interpoſition of *dæmons*.

The *Magicians* of antiquity were generally acquainted with certain ſecret powers, properties and affi-

nities of bodies, and were hence enabled to produce surprizing effects, to astonish the vulgar; and these surprizing effects, produced by natural causes, procured them credit in their pretensions to supernatural and miraculous power.—Astrology, divination, enchantments and witchcraft, were parts of this fanciful science; which, from being truly respectable once, as having had for its object mathematics and natural philosophy, by these means became contemptible, its professors opprobrious, its productions ridiculous, and its illusions mere jugglers tricks. The *Ægyptians*, *Chaldæans*, and *Babylonians*, affected great skill in *magic*, and pretended by certain combinations of numbers, and arithmetical calculations, to dive into futurity: But was not all this reasoning without premises, and drawing conclusions without data?

The *Jews* were exceedingly addicted to divination, and inclined to listen to the tales of *Magicians* and artful impostors, but were forbidden by their law, on pain of death, to consult them, *Levit.* xix. 21.—xx. 6. The *Greeks* and *Romans* were, in this respect, no less credulous than the *Jews*, and indeed every nation has been liable to imposition in this particular, and none more so than our own, the reformation, however, and the cultivation of philosophy in this land, have so far enlightened the minds of the people, as to set them above the reach of these silly prejudices, and secure us from the practices of designing jugglers and insidious conjurors. See *Witchcraft*.

As to the wonders performed by the *Magicians*, in the land of Egypt, we have every reason to believe they were no more than curious illusions, deceptions and juggling; and what an extensive field is opened for easily imposing upon the vulgar by electricity, magnetism, chemistry, and almost every branch of philosophy? A very little science would suffice to give a man the reputation of a *conjuror*.

MAGISTER *equitum*, was an officer amongst the *Romans*, subordinate to the *dictator*, and elected by him. He was the *dictator's* Lieutenant General in the army, but could not act without his express order. Yet we find two instances, wherein the *magister equitum* had equal authority with the *dictator*, or was as it were a second *dictator*: *Minutius*, the master of horse to *Fabius* the *dictator*, in the war with *Hannibal*, is one instance; and *Fabius Buteo*, after the battle of *Cannæ* being raised to an equal degree of authority with *M. Junius* the dictator, though he was nominally *magister equitum* only, makes the second instance. The *magister equitum*, except in these two instances, was always, in presence of the *dictator*, subject to his controul, but, when left to himself in the field, was under the power of no man.

MAGISTRATES of *Athens*, are considered as divisible into three sorts, according to the different methods of their election and promotion. 1. Χειροτονητοι, 2. Κληρωτοι, 3. Αιρετοι. The Χειροτονητοι owed their promotion to the people met together in lawful assembly in the *Pnyx*, and were so called because the votes were given by holding up of hands. The Κληρωτοι received their dignity from lots drawn by the *Thesmothetæ*, in the temple of *Theseus*. The manner of casting lots was thus, the names of the *candidates*, written upon tablets of brass, were put into an urn, together with black and white beans, and

end the choice fell upon thoſe candidates, whoſe names were drawn out with white beans. It was a capital crime to throw into the urn more than one tablet for each candidate. The *Αιρεσιοι* were extraordinary officers, appointed by particular tribes or boroughs, to take care of any buſineſs; ſuch were the ſurveyors of public works, &c.

Previous to any perſon's admiſſion to public employment, his life and conduct were enquired into before certain judges in the *forum*. This ſcrutiny was called *Docimaſia*. in *Greek* Δοκιμασια. See *Docimaſia*.

The chief of the *Athenian* magiſtrates will be found under their proper articles.

The magiſtrates of the *Romans* may be conſidered as of two ſorts, *Urbani* and *Provinciales*, the firſt reſiding at home, and taking care of the city; the other having their reſidence abroad, and taking care of the provinces. The principal city-magiſtrates were the *Conſuls*, *Dictator*, *Prætors*, *Cenſors*, *Queſtors*, *Tribunes*, *Ædiles*, *Decemviri*, *Interrex*, *Tribunus celerum*, *Præfectus*, *Triumviri*, *Quatuorviri*, *Centumviri*, *Duumviri*. The principal magiſtrates were the *Proconſuls*, *Prætors*, *Proprætors*, *Legati*, *Quæſtors*, *Proquæſtors*.

Thoſe who offered themſelves candidates for theſe honours were cloathed in the *Toga Candida*, whence their name; and they declared their pretenſions a year before the election; in the intermediate time going about the city to ſolicit votes, and procure the intereſt of as many as poſſible; this was called *Ambitus*. See *Ambitus*, *Candidate*.

Majestatis *crimina*, among the *Romans*, were treachery and perfidiouſneſs againſt the commonwealth. See *Crimes*.

Malleoli, were bundles of combuſtible materials, ſet on fire, to give light in the night, or to annoy the enemy; when they were employed for the latter purpoſe they were ſhot out of a bow, or fixed to a javelin and thus thrown into the enemies engines, ſhips, &c. in order to burn them. Pitch was always a principal ingredient in the compoſition. The *malleoli* had alſo the name of *pyroboli*.

Mammon, in the *Syriac* language, ſignifies riches. It is uſed *Matth.* vi. 24. and *Luke* xvi. 13. and is there called the *mammon* of unrighteouſneſs, intimating that riches are frequently the inſtruments of iniquity, or acquired by unrighteous means. Some have aſſerted, but without good proofs of what they advance, that *mammon* ſignified the god of riches; *Milton* introduces a devil into his poem of *Paradiſe Loſt*, under this appellation; but *Milton* has every claim to be indulged in poetic licence; while commentators are bound by every tie to pay the ſtricteſt attention to truth.

Mancipatio, was a term made uſe of in the *Roman* law, and may be thus explained; every father had ſuch a legal authority over his ſon, that before the ſon could be releaſed from his ſubjection and made free, he muſt be three times over ſold and bought, his natural father being the vender. The vendee was called *pater fiduciarius*. After this fictitious bargain, the *pater fiduciarius* ſold him again to the natural father, who could then, but not till then, manumit or make him free. The imaginary ſale was called *mancipatio*, and the act of giving liberty or ſetting him free after this, was called *emancipatio*. See *Children*.

Mancipatio alſo ſignifies the ſelling

ling or alienating of certain lands by the balance, or money paid by weight, and five witneſſes. This mode of alienation took place only amongſt *Roman* citizens, and that only in reſpect to certain eſtates ſituated in *Italy*, which were called *Mancipia*.

MANDATORES, the deſignation of a ſet of infamous wretches at *Rome*, who made it their buſineſs to inform another ſpecies of ſcoundrels called *Delatores*, what perſons they had upon inquiſition, found guilty of any miſdemeanor, that they might, as they pretended, be brought to puniſhment: but their information were frequently falſe, and their deſigns moſt ſhamefully mercenary. See *Delatores*, *Informers*.

MANDATUM, was a fee or retainer given by the *Romans* to the *procuratores* and *advocati*. The *mandatum* was a neceſſary condition, without which they had not the liberty of pleading. Thus the legal eloquence of *Rome*, like that of our own country, could not be unlocked without a golden key.

MANDRAKE, or *mandragora*, a plant of which naturaliſts tell ſtrange ſtories. it has been ſuppoſed, for inſtance, to be produced from the fat or urine of malefactors, and to grow under the gallows and places of execution; its root is ſaid to reſemble the human form, and to cry out with a ſhriek almoſt human, on being pulled out of the ground. It has been reported that ſome fatal evil conſtantly overtakes the perſon who has plucked it up, without obſerving due formalities, which, according to *Pliny* are to dig three circles about it, and then to root it out, looking towards the weſt. When adminiſtered in a doſe of a ſingle dram, it is ſaid to give to the perſon who takes it an idea of his own beauty, and extravagant confidence in the power of his own accompliſhments: three times the quantity converts him into an ideot. The mandrake was imagined to be of great efficacy as a love potion. *Julian* the Emperor tells *Calixenes* in his epiſtles, that he drinks the juice of it every night, to conciliate the friendſhip of the God of love, and excite amorous inclinations. It was alſo ſuppoſed to be poſſeſſed of prolific virtues, and upon this ſuppoſition it is probable that *Rachael* procured *Leah's* mandrakes, and her conſent that *Jacob* ſhould be her bedfellow the following night, *Gen.* xxx. 14.—The ancients called mandrakes the *apples* of *love*, and *Venus* had the name of *Mandrageritis*. When mankind begin to indulge themſelves in whimſical conjectures, or to make fooliſh aſſertions concerning any thing, it is impoſſible to fix bounds to the wildneſs of their imaginations.

MANEH, or *Mina Hebriaca*, a Jewiſh coin worth 5l. 14s. 0¾d. of our money. See *Money*.

MANIPULARII. See *Manipulus*.

MANIPULUS, was a ſmall body of infantry amongſt the *Romans*.—It was of two ſorts, the greater *manipulus* and the leſs; the greater conſiſted in the time of *Romulus* of 100 men, afterwards of 150, and in the *Conſular* times, and under the firſt *Cæſars* the number was 200, and 256. The ſmaller *manipulus* conſiſted only of ten men. Each of the larger *manipuli* had two Centurions or Captains called *manupularii*, of which one was Lieutenant to the other. A cohort was divided into three *manipuli*, and each *manipulus* into two *centuries*. So far I truſt will be found in general right, but authors ſeem to differ much on the ſubject.

The

The *manipulus* is said to be so called from *manipulus an handful of hay*, which was formerly stuck upon a spear point, and carried, as a flag, before the Eagle was assumed. Hence the expression, *an handful of men*.

MANNA, a miraculous kind of food which fell from heaven, for the support of the *Israelites* in the wilderness, for the space of forty years. That the falling of the *manna* was really miraculous, appears from the following considerations. 1. That it fell but six days in the week. 2. That it fell in such prodigious quantities as sustained almost 3,000,000 of people. 3. That there fell a double quantity every Friday, to serve them for the next day which was their sabbath. 4. That what was gathered on the first five days stunk and bred worms, if kept above one day; but that which was gathered on Friday kept sweet for two days. And lastly that it continued falling during the stay of the *Israelites* in the wilderness, but ceased as soon as they got out of it. and had got corn to eat in the land of *Canaan*.

This heavenly food received its name, according to some, from the word *manah*, a gift, as being the gift of God—or according to others from *minnah*, which signified to prepare, because it came down ready for eating; but the most probable account is, that it was called so from the *Egyptian* word *man* what is it? because when the *Israelites* first saw it lying upon the ground, they expressed their surprize by crying out *man* what is this? *Moses* ordered a quantity of *manna* to be preserved as a memorial of the providence of God to future generations.

MANUBIÆ signified amongst the *Romans*, spoils taken from the enemy in war, or the money arising from the sale of them.

MANUMISSION, was an act amongst the *Romans*, whereby a slave was set at liberty, or freed from bondage. This was performed three ways: first, when a slave by the consent of his master had his name entered in the *census* or public register of citizens. 2. When the slave was led before the *prætor*, and that magistrate laid the wand called *vindicta* on his head. 3. When the master gave his slave liberty by testament. The first mode was instituted by *Servius Tullus*, the second by *Valerius Publicola*, and the third is mentioned by *Justinian* in his Institutes. The *prætor* could perform his office of *manumission* any where, by laying his rod on the head of the slave, and pronouncing these words, *dico eum liberum esse more quiritum*, I pronounce him free after the manner of the *Romans*: The rod was then given to the *lictor*, who struck the slave on the head with it, and on the back afterwards with his hand. The *notary* then entered his name in the register, with the reasons of his *manumission*. The new freed-man's head was then shaved, and a cap given him by his master, as a token of liberty. A third name was also given him on this occasion. See *Name*, *Slave*, *Vindicta*, *Pileus*.

MAPPA, in the public games of the *Roman circus*, was a napkin hung out at the *prætor*'s or other great magistrate's seat, as a signal for the race, or other diversions to begin. The *mappa* was received by the *mapparius*, or person who held it, from the *consul*, *prætor*, or other great officer. Notice was anciently given by sound of trumpet, but *Nero* is said to have introduced the *mappa*, by throwing his napkin out of the window, to satisfy

tisfy the people, who grew noisy at the delay of the sports, while he was at dinner.

MARANATHA, amongst the *Jews* was a form of threatning, cursing, or anathematizing, and was looked upon as the most severe denunciation they had. The word is said to signify *the Lord comes*, or *is come*: Which taken as a curse or threat may be thus paraphrased, " the Lord come quickly to take vengeance on thy crime," the indicative mood being used for the optative. St. *Paul* uses the expression, 1 Cor. xvi. 22. pronouncing *Anathema Maranatha* on all that love not the Lord *Jesus Christ*, where the words may very probably have this meaning, Let him that does not love the Lord *Jesus Christ* be *Anathema*—the Lord is come—evil to whomsoever receiveth him not. See *Anathema*.

MARCH, was the third month of the *Roman* year, according to the calendar of *Numa* and *Julius Cæsar*; but in the calendar of *Romulus*, it stood first in honour of his reputed father *Mars*. This month seems to have a strong claim to the first place in the series, because in March the sun enters into the sign *Aries*, which is reckoned the first sign of the *Zodiac*. On the calends of this month, as having, in the old computation, been the first day of the year, several ceremonies were performed; a fire was kindled by means of a burning glass on the altar of *Vesta*; the doors of the *Rex Sacrorum* was strewed with fresh laurel; the courts of the *Flamines* were spread with new flowers, and the *Consuls* had a new ax for the *fasces*; the magistrates took possession of their places, and the feast of *Matronalia* was held. The custom of entering upon offices on the first of *March* continued till the first *Punic* war, when it was changed to the first of *January*. *March* was held an unfortunate month for marriage, as well as *May*.

MARCH *of soldiers*. Nothing is laid down particularly concerning the marches of the *Jewish* armies; only thus much we may collect that they made use of trumpets, to the different sounds of which they prepared themselves by packing up their baggage, putting themselves in readiness, and attending at the standards, to wait the signal for marching. We are told that the army of the *Israelites* marched in general no more than one league in a day and an half; but this appears to hold good only of their progress thro' difficult roads: For *Follard* says they might, in an open country, march four leagues in a day, or more. The *Rabbins* suppose that the *Israelites* marched in the same order they were placed in their camp. See *Camp*.

The *Greeks*, let the posture of their affairs be what it would, never marched against their enemies till favourable omens encouraged the enterprize. An eclipse of the moon, or any untoward accident, or the intervening of what they esteemed an unlucky day, entirely prevented their march. But of all the *Greeks* the *Lacedemonians* were the most nice and scrupulous.—The heavenly bodies directed all their motions, and it was an invariable maxim with them never to march before the full moon. The *Greeks* are particularly remarked by *Homer* for marching in good order and profound silence, whereas the *Barbarian* forces were all noise, clamour and confusion.

It is needless to say any thing concerning the marches of the *Roman* armies, more than that they were performed with the greatest order

order and diſpatch, inſomuch that their unexpected preſence frequently damped the ſpirits of their enemies. The *Roman* ſoldiers were enured to the military pace, that is, to walk 20 miles and ſometimes 24 in five hours, tho', at the ſame time, they carried burthens of ſixty pounds weight. See *Soldier*, *Army*, *Battle*, &c.

MARRIAGE, a contract both of a civil and religious nature, between a man and a woman, by which they engage to live in mutual love and friendſhip; the chief end of this connection is the procreation of children. The *Jews* looked upon the words "be fruitful and multiply," as containing an indiſpenſible injunction to enter into this ſtate; and the man who did not marry his daughter before the age of twenty, was looked upon as acceſſary to any irregularities ſhe might be guilty of. The *Hebrew* men generally married before the age of eighteen, but were not allowed to exceed it; but the women were contracted very early, but not permitted to marry till they were twelve complete. The huſband uſed to purchaſe his wife, by paying down a competent dowry. *David* payed *Saul* for his daughter 100 *Philiſtine* foreſkins. Marriage amongſt the *Jews* was of two kinds; one by which they connected and engaged themſelves to an inferior ſort of wives or concubines; and the other whereby they joined themſelves to wives of a higher rank, or wives properly ſo called. The inferior wives they called *pilgaſhim*, and the other *naſhim*. The law of *Moſes* does not confine a man to one wife, but the *Talmud* allows as many as he has riches to maintain, and ſtrength to manage. Each wife is intitled to food, raiment, and conjugal duties; the rule in reſpect to the laſt particular is that the matrimonial debt be paid once a week, or that there ſhall not be more than a month's arrear with any one. For the manner of betrothing, ſee *Eſpouſals*.

A conſiderable time elapſed frequently betwixt the eſpouſals and the marriage; but when the terms and time of marriage were ſettled, a contract was drawn up ſpecifying all particulars of the agreement. Widows were generally married on a Thurſday, and virgins upon Wedneſday or Friday. The evening before the ſolemnity the bride was led to a bath, by a train of women, who ſounded all the way all manner of kitchen inſtruments, to give notice of the approaching nuptials. The next day the lady was dreſſed out in her richeſt robes and led into the open air, to the bank of a river, a garden, or into a hall adorned for the occaſion.---Here the bridegroom and bride both in full dreſs, but covered with black veils, were placed under a canopy. Another veil called *taled*, with four tufts hanging from the four corners, of a ſquare form, was put upon their heads. Then the *Rabbin* of the place, or chanter of the *Synagogue*, preſented a cup full of wine to the parties, having firſt pronounced this benediction, "Bleſſed be thou, O Lord, who haſt created man and woman, and ordained marriage, &c." The couple having juſt taſted, the bridegroom produced a plain gold ring, and having taken the people to witneſs that it was good gold, and of due value, he put it upon the finger of the bride, before two witneſſes, pronouncing theſe words, "By this ring thou art my ſpouſe, according to the cuſtom of *Moſes*, and the children of *Iſrael*." Then

the marriage contract was read and put, by the bridegroom, into the hands of his wife's relations. Wine was now again produced, part of which was drank by the bride and bridegroom, and the reſt thrown upon the ground; and ſince the deſtruction of the temple, the bridegroom always breaks the veſſel that contains it, with violence againſt the wall, in memory of that mournful event. Before the temple was deſtroyed, the bride and bridegroom wore crowns at the nuptials. See *Crown*.

The bridegroom during the ceremonies was attended by a bridemaid, called by our Saviour the friend of the bridegroom. *John* iii. 29. The wedding ceremonies commonly laſted ſeven days for a maid, and three for a widow; during which time the married couple were attended by a number of young people of both ſexes.—The friends and companions of the bride ſung the *Epithalamium* at her door the evening before the marriage; the young men during the feaſt, kept themſelves in a diſtinct apartment, and entertained themſelves by propoſing and ſolving riddles, and ſuch as appeared the moſt ingenious in this little exertion of talents, received a prize from the bridegroom. The ſeven days of feaſting were generally ſpent at the houſe of the bride's father, with much pomp and ſplendor; after which the bride was conducted to the dwelling of her huſband with much ceremony and a great attendance, though generally in the night. This circumſtance helps to explain the parable of the ten virgins buying oil for the lamps, &c. *Matth.* xxv. 1, 2, &c. When the married couple arrived at home, the company ſat down to ſupper, and the bridegroom ſung a long bleſſing in *Hebrew*. Supper ended, a dance begun, in which the men and women performed ſeparately. This done, the bride was led into her chamber, and a long bleſſing was pronounced in the hearing of ten competent witneſſes.

It appears that the *Jews* were permitted to marry, not only in the twelves tribes, but even out of them; provided it was among nations that uſed circumciſion. The *Patriarchs* before the law, married their ſiſters, and *Jacob* even married two ſiſters together, *Rachel* and *Leah*: But the law prohibited a man from marrying his mother—his father's wife—his ſiſter—his grand-daughter—the daughter of his father's wife—the ſiſter of his father or his mother—his niece—his uncle's wife by the father's ſide—his daughter in law—his brother's wife whilſt the brother lived, or after his death, if he left children—but if he left no children, he was in ſome degree required to raiſe up ſeed to his brother by marrying his widow. A man could not marry the mother and daughter at the ſame time—nor the daughter of the mother's ſon—nor the daughter of her daughter—nor two ſiſters together. See *Levirate*, *Divorce*, *Polygamy*, *Widow*.

Amongſt the *Greeks*, before the inſtitution of laws, the conjunction of the ſexes was promiſcuous—but as ſociety encreaſed it alſo refined, and marriage was not only honoured but authoriſed by law, and an averſion to matrimony was both looked upon as ſcandalous, and in ſome communities puniſhed. *Cecrops* was the firſt who enjoined that each man ſhould inviolably poſſeſs his own wife, and ſubjected the *Athenians* to matrimonial obligations. The laws concerning

marriage

marriage afterwards were improved, and the *Athenians* were not suffered to intermarry with strangers. The marriageable age was fixed for both sexes, but was different at different times. Polygamy was only allowed on particular cases. Sons and daughters of the same mother could not marry; but the prohibition did not affect sons and daughters of the same father. Marriages were not contracted without consent of parents or relations.—— The giving a young woman in marriage was called εγγυαν, διεγγυαν, &c. In betrothing, the man gave to the woman as a pledge of love and honour, a present named αρρα, αρραζων, &c. The betrothed woman on her part gave a dowry to a very considerable amount, which was always returned in case of a divorce. See *Daughter*.

Solon however struck off dowries as a discouragement of matrimony, requiring the woman to bring three suits of cloaths and some furniture; but he enjoined the nearest relations of orphans to give them fortunes or to marry them.

Both men and women, among the *Athenians*, cut off their hair before marriage, and consecrated it to some God or Goddess, under whose protection they had more immediately placed themselves; and all virgins, before they could enter upon that state, were consecrated to *Diana*.

Previous to the actual marriage of the parties contracted, sacrifices were offered up, and the gall of the victim was always thrown behind the altar, intimating that anger and malice should have no admission. The entrails were inspected, and if any unlucky *omen* appeared, the nuptials were prevented, and the contract dissolved. When the preparatory ceremonies were dispatched, the bridegroom took the bride to his own house in pomp, in the dusk of the evening; she was generally conveyed in a chariot, sitting in the middle betwixt the bridegroom and his most intimate friend, called παροχος. In this manner they proceeded amidst a great company of friends, musicians, &c. with a number of torches, flambeaux, &c. Many songs were sung upon the occasion, which they call αμαλλειον Μελος; when they arrived at the house the marriage began, and was accompanied with dances. Sacrifices were then offered called προτελεια, and προγαμεια, which being ended the company sat down to the marriage feast called γαμος. None were admitted to table who had not bathed and changed their cloaths. The cloaths of the bridegroom were all dyed; the same may be observed of the bride's dress. They wore garlands of aromatic herbs and flowers, or such as were the most fruitful; and the bridegroom's house was decorated on this occasion. A pestle was tied to the door, and a sieve was carried by a girl. The bride also carried an earthen vase full of barley, called in *Greek* φρυγέλιον.—— Over the door of the bridegroom's house was this inscription Μηδεν εισιτω κακον, Let no evil enter here. which made *Diogenes* once observe that the maker had no right to go in. At *Athens*, during the nuptial feast, a boy went in with acorns and a basket of loaves singing Εχυγον κακον, ευρον αμεινον, "I quitted the bad, I found the better." After the feast, the new married couple were conducted into the κυριδιον δωμα or marriage-chamber, in which was the λεχος κυριδιον; After they entered, according to

an injunction of *Solon*, the bridegroom and bride eat a quince betwixt them. After they had entered the nuptial-chamber, the croaking of a raven might separate them. The bride always washed her feet at least with warm water. After which, the bridegroom untied and took off her girdle. After they were got into bed, the young people at the door began to shout and sing and stamp with their feet, to prevent the voice of the bride from being heard. The solemnity, feasting, &c. lasted for several days; but the bride wore a veil till the third day.

The *Spartan* marriages were a sort of rape, for the woman was close shaved and dressed in a man's habit by her female friends, and left upon a mattress; then the bridegroom entered in his common cloaths, untied the virgin girdle, apparently by force, and took her into his embraces. Having stayed a short time he again joined his comrades, and never visited her afterwards, but by stealth; and often paid her many visits before he saw the face of his wife; nay the *Spartans* frequently had children by their wives, before they knew their persons. This kept alive their love, and the difficulty of access, continued the ardour of their passion. The laws of *Lycurgus* suffered neither sex to marry till they were of full age, for fear of weakening the state with a degenerate offspring.

Among the *Romans* there was no particular age determined for marriage, but all espousals were to be consummated by the nuptials within two years. The man always, at the time of entering into contract, sent a plain iron ring to the woman, as a pledge of affection. *Romans* were obliged to marry *Romans*, or at least free denizens of the city. A law of the *Decemviri* prohibited marriages between the *Patricians* and *Plebeians*, but this law gave such umbrage to the Commons that it was repealed within seven or eight years, upon the motion of *Canulius* the tribune of the people.—The *calends*, *nones*, and *ides* of every month, the whole time of the feast of *Parentalia*, and the month of May, were looked upon as unfortunate for the celebration of marriages: The most happy season for this solemnity was that which followed the *ides* of June.—Marriage was contracted three ways by the *Romans*, 1. *Confarreatione*; 2. *Coemptione*; 3. *Usu*. See *Confarreatio*, *&c.*

The nuptial ceremonies always began with taking *omens* by the *auspices*. In dressing out the bride, they divided her locks with a spear, in the memory of the rape of the *Sabine* virgins, or as an *omen* of bearing a warlike offspring, or in honour of *Juno* who presided over marriages, and to whom the spear was sacred. She was then crowned with chaplets of flowers, and put on the veil called *Flammeum*, hence the term *Nuptiæ* from *Nubo* to marry, and that from *Nubes* a cloud or veil. Instead of her ordinary dress she wore the *Tunica recta*, tied about with a girdle, which the husband was to unloose. Thus prepared she was led to the bridegroom's house by three boys, habited in the *prætexta*, and whose parents were all alive. Torches were carried before her, for the ceremony was performed in the evening; and a distaff and spindle were likewise carried along with her in memory of *Caia*, *Tarquinius Priscus's* wife, and during the nuptial solemnity the bride called her

ſelf *Cair*, as a fortunate name.—Being arrived at the door ſhe bound the poſts with bands of wool, and ſmeared them with oil, tallow, or the fat of a wolf, to prevent ſorcery. The doors of the houſe were on this occaſion adorned with flowers and leaves. In going in ſhe either jumped over the threſhold, or was lifted over it, without touching, becauſe it was ſacred to *Veſta*. Upon her entrance her huſband delivered to her the keys of the houſe, and two veſſels, one of fire and the other of water. Then ſhe and her companions were magnificently treated by the bridegroom, in which feaſt the laws againſt luxury gave more than ordinary latitude. This entertainment was attended with the muſic of flutes and other inſtruments, and the company joined in a ſong called *Talaſſio*. See *Talaſſio*.

The bridegroom, during the nuptial feſtivity, threw nuts about the room for the boys to ſcramble for; indicating by this action that he now threw away and laid aſide his childiſh amuſements and diverſions, as he was entering on a ſerious and manly ſtate of life. In the mean time the genial bed was prepared by a ſet of old matrons who had been married no more than once: This done, the bride was put to bed with much ceremony; the bridegroom having firſt looſed the *gordian* knot upon her girdle, by which her *tunic* was faſtened round her waiſt. A rude rabble generally attended, who were noiſy and riotous, and gave a looſe to their wanton ideas, by ſinging obſcene and indelicate ſongs. The day after, the bridegroom invited all his former companions and old acquaintance to a rich and magnificent feaſt, which they termed *Repotia*. See *Repotia*.

For an account of the *Roman* cuſtom of borrowing and lending wives, and many other things relating to the married ſtate in general; ſee *Borrowing*, *Children*, *Expoſing*, *Epithalamium*, *Eſpouſals*, *Daughters*, *Infants*, *Wives*, *&c.*

MASK. See *Perſona*.

MASSORA, was a critical work amongſt the *Jews*, containing remarks on the verſes, words, letters and vowel points of the *Hebrew* text of the bible, and ſerving as an hedge to protect the law, from any alterations: For it is to be obſerved that the ſacred books were originally written without any breaks or diviſions into chapters, or verſes or even words; the *Jews* therefore found it neceſſary to eſtabliſh a canon, to fix and aſcertain the reading of the *Hebrew* text; this rule or canon they call *Maſſora* or tradition, in which are numbered the verſes, letters, words, &c. and the ſlighteſt variations are taken notice of. The *Jewiſh* doctors or *Rabbins* who drew it up are called *Maſſorites*.

MASTIGOPHORI, were certain officers amongſt the *Greeks*, who were appointed to preſerve the peace, maintain due order, and correct the diſorderly at the *Olympic* games. They were alſo called *Rhabdophori*, from bearing in their hands a ſtick, as the badge of their office. They ſometimes had the name of *Alitæ* amongſt the *Eleans*, and their preſident was called *Alytarcha*.

MATRONALIA, a *Roman* feſtival inſtituted by *Romulus*, and celebrated on the *calends* of March, in honour of *Mars*. It was kept by *Matrons* in particular, and bachelors were entirely excluded from any ſhare in the ſolemnity. The men during this feaſt, ſent preſents

ſents to the women, for which a return was made by them at the *Saturnalia:* And the women gave the ſame indulgence to their ſervants now, which the men gave to theirs at the feaſt of *Saturn*, ſerving them at table and treating them as ſuperiors, *Hor. Od. Lib.* 38. *Ov. Faſt. l.* 3. 231.

MAUSOLÆUM is uſed as a general deſignation of any ſuperb and magnificent monument of the dead, adorned with rich ſculpture, and inſcribed with an epitaph; in a more confined acceptation it ſignifies the pompous monument, in honour of ſome Emperor, Prince, or very illuſtrious perſonage; but it properly and literally ſignifies that particular monument built by *Artemiſia*, to the memory of her huſband *Mauſolus*, King of *Caria*, whence it derives its name. This monument was ſo ſuperb that it was reckoned one of the wonders of the world, of ſuch conſequence is duſt and aſhes!

MAY, the third month of *Romulus*'s year, but the fifth of the year as reformed by *Numa* and *Julius Cæſar*. It was under the protection of *Apollo*. Though May has been eſteemed a month particularly favourable to love, yet the *Romans* held it unſeaſonable and unlucky for the celebration of marriages.—In this month were held the feſtivals of the *Bona Dea*, the *Lemuria*, and the ceremony of the *Regifugium*. See *Lemuria*, *Regifugium*.

MAZA, amongſt the *Athenians*, was a ſort of cake made of flour boiled with water and oil, and ſet, as the common fare, before ſuch as were entertained at the public expence in the common hall or *prytaneum*.

Maza was alſo a coarſe kind of food in uſe amongſt the ancients, and made of the meal of parched barley, ſprinkled with ſome liquid, and eaten with honey or *defrutum*. *Hippocrates* advices the uſe of it in ſpring, as preferable on account of its moiſture to common bread.

MAZONOMUS was a large wooden diſh in which the ancients ſerved up the *maza*. See *Maza*.

MEAL-TIMES. See *Eating*.

MEASURE, is that by which any thing is meaſured, adjuſted or proportioned for the eaſe, convenience and regulation of trade and commerce. As different meaſures muſt neceſſarily prevail, in different nations, as they are of an arbitrary nature, without any univerſal ſtandard for direction, I ſhall, for the information of my readers, exhibit tables of the ſcripture meaſures, and thoſe of the *Greeks* and *Romans* reduced into *Engliſh* meaſures, according to *Dr. Arbuthnot*.

SCRIPTURE MEASURES of LENGTH,

In Engliſh Feet, Inches and Decimal Parts.

								F.	In.	Dec.
Digit								0	0	912
4	*Palm*							0	3	648
12	3	*Span*						0	10	944
24	6	3	*Cubit*					1	9	888
96	24	6	2	*Fathom*				7	3	552
144	36	12	6	$1\frac{1}{2}$	*Ezekiel's Reed*			10	11	328
192	48	16	8	2	$1\frac{3}{4}$	*Arabian Pole*		14	7	104
1920	480	160	80	20	$13\frac{21}{31}$	10	*Schœnus* or measuring line	145	11	04

LONGER SCRIPTURE MEASURE,

In *Engliſh* Miles, Paces, Feet.

							M.	P.	F.	Dec.
Cubit							0	0	1	824
400	*Stadium*						0	145	4	6
2000	5	*Sab Days Journey*					0	722	3	000
4000	10	2	*Eaſtern Mile*				1	403	1	000
12000	30	6	3	*Paraſang*			4	153	3	000
96000	240	48	24	8	*Day's Journey*		33	172	4	000

SCRIPTURE LIQUID MEASURE of CAPACITY,

Reduced to *Engliſh* Wine Meaſure.

Caph						*Gall.*	*Pints.*	*Inch.*	*Dec.*
1	*Log*					0	0 5/8	0	177
5 1/3	4	*Cab*				0	3 1/3	0	844
16	12	3	*Hin*			1	2	2	533
32	24	6	2	*Seah*		2	4	5	067
96	72	18	6	3	*Bath or Epha*	7	4	15	2
960	720	180	60	20	10 *Caron chomer*	75	5	7	625

SCRIPTURE DRY MEASURE of CAPACITY,

Reduced to *Engliſh* Corn Meaſure.

Gachal						*Pecks*	*Galls.*	*Pints.*	*Sol. Inch.*	*Dec.*
						0	0	0 1/2 1/2 0	0	31
20	*Cab*					0	0	2 5/8	0	073
80	1 4/5	*Gomor*				0	0	5 1/10	1	211
120	6	3 1/3	*Seah*			1	0	1	4	036
160	18	10	3	*Epha*		3	0	3	12	107
1800	90	50	15	5	*Letech*	16	0	0	26	500
3600	180	100	30	10	2 *Chomer or Ceron*	32	0	1	18	969

GRECIAN

GRECIAN LONG MEASURE,

Reduced to *Engliſh* Paces, Feet, Inches and Decimals.

														Paces.	*Feet.*	*Inch.*	*Dec.*
Dactylus, Digit														0	0	0	7554$\frac{11}{16}$
4	*Doron, Dochme*													0	0	3	0218$\frac{3}{4}$
10	2$\frac{1}{2}$	*Lichas*												0	0	7	5546$\frac{7}{8}$
11	2$\frac{3}{4}$	1$\frac{1}{10}$	*Orthodoron*											0	0	8	3101$\frac{9}{16}$
12	3	1$\frac{1}{5}$	1$\frac{1}{11}$	*Spithame*										0	0	9	0656$\frac{1}{4}$
16	4	1$\frac{6}{10}$	1$\frac{5}{11}$	1$\frac{1}{3}$	*Foot*									0	1	0	0875
18	4$\frac{1}{2}$	1$\frac{4}{5}$	1$\frac{7}{11}$	1$\frac{1}{2}$	1$\frac{1}{8}$	*Cubit*								0	1	1	5984$\frac{3}{8}$
20	5	2	1$\frac{9}{11}$	1$\frac{2}{3}$	1$\frac{1}{4}$	1$\frac{1}{9}$	*Pygon*							0	1	3	109$\frac{3}{8}$
24	6	2$\frac{2}{5}$	2$\frac{3}{11}$	2	1$\frac{1}{2}$	1$\frac{1}{3}$	1$\frac{1}{5}$	*Cubit larger*						0	1	6	13125
96	24	9$\frac{3}{5}$	8$\frac{8}{11}$	8	6	5$\frac{1}{3}$	4$\frac{4}{5}$	4	*Pace*					0	6	0	525
9600	2400	960	872$\frac{8}{11}$	800	600	533$\frac{1}{3}$	480	400	100	*Furlong* or *Stadium*				100	4	4	5
76800	19200	7680	6981$\frac{9}{11}$	6400	4800	4266$\frac{2}{3}$	3840	3200	800	8	*Mile* or *Million*			800	5	0	

After exhibiting the table of *Grecian* long meaſures it may not be amiſs to obſerve that they were commonly taken from the members of a human body, and in this the *Greeks* were followed by the *Romans*. Thus Δακτυλος is a finger's breadth; Δωρον a hands breadth or four fingers; Ορθοδωρον the length of the hand, from the upper part to the extremity of the longeſt finger; Σπιθαμη the length of the hand extended between the thumb and little finger; Πους the foot equal to four hands breadth; Πηχυς from the elbow to the extremity of the fingers; Πυγων from the elbow to the ſecond joint of the fingers, or a cubit, with the fingers inflected; Πυγμη from the elbow, with the fingers quite claſped; ὀργυια from the extremity of one middle finger to the extremity of the other, the arms being extended. Thus in *Latin* we have *Digitus, Palmipes, Palmus, Pes, Paſſus, Ulna, Cubitus, &c.*

ATTIC LIQUID MEASURES of CAPACITY,

Reduced to *Engliſh* WINE MEASURES, viz. GALLONS, PINTS, SOL. INCHES, and DECIMALS.

									Gals.	Pints.	Inch	Dec.
Cochlearion									0	$1\frac{1}{20}$	0	$0356\frac{5}{12}$
2	*Cheme*								0	$6\frac{1}{0}$	0	$0712\frac{5}{6}$
$2\frac{1}{2}$	$1\frac{1}{4}$	*Myſtron*							0	$\frac{1}{48}$	0	$089\frac{1}{4}\frac{1}{8}$
5	$2\frac{1}{2}$	2	*Conche*						0	$\frac{1}{24}$	0	$178\frac{1}{2}\frac{1}{4}$
10	5	4	2	*Cyathos*					0	$\frac{1}{12}$	0	$356\frac{1}{1}\frac{1}{2}$
15	$7\frac{1}{2}$	6	3	$1\frac{1}{2}$	*Oxybaphon*				0	$\frac{1}{8}$	0	$535\frac{3}{8}$
60	30	24	12	6	4	*Cotyle*			0	$\frac{1}{2}$	2	$141\frac{1}{2}$
120	60	48	24	12	8	2	*Xeſtes*		0	1	4	283
720	360	288	144	72	48	12	6	*Chous*	0	6	25	698
8640	4320	3456	1728	864	576	144	72	12 *Metretes*	10	2	19	629

ATTIC DRY MEASURES of CAPACITY,

Reduced to *Engliſh* CORN MEASURE, viz. Pecks, Gallons, Pints, Sol. Inches, and Decimals.

							Pecks	Gals.	Pints.	Incb.	Dec.
						Cochlearion - - - - -	0	0	0	0	$276\frac{7}{20}$
					10	*Cyathus* - - - - -	0	0	0	2	$763\frac{1}{2}$
				7½	1½	*Oxybaphon* - - -	0	0	0	4	$144\frac{3}{4}$
			60	6	4	*Cotyle* - - -	0	0	0	16	579
		120	12	8	2	*Xeſtes* - -	0	0	0	33	158
		180	18	12	3	1½ *Choenix* -	0	0	1	15	$705\frac{3}{4}$
8640	8641	576	144	72	48	*Medimnos*	4	0	6	3	501

ROMAN MEASURE of LENGTH,

Reduced to *Engliſh* Paces, Feet, Inches, and Decimals,

Digitus tranſverſus	*Uncia*	*Palmus minor*	*Pes*	*Palmipes*	*Cubitus*	*Gradus*	*Paſſus*	*Stadium*	*Milliare*	*Paces, Feet.*	*In.*	*Dec.*
1	1/12	-	-	-	-	-	-	-	-	0	0	0
4	3	*Palmus minor*	-	-	-	-	-	-	-	0	0	0
16	12	4	*Pes*	-	-	-	-	-	-	0	0	0
20	15	5	1¼	*Palmipes*	-	-	-	-	-	0	1	2
24	18	6	1½	1⅕	*Cubitus*	-	-	-	-	0	1	5
40	30	10	2½	2	1⅔	*Gradus*				0	2	5
80	60	20	5	4	3⅓	2	*Paſſus*			0	4	10
10000	7500	2500	625	500	416⅔	250	125	*Stadium*		120	4	4
80000	60000	20000	5000	5000	3333⅓	2000	1000	8	*Milliare*	967	0	0

ROMAN LIQUID MEASURES *of* CAPACITY,

Reduced to *Engliſh* Wine Meaſure, viz. Gallons, Pints, ſol. Inches and Decimals.

									Gals.	*Pints.*	*Inch.*	*Dec.*
Ligula	-	-	-	-	-	-	-		0	0^{1}	0	$117\frac{5}{12}$
4	*Cyathus*	-	-	-	-	-	-		0	$0\frac{1}{2}$	0	$469\frac{3}{3}$
6	$1\frac{1}{2}$	*Acetabulum*	-	-	-	-	-		0	$0\frac{1}{8}$	0	$704\frac{1}{2}$
12	3	2	*Quartarius*	-	-	-	-		0	$0\frac{1}{4}$	1	409
24	6	4	2	*Hemina*	-	-	-		0	$0\frac{1}{2}$	2	818
48	12	8	4	2	*Sextarius*	-	-		0	1	5	636
288	72	48	24	12	6	*Congius*	-		0	7	4	942
1152	288	192	96	48	24	4	*Urna*	-	3	$4\frac{1}{2}$	5	33
2304	576	384	192	96	48	8	2	*Amphora*	7	1	10	66
46080	11520	7680	3840	1920	960	160	40	20 *Culeus*	143	3	11	095

ROMAN DRY MEASURES *of* CAPACITY,

Reduced to *Engliſh* Pecks, Gallons, Pints, ſolid Inches, and Decimals.

									Pecks.	*Gals.*	*Pints.*	*In.*	*Dec.*
Ligula	-	-	-	-	-	-	-		0	0	$0\frac{1}{48}$	0	01
4	*Cyathus*	-	-	-	-	-	-		0	0	$0\frac{1}{12}$	0	04
6	$1\frac{1}{2}$	*Acetabulum*	-	-	-	-	-		0	0	$0\frac{1}{8}$	0	06
24	6	4	*Hemina*	-	-	-	-		0	0	$0\frac{1}{2}$	0	24
48	12	8	2	*Sextarius*	-	-	-		0	0	1	0	48
384	96	64	16	8	*Semimodius*	-	-		0	1	0	3	84
768	192	128	32	16	2	*Modius*	=		1	0	0	7	68

Grecian ſquare meaſures were the *plethron* or acre, containing according to ſome, 1,444, or according to others, 10,000 ſquare feet; and *Aroura*, which was half of the *plethron*.

Roman ſquare meaſure was the *jugerum*, which, like the *libra* or *as*, they divided into twelve parts or *unciæ*. Here follow the diviſions of the *jugerum*, or acre, reduced to *Engliſh* meaſure.

Jugerum, or	Square Feet	Scruple	Engliſh Roods	Square Poles	Square Feet
As	28800	288	2	18	250,05
Deunx	26400	264	2	10	183,85
Dextans	24000	240	2	2	117,64
Dodrans	21600	216	1	34	51,42
Bes	19200	192	1	25	257,46
Septunx	16800	168	1	17	191,25
Semis	14400	144	1	9	125,03
Quincunx	12000	120	1	1	58,82
Triens	9600	96	0	32	264,85
Quadrans	7200	72	0	24	198,64
Sextans	4800	48	0	16	132,43
Uncia	2400	24	0	8	66,21

Note, *Actus major*, was 14,400 ſquare feet, equal to a *ſemis*—*Clima* was 3600 ſquare feet, equal to *ſeſcuncia*; and *actus minimus* was equal to a *ſextans*. *Actus* is the length of one furrow or ſo far as the plough goes before it *turns*, in length 120 feet.

MEATS. Amongſt the *Jews*, ſeveral kinds of animals were forbidden to be uſed as food. The fleſh with the blood, and the blood without the fleſh were prohibited; the fat alſo of ſacrificed animals was not to be eaten. Roaſt meat, boiled meat, and ragouts were in uſe amongſt the *Hebrews*, but we meet with no kind of ſeaſoning except ſalt, bitter herbs, and honey. They never mingled milk in any ragout or haſh, and never eat at the ſame meal both meat and milk, butter or cheeſe. The daily proviſion for *Solomon's* table was 30 meaſures of fine wheat flour, 60 of common flour, 20 ſtalls of oxen, 20 paſture oxen, 100 ſheep, beſides veniſon and wild-fowl. See *Luxury*.

The principal and moſt neceſſary food among the ancient *Greeks* was bread, which they called *αξλος*, and produced in a wicker baſket called *καναεον*. Their loaves were ſometimes baked under the aſhes, and ſometimes in an oven. They alſo uſed a ſort of bread called *Maza*. See *Maza*.

Barley meal was uſed amongſt the *Greeks*, which they called *αλφιτον*. They had a frequent diſh called *θριον*, which was a compoſition of rice, cheeſe, eggs, and honey, wrapped in fig-leaves. The *Μυττωτον* was made of cheeſe, garlick and eggs, beaten and mixed together. Their bread, and other ſubſtitutes for bread, were baked in the form of hollow plates, into which they poured a ſauce. Garlick, onions and figs ſeem to have been a very common food amongſt the

the poorer *Athenians*. The *Greeks* eſpecially in the heroical times, ate fleſh roaſted; boiled meat ſeldom was uſed. Fiſh ſeems not to have been uſed for food in the early ages of *Greece*. The young people only, amongſt the *Lacedemonians*, ate animal food; the men and the old men were ſupported by a black ſoup called μελα ζυμος, which to people of other nations was always a diſagreeable meſs. Graſshoppers and the extremities or tender ſhoots of trees, were freequently eaten by the poor among the *Greeks*. Eels dreſſed with beet root was eſteemed a delicate diſh, and they were fond of the jowl and belly of ſalt-fiſh.—Neither were they without their ſweet-meats. The deſert conſiſted frequently of fruits, almonds, nuts, figs, peaches, &c. In every kind of food we find ſalt to have been uſed.

The diet of the firſt *Romans* conſiſted wholly of milk, herbs, and roots, which they cultivated and dreſſed with their own hands; they alſo had a kind of gruel or coarſe groſs pap, compoſed of meal and boiling water; this ſerved for bread: And when they began to uſe bread, they had none for a great while but of unmixed rye. Barley meal was eaten by them, which they called *Polenta*. When they began to eat animal food, it was eſteemed a piece of luxury, and an indulgence not to be juſtified, but by ſome particular occaſion. After animal food had grown into common uſe, the meat which they moſt frequently produced upon their tables was pork. How much the *Romans* departed from their original ſimplicity of diet, in ſucceeding ages, will be found under the article Luxury. See *Luxury*.

MEDAL, a ſmall piece of metal in form of a coin, intended to preſerve the memory of great events. Medals do not ſerve merely to engage the curioſity of the ſcholar, but are of great uſe in elucidating hiſtory, determining chronological diſputes, and throwing clear lights upon ancient tranſactions. The coins of the ancients were really different from their medals; but, as the money of antiquity can no longer paſs amongſt us, on account of the ſmall quantity that remains, and of the difference in the value of the gold and ſilver, ſuch coins are now become precious medals. This is particularly the caſe with reſpect to thoſe of the *Jews*, there being no medals amongſt them excepting a few *ſhekels* of copper and ſilver, and one of gold, in the King of *Denmark's* cabinet. *Egyptian* medals are the *moſt ancient*; and the *Grecians* had beautiful money in gold, ſilver and copper, before the building of *Rome*; their medals far excel all others in deſign, attitude, ſtrength and delicacy. Thoſe of the *Romans* are beautiful, the engraving fine, the invention ſimple, and the taſte exquiſite. The medals of the *Romans* are diſtinguiſhed into *conſular* and *imperial*. The *conſular* medals are the moſt ancient, tho' the copper and ſilver ones do not go farther back than the 484th year of *Rome*, and thoſe of gold extend not beyond the year 546. Among the *imperial* medals, a diſtinction is made between thoſe of the upper and lower Empire. The firſt commenced under *Julius Cæſar*, and continued till A. D. 260: The lower Empire includes a ſpace of near 1200 years, and ends with the taking of *Conſtantinople*.

Medals were moſt commonly formed of gold, ſilver and copper, but there are ſome of iron, tin, and even lead. Connoiſſeurs alſo pretend

tend that there are ſome of *Corinthian* braſs. On the copper medals is found an antique ruſt, reſembling a varniſh, which is of a variable colour between green and black: It prevents the ruſt from eating any further, and is what the moderns have not yet been able to imitate. With regard to the methods which the ancients made uſe of, in forming or coining their monies or medals, opinions differ widely. *Ottavio Ligorio*, an *Italian* antiquary, imagines they drew the deſign on the medal firſt, and afterwards graved it in relief.

The parts of a medal are the two ſides; one of which is called the face or head, and the other the reverſe. On each ſide is the field or *area*, which makes the middle of the medal; the rim or border; and the *exergum*, which is that part that is beneath the ground on which the figures ſtand. On the two ſides they diſtinguiſh the type and inſcription or legend. The figures repreſented conſtitute the type. The inſcription or legend is the writing, and principally that which is on the rim; indeed we frequently find in *Greek* medals, and ſometimes in the *Roman*, the inſcription upon the area or field: That which is on the *exergum* is leſs commonly the inſcription, as conſiſting frequently of initial letters only, the meaning of which is not underſtood. The reverſe by images, or ſymbols, exhibited to the ſight of all ſorts of memorable events, expreſſing by corporeal figures moral or ideal objects.

The greateſt erudition is contained in thoſe reverſes which concern the Gods, divine worſhip, ſacrifices, games, plays, conqueſts, triumphs, offices, colonies, buildings, &c. They were eſteemed for their antiquity, reputation of the maſter, good preſervation, cleanneſs and beauty, their ſize, erudition and rarity. Thoſe are rare which are of perſons of a ſhort reign, or of whom few were made. There may alſo be ſome *rare* medals of a perſon of whom many others are common.

The ſingularity or ſcarceneſs of a medal forms its hypothetical value. Thus the *Otho* in large copper is ſingular, and conſequently is almoſt ineſtimable. Again the *Peſcennius Niger* and *Pertinax* are very rare in all metals, and therefore very valuable: And the *Didius Julianus* is hardly found any where but in large copper, ſo that in any other metal it will be worth what the owner pleaſes. Any remarkable ſingularities enhance the value of a medal, as *Capita jugata*, or two heads joined together. The ſcarcity either of the head, reverſe or legend, conſtitute the imaginary worth, without the leaſt reſpect to the intrinſic value.

Antiquarians arrange their medals into ſeries or ſets, according to the different metals—that of gold is the leaſt numerous, and contains about 1200 *imperials*—that of ſilver contains about 3000 *imperials*, and that of copper of the three ſeveral ſizes, viz. the great, the middle, and the ſmall, conſiſts of 6 or 7000 all *imperial*. A cabinet of medals properly arranged, conſtitutes a body of hiſtory; and certainly it was the beſt way in the world, to perpetuate the memory of great actions, to put every exploit to the mint, and coin out the life of an Emperor. Medals formed a ſort of printed hiſtory before the art of printing, and have this advantage over books, that they tell their ſtory quicker, and ſum up a whole volume in twenty or thirty reverſes. See *Money*.

MEDIASTINI were certain ſervants and attendants at the baths, and in the temples of the *Romans*, ſo called becauſe *medio ſtant*, they ſtand in the midſt of the company, waiting their commands, and ready to execute them upon the ſlighteſt notice.

MEDICINE. See *Phyſician*.

DEDIMNUS or *medimnum*, a *Grecian* meaſure of capacity, containing ſix *Roman modii* or buſhels.—See *Meaſure*.

MEDITRINALIA, a *Roman* feſtival in honour of the Goddeſs *Meditrina*, kept on the 30th of September. Both the deity and the feſtival were ſo called a *medendo*, becauſe on this day they began to drink new wine mixed with old by way of *medicine*. The mixture of wines, on this feſtival, was drank with much form and ſolemn ceremony.

MEGALESIA and *megalenſes ludi*, were feaſts and games in honour of *Cybele* or *Rhea*, the mother of the Gods, kept on the 12th of April by the *Romans*, and famous for great rejoicings and diverſions of various ſorts. The *Galli* carried the image of the Goddeſs along the city, with ſound of drums and other muſic, in imitation of the noiſe they made to prevent *Saturn* from hearing the cries of his infant ſon *Jupiter*, when he was diſpoſed to devour him.

MEGARIC *Sect*, called alſo the *eriſtic* or *contentious*, from the aſperity with which they treated all that oppoſed the opinions of *Socrates*, whom they profeſſed to follow. This ſect derived its appellation from *Euclid* of *Megara*, the founder. The *Socratic* doctrines were maintained and defended by theſe philoſophers with great zeal, and logic made no inconſiderable part of their ſtudy. The followers of *Euclid* were *Eubulides*, *Clinomachus*, *Alexinus*, *Euphantes*, *Diodorus*, *Cronus*, and *Stilpo*. For a view of their principal tenets, ſee *Socratic*, *Philoſophy*, &c.

MENSARII, *Roman* officers, appointed to manage the public treaſury. There was not always the ſame number, ſometimes three and ſometimes five were appointed.

MENSIS. See *Month*.

MENSORES, among the *Romans*, were harbingers, whoſe buſineſs it was to go before the Emperor, and fix upon lodgings for him when he travelled into any of the provinces. They alſo marked out encampments, and aſſigned every regiment its poſt.

Menſores were alſo land ſurveyors, architects, or appraiſers of houſes and public buildings. The diſtributors of proviſions in the army were called *menſores frumentarii*. And *menſores* was alſo an appellation given to ſervants who waited at table.

MERENDA was an entertainment, or rather refreſhment about the middle of the day, or ſome time before the *cæna* or ſupper. See *Cæna* and *Eating*.

MERCY-SEAT. See *Propitiatory*.

MERCATORUM *feſtum*, was a feſtival kept by the *Roman merchants* on the 15th of May, in honour of *Mercury*, who preſided over merchandiſe. A ſow was ſacrificed on the occaſion, and the people preſent ſprinkled themſelves with water fetched from the fountain called *Aqua Mercurii*; the whole concluding with prayers to the God for the proſperity of trade.

MERETRIX, among the *Romans*, differed from the *proſtibula*. The *proſtibulæ* were common courtezans with bills over their doors, ſignifying their profeſſion, and were ready at all times to entertain cuſ-

tomers; whereas the *meretrices* entertained none but at night. The *meretrices* differed in their dress from the *matrons*; the former wore the *toga* and short *tunics*, like those of the men; the latter wore the *palla* and the *stola*, of such a length as to reach to their feet. See *Harlots*.

MERIDIANI, the name given to certain *Gladiators*, who after having been exposed in the morning to fight with wild beasts, against which they had combated with success, were again, about *noon*, obliged to kill one another for the further entertainment of the people. How barbarous was the taste of the *Romans*, who could find pleasure in scenes of cruelty, and be diverted by the sight of murther!

MESOCHORI, were musicians among the ancients, who presided in concerts, and by beating a wooden desk regularly with their feet, directed the measure of the music. For the purpose of beating time they wore wooden clogs, called by the ancients *crupezia*, which occasioned the sound to be better heard.

Mesocherus, among the *Romans*, was a person appointed in public assemblies to give the signal for acclamation, that all might join in it at the same time. See *Acclamation*.

MESOPORPHYRON, a name given by the *Greeks* to the *Roman laticlave*; because that garment, being edged on each side where it opened before, with purple, appeared when closed with two purple stripes down the middle. The same term was also applied to the *angusticlave*. See *Laticlave*.

MESSIAH is a *Hebrew* word, signifying anointed or sacred, and is in that sense applied to Kings, priests and prophets, because it was customary to anoint Kings, high-priests, and sometimes prophets, when they entered upon their offices. But this name is given principally, and by way of eminence, to that sovereign deliverer whom the *Jews* of old expected, and do still expect; though *christians*, upon the strongest reasons believe that *Jesus Christ* was he; For he came when the Messiah was generally expected in *Judea*, and fulfilled the prophecies as to the time and circumstances of his birth, the place of his nativity, and the manner of his life; he was anointed by the Holy Ghost as King, priest and prophet. As a King he subdued our spiritual enemies, and sat down on the right hand of God, above all principalities and powers: As a priest he hath offered himself a sacrifice for sin, and made an atonement for us: As a prophet he hath revealed to us the whole will of God for our salvation. He was acknowledged by a voice from heaven, and asserted himself to be the *Messiah*, and his assertions were strengthened by miracles, which he performed in the openest manner, before a cloud of witnesses. His death was such as the prophets had foretold, and his resurrection and ascension are the most astonishing and indubitable proofs of his divine mission. And to crown all, the powers of working miracles, which he conferred upon the church: and which continued long after his departure, afford the strongest testimony that he was the true *Messiah*.

META in the *Roman circus*, was a pile of stones of a pyramidical form intended as a boundary of the *stadium*, or chariot-course.—When the *meta* was passed the seventh time, the race was concluded.——The greatest art and management

management were required in avoiding the *meta*, and yet going as near it as poſſible. If they went too near, they were in the greateſt danger of breaking the chariot to pieces; and if they took too large a circuit in the turn, they gave their rivals an opportunity of getting within them, beſides looſing a great deal of ground.

The boundary of the *Grecian ſtadium* or courſe, was called τελος, τερμα, γραμμη and ακρα γραμμη, to which laſt name *Horace* probably alludes in calling death "*ultima linea rerum.*"

The *metæ* at *Rome*, were firſt of wood, afterwards of ſtone, but the Emperor *Claudius* made them of gold, or rather gilted them. In the *Roman circus* there were two *metæ*, one nigh the *Carceres* at the entrance of the courſe, and the other at the end of it. An egg was placed upon the top of the *metæ*. See *Stadium*, *Carceres*, *Circus*.

METAGITNION, the ſecond month of the *athenian* year, anſwering to the latter part of our July, and the beginning of Auguſt, and ſo called from *metagitnia*, a feſtival in honour of *Apollo*, which was kept in it. The *Bœotians* called this month *panemus*, and the *Syracuſans*, *carnius*.

METALLA. See *ad Metalla*.

METALLICI, was a name given by the *Romans*, to ſuch wretches as were condemned to the *mines*. See *ad Metalla*.

MATATOR, among the *Romans*, was a Quarter-Maſter. A *Tribune* and ſome *Centurions*, out of every legion, went before the army, in this capacity, to chuſe proper ground for a camp, and aſſign and mark out quarters to each *legion*.

METEMPSYCHOSIS. See *Tranſmigration*.

METOECI, a name given by the *Athenians* to ſuch as had their fixed habitations in *Attica*, tho' foreigners by birth. The *metœci* were admitted by the council of *Areopagus*, and entered in the public regiſter. They differed both from the πολιται and Ξενοι, becauſe the *politæ* or citizens were freemen of *Athens*, and the *xeni* or ſtrangers, had lodgings only for a ſhort time; whereas the *metœci*, tho' not freemen of *Athens*, conſtantly reſided upon the ſpot whither they had removed.

METRETES, a *Grecian* meaſure, containing ſomething more than nine *Engliſh* gallons. See *Meaſure*.

METRONOMI, the name given by the *Athenians* to five officers in the city, and ten in the *piræus*, whoſe duty it was to inſpect all ſorts of meaſure, except thoſe of corn. The *piræus* was the greateſt mart in *Attica*.

MEZUZOTH, certain pieces of parchment which the *Jews* rolled up and put into a caſe of reeds or other matter, writing at the end of the caſe the word *Shadai*, which is one of the names of God. This parchment, thus prepared, they fixed to the doors of their houſes, chambers, and other frequented places; they faſtened it alſo to the knockers of the doors on the right ſide, and as often as they went in or out, they touched it very ceremoniouſly with the tip of their finger, which they immediately kiſſed out of devotion. In the inſide of the parchment were written with a particular kind of ink, and in a ſquare character the 4th, 5th, 6th, 7th, 8th, and 9th verſes of the 6th chapter of *Deuteronomy*. Then they left a ſmall ſpace and wrote again from *Deut.* xi. 13. as far as theſe words, "Thou ſhalt write them upon the door poſts of thy

houſe, &c." The *mezuzoth* was made according to a command of *Moſes* literally interpreted. See *Deut.* vi. 9.

MICARE *Digitis*, is a phraſe which expreſſes the manner of playing a certain game of hazard and conjecture, amongſt the *Romans*, in which two perſons only were engaged. The method was this: Both had their right hands clenched, and each, at the ſame moment ſuddenly extended as many fingers as he pleaſed, at the ſame inſtant pronouncing a certain number, by way of gueſſing what the fingers of both parties amounted to: If neither gueſſed right, the proceſs was repeated, and when either was ſo fortunate as to gueſs the number which the extended fingers of both produced, he ſcored one; and this was repeated till the game was finiſhed. The game conſiſted of any number, as parties agreed, which was counted by holding up ſo many fingers of the left hand as correſpond with the numbers of the game. If this game was played in the dark, it required a ſtrong principle of honeſty in the parties, to declare their numbers with veracity, hence *Cicero* expreſſes a man of conſummate integrity by ſaying he is one, *quicum in tenebris mices*. *Off.* iii. 19. This phraſe was proverbial, *Eraſm. Ad.* p. 249. This game is mentioned in *Cic. de Divin.* ii. 41. *Auguſt. de Trinit.* and practiſed in *Italy* to this day, under the name of *Mora*, from *Moran*, an *Iſland* near *Venice*, the inhabitants of which, as alſo the *Venetians*, are very expert in their play, though it is chiefly confined to the lower ranks of the people.—They were ſaid *micare*, becauſe their hands were ſuddenly held out; and their fingers extended as quick as light. In *Greek* they expreſſed it by λαγχανειν, or επαλλαττειν τας δακτυλας. The *Romans* uſed to ſettle little diſputes in their reckonings, and in marketing, *micationе*, i. e. *micando digitis*, in the ſame manner as we ſettle ſmall differences by *hiding the horſe*: But gambling, *micando digitis*, aroſe to ſuch a pitch at *Rome*, that *Apronianus*, the *præfectus Urbis*, thought proper to forbid it by an edict.

MIDWIFE, one whoſe profeſſion it is to deliver women in labour. Women only performed this office among the *Jews*, as delicacy ſeems to dictate. But it is obſervable that the ancient *Athenians* uſed none but men-midwives, the laws forbidding women and ſlaves to have any concern with the ſtudy or practice of phyſic. This proving fatal to many women, whoſe modeſty would not ſubmit to the prevailing practice, one *Agnodice* diſguiſed herſelf in man's cloaths, and attained, under *Herophilus*, a complete ſkill in that neceſſary art. She then revealed herſelf to her own ſex, who agreed to employ none beſides her. The *phyſicians* were enraged, and indicted her at the court of *Areopagus*, as a corrupter of men's wives. By way of defence againſt this charge, ſhe diſcovered her ſex. They then proſecuted her for violating the law which confined the practice of phyſic to the men only; but to prevent her ruin the principal matrons of the city interfered, telling the judges, that the perſon they were going to condemn, was one to whom they owed their lives, and that by paſſing ſentence upon her, they would prove themſelves not huſbands, but enemies. Upon this the old law was repealed, and free women permitted to undertake this employment. The midwife ſtayed with the woman to whoſe aſſiſtance

ſhe

ſhe had been called, till the fifth day. She then delivered the child to the care of the nurſe, and gave directions about the mother, after which ſhe waſhed her hands, and was diſmiſſed with preſents. Men-midwives were uſed at *Rome* for a conſiderable while, but delicacy and decency at laſt prevailed, and females were preferred. A certain number of whom were permitted to live in what part of the city they pleaſed.

MILIARIUM, was the name of a long, narrow veſſel uſed by the *Romans* in bathing, to heat water to any degree required, in order to give the neceſſary warmth to the reſt.

MILION. Μιλιον, a *Grecian* meaſure of length, equal to 805 paces, 5 feet, *Engliſh*. See *Meaſure*.

MILITARY *rewards* and *puniſhments*. See *Rewards* and *Puniſhments*.

MILLIARE or *milliarium*, a *Roman* mile, which conſiſted of 100 paces, *mille paſſus*, hence the name. See *Meaſure*.

MILLIARIUM *aureum*, was a gilded pillar in the *forum* of *Rome*, at which all the highways of *Italy* met, as one common centre. From this pillar the miles were counted, and at the end of every mile a ſtone was put down. The military column was erected by *Auguſtus Ceſar*, and, as we are informed by travellers, is ſtill to be ſeen.

MIMI, in the ancient comedy, were buffoons or mimics, who entertained the people by taking off certain characters, uſing ſuch geſtures as ſuited the perſons or ſubjects they repreſented. There were on the *Roman* ſtage female performers of this kind called *mimæ*. The word is derived from μιμεομαι, *I imitate*.

Some of the *mimi* acted their parts to the ſound of the *tibia*, theſe they called *mimauli*.

Mimi were alſo a kind of farce or ludicrous comedy, generally performed by one perſon. They had no acts, nor any *exordium*.—The *mimi* were introduced upon the *Roman* ſtage long after comedy and tragedy had arrived at their full perfection. The actor wore no maſk, but ſmeared his face with ſoot, was dreſſed in lambſkin, wore garlands of ivy, and carried a baſket of flowers and herbs, in honour of *Bacchus*, and diverted the audience with apiſh tricks, and ridiculous dances. This was the ſtate of the *mimi* ſoon after their firſt introduction, but they underwent many alterations which it would take up too much room to relate, and which were not of ſufficient importance to juſtify a detailed account. See *Pantomimes*.

MINA, called alſo *mna*, was a *Grecian* coin worth 100 *drachmæ*, or ſomewhat more than three pounds ſterling. Sixty *minæ* made an *Attic talent*. See *Money*.

MINERVAL, or *minervale munus*, was a preſent made by pupils at *Rome*, to their ſchoolmaſters, juſt before the feaſt called *quinquatria*, at which time they broke up, and had a ſhort receſs. The *minerval* ſeems to have been given, not as any part of the maſter's wages, but as a compliment or gratuity over and above what was due: It was ſomething like the cockpenny in the northern ſchools amongſt us, and was ſo called from *Minerva*, who preſided over the arts. See *Minervalia*.

MINERVALIA, feaſts celebrated by the *Romans* in honour of *Minerva*, for five days ſucceſſively, beginning on the 19th of March.—The firſt day was uſually ſpent in prayers

prayers to the goddeſs, and the reſt in ſacrifices, ſhews of gladiators, the performance of tragedies upon mount *Albanus*, and the recital of humorous compoſitions, in which the conqueror was complimented with a prize. Scholars had then a vacation, and carried to their maſters the gratuity called *minerval*. See *Minerval*, *Quinquatria*.

This feſtival was alſo called *quinquatria*.

MINICULATOR, amongſt the *Romans*, was a ſervant who embelliſhed any writings with *Minium*.

MINT. See *Tyke*.

MISSILIA, were a certain kind of largeſſes, thrown amongſt the *Roman* people, ſuch as ſmall coins of gold or ſilver, ſweet-meats, &c. Sometimes animals, as ſheep, goats, oxen, deer, &c. were let looſe to be caught and carried off by the populace. See *Venatio Direptionis*, *Sylva*.

MISSIO, among the *Romans*, was a full diſcharge given to a ſoldier after twenty-years ſervice, and differed from the *exauctoratio*, which was a diſcharge from duty after ſeventeen years ſervice. Every ſoldier had a right to claim his *miſſio* at the end of twenty years. See *Exauctoratio*.

MISSI alſo ſignifies a reſcue ſent by the Emperor or perſon who exhibited the games, to a wounded *gladiator*. Favourite *gladiators* were reſcued either by the people, or by the *munerarii*. This favour they ſignified *pollice preſſo*, with the thumb hid in the palm of the hand. By this means, the *gladiator*, however, was only ſaved for the preſent, whereas the *Rudis* intitled him to a full diſcharge. See *Gladiator* and *Rudis*.

MISSUS, in the *circenſian* games, were the matches in horſe or chariot races. The uſual number of *miſſus* or matches in one day, was twenty-four. Though the Emperor *Domitian* preſented the people with an hundred. The laſt match was generally made at the expence of the people, who made a collection for the purpoſe; hence it was called *miſſus ærarius*, a ſubſcription plate.

MITE, a ſmall piece of money mentioned *Luke* xii. 39. and xxi. 2. In the *Greek* it is κοδράντης i. e. *quadrans*, or a quarter of the *Roman denarius*; ſo that the mite was worth above ſeven farthings, or two-pence of our money. See *Money*.

MITRA, was a cap or covering for the head, worn by the *Roman* ladies, ſometimes by the men, but it was looked upon as a mark of effeminacy in them, eſpecially when it was tied upon their heads. It differed little from the *pileus*, *cucullus*, *galerus* and *palliolum*. See *Pileus*, *&c.*

MITRA, or Μίτρη, amongſt the *Greeks*, was a piece of defenſive armour, made of braſs, lined with wool, and worn next to the ſkin, under the coat of mail.

MODIUS, a *Roman* dry meaſure, for all ſorts of grain, containing 32 *heminæ* or 16 *ſextarii*, or $\frac{1}{3}$ of the *amphora*, amounting to an Engliſh *peck*. See *Meaſure*.

MODUS, a term made uſe of in ancient muſic, which is explained under the article *Muſic*.

MOLA *ſalſa*, was barley parched, and afterwards ground to meal or flour, then mixed with ſalt and frankincenſe, with the addition of a little water. Thus prepared it was ſprinkled between the horns of the victim, before it was killed in ſacrifice. This act was called *immolatio*, and was common to the *Greeks* as well as *Romans*, with this difference that the *mola* of the *Romans* was of wheat. The *Greeks* called it ἄλη or ἀλοχύλη. See *Immolatio*, and *Sacrifice*.

Molybdomancy, was a ſpecies of divination, in which the ancients drew conjectures concerning future events from the motions, figures, and various phænomena of melted lead: as if the Gods took delight in giving intimations of their will, by ſymbols and ænigmas.

Moneres, amongſt the *Greeks* and *Romans*, was a galley with only one row or bank of oars. See *Ships*.

Monetarii, were officers of the mint amongſt the *Romans*, who preſided over the management of the metal and ſtamping the coin. See *Money*.

Money is the medium by which the great machine of trade is carried on with eaſe and convenience. In the moſt ancient times, it is certain, all commerce was managed by way of barter. There was always a neceſſity, however, for a ſort of common meaſure, by which to eſtimate the value of commodities. The firſt inhabitants of the earth were almoſt all ſhepherds and huſbandmen: They therefore made that common meaſure to conſiſt of a certain portion of their flocks, which was conſidered *tanquam pretium eminens:* and any commodity was ſaid to be worth ſo many ſheep, oxen, &c. It was afterwards found more expedient to expreſs the value of moſt commodities by bits of leather, which by their marks ſhewed the number of beaſts they were worth. This was the firſt money and the origin of all coins. The *Jews*, and indeed all other nations, originally, paid their money by weight for a long time after they had begun to uſe metals with that intention. The invention of money is attributed, by different writers, or different perſons, and even different nations. *Joſephus* aſcribes this honour to *Cain*, and *Herodotus* to the *Lydians: Plutarch* ſays that *Theſeus* coined pieces of ſilver weighing two *drachmæ*, with an ox on one ſide, and an owl or *Jupiter* upon the other. The money in *Peloponneſus* was ſtamped with a tortoiſe. The *Cizycenian* money had the Goddeſs *Cybele* on one ſide, and a Lion on the other. *Lycurgus*, to exclude avarice, luxury, and all the train of vices attendant upon riches, prohibited the uſe of any but iron money. *Numa Pompilius* cauſed money to be made of wood and leather, but, finding metals to be the moſt durable, he brought into uſe bits of rough copper called *æs rude*, and reckoned them by their weight. From *Numa* money derives its Latin name *nummus*. This copper money was afterwards marked with figures, indicating its weight, and laſtly with images of animals, eſpecially oxen and ſwine, hence it was called *pecunia* from *pecus*, cattle. Silver money was not uſed at *Rome* till the 485th year after the building of the city—and gold was firſt coined in the year 546, during the conſulſhip of *Nero*, and *Salinator*. *Julius Cæſar* was the firſt whoſe head was ſtamped upon money, by order of the *Senate*. The firſt coined money regularly minted, and properly ſo called amongſt the *Jews*, was in the time of *Judas Maccabæus*, who had leave given him by *Antiochus Sidetes*, to coin money of his own in *Judea*.—Payments, before this, had always been made by weight, hence the correſpondence between the names of their ſums and the names of their weights. The *Engliſh* word money is derived from the Latin *monecta*—which was a name given to money by the *Romans*, becauſe they kept their ſilver money in the temple

ple of *Juno Moneta*. I shall conclude this article with the tables of *Hebrew*, *Grecian*, and *Roman* coins, with their value in *English* money, according to Dr. *Arbuthnot's* calculation.

Jewish Coins with their Value in *English* Money.

					£.	s.	d.
Gerah					0	0	$1\frac{59}{160}$
10	*Bekah*				0	1	$1\frac{11}{16}$
20	2	*Shekel*			0	2	$3\frac{3}{8}$
1000	100	50	*Maneh* or *Mina Hebraica*		5	14	$0\frac{3}{4}$
60000	6000	3000	60	*Talent*	342	3	9
Solidus Aureus, or *Sextula*, worth					0	12	$0\frac{1}{2}$
Siclus Aureus, worth					1	16	6
A *Talent* of Gold worth					5475	6	0

Grecian

Grecian COINS, with their Value in *English* Money.

									L.	S.	D.	Q.
1								*Lepton*	0	0	0	$0\frac{3}{386}$
7	1							*Chalcus*	0	0	0	$0\frac{1}{16}$
14	2	1						*Dichaleus*	0	0	0	$1\frac{1}{24}$
28	4	2	1					*Hemiobolium*	0	0	0	$\frac{1}{24}$
56	8	4	2	1				*Obolus*	0	0	1	$1\frac{1}{6}$
112	16	8	4	2	1			*Diobolum*	0	0	2	$2\frac{1}{3}$
224	32	16	8	4	2	1		*Tetrobolum*	0	0	5	$0\frac{2}{3}$
336	48	24	12	6	3	$\frac{1}{2}$		*Drachma*	0	0	7	3
72	96	48	24	12	6	3	2	*Didrachmon*	0	1	3	2
1344	192	96	48	24	12	6	4	2 *Tetradrachmon Stater*	0	2	7	0
1680	240	120	60	30	15	$7\frac{1}{2}$	5	$2\frac{1}{2}$ $1\frac{1}{4}$ *Pentadrachmon*	0	3	2	3

Of the above coins, the *drachma*, *didrachmon*, *tetradrachmon* or *ſtater* and the *pentadrachmon* were of ſilver, the reſt for the moſt part of braſs. The *Grecian* gold coins were the *ſtater aureus*, worth twenty-five *attic drachms* of ſilver; the *ſtater cyzicenus*, *ſtater philippicus*, and *ſtater alexandrinus*, worth twenty eight *drachms*, and the *ſtater daricus*, according to *Joſephus*, worth fifty attic *drachms*, and the *ſtater crœcius* of the ſame value.

Roman Coins, with their Value in *Engliſh* Money.

															S.	d.	q.
														Teruncius - - - -	0	0	$0\frac{7}{10}\frac{7}{00}\frac{5}{00}$
													2	*Semilibella* - - - -	0	0	$1\frac{5}{8}\frac{5}{50}$
											4	2	*Libella* or *As* - - -	0	0	$3\frac{1}{10}$	
								10	5	$2\frac{1}{2}$	*Seſtertius* - - -	0	1	$3\frac{3}{4}$			
				20	10	5	2	*Quinarius* / *Victoriatus*	- -	0	3	$3\frac{1}{2}$					
40	20	10	4	2	*Denarius* - -	0	7	3									

Of the *Roman* coins the *denarius*, *victoriatus*, *ſeſtertius*, and ſometimes the *as* were of ſilver; the reſt were of braſs.

The *Roman* gold coin, was the *aureus*, which generally weighed double the *denarius*. The value of it, according to the firſt proportion of coinage mentioned by *Pliny* was - - - - £.1 4 $3\frac{3}{4}$

According to our proportion. 1 0 9

According to the decuple proportion mentioned by *Livy*, and *Julius Pollux* - - 0 12 11

According to the proportion mentioned by *Tacitus*, which afterwards prevailed. 0 16 $1\frac{3}{4}$

The *aureus*, according to this laſt value, was uſually exchanged for twenty-five *denarii*.

The reader will pleaſe to obſerve that in all theſe tables of ancient coins, ſilver is reckoned at five ſhillings, and gold at four pounds the ounce. An account will be found of each piece under their diſtinct heads.

MONOCHORDUM, was an inſtrument made uſe of by the ancient muſicians to try the variety and proportion of muſical ſounds. It conſiſted of a rule, divided and ſubdivided into many parts, and a ſtring pretty well ſtretched at the end of it, over two bridges, having a moveable bridge in the middle, by means of which, in the application of it to different diviſions of the line, the ſounds were found to have the ſame proportion to one another as the diviſions cut by

by the bridge had. *Pythagoras* is ſaid to have been the inventor of it.

MONOPHAGI, perſons who celebrated the *Æginean* feſtival, ſo called becauſe they eat together without ſervants to wait upon them, none but denizens of the iſland being allowed to attend.

MONSTER, any animal præternaturally formed. The appearance of any monſter was looked upon, both by the *Greeks* and *Romans*, as portending ſome diſaſterous event. If a woman brought forth a child whoſe limbs were diſtorted, or in which there was either a deficiency or redundancy of parts, or whoſe cries did not reſemble the human voice, it was, according to the laws of *Romulus*, and of the twelve tables, to be deſtroyed. But the tenderneſs of mothers, and humanity of thoſe who attended at the birth, prevented the too rigorous execution of them.

MONTH, in its proper acceptation, is that ſpace of time which the moon takes up, in paſſing from any certain point in the ſame again, which is called a periodical month, or it is the ſpace of time between two junctions of the moon with the ſun, which is called a ſynodical month. That ſpace of time which the ſun takes up, in paſſing through one ſign or twelfth part of the zodiac, is alſo called (but improperly) a month. So that there are two ſorts of months, *lunar* which are meaſured by the moon, and *ſolar* which are meaſured by the ſun. The *lunar periodical* month conſiſts of 27 days, 7 hours, 43 minutes, 5 ſeconds. The *lunar ſynodical* month is 29 days, 12 hours, 44 minutes, 3 ſeconds, and 11 thirds. A *ſolar* month contains, upon a mean calculation, 30 days, 10 hours, 29 minutes, 5 ſeconds.

The *Jews*, *Greeks*, and *Romans*, made uſe of *lunar ſynodical* months: but, to avoid fractions, they conſiſted alternately of 29 and 30 days. The former, the *Romans* called *cavi*, and the *Greeks*, χοιλοι; the latter were termed *pleni* and πληρεις. The *Hebrew* months were ranged differently in their ſacred and civil year.

Order of the ſacred Year.		
1	*Niſan* anſwering to our	March
2	*Jiar*	April
3	*Sivan*	May
4	*Thammuz*	June
5	*Ab*	July
6	*Elul*	Auguſt
7	*Tiſri*	September
8	*Marchevan*	October
9	*Caſleu*	November
10	*Thebet*	December
11	*Sebat*	January
12	*Adar*	February

Order of the civil Year.		
1	*Tiſri* anſwering to our	September
2	*Marſchevan*	October
3	*Caſleu*	November
4	*Thebet*	December
5	*Sebat*	January
6	*Adar*	February
7	*Niſon*	March
8	*Jiar*	April
9	*Sipan*	May
10	*Thammuz*	June
11	*Ab*	July
12	*Elul*	Auguſt

Theſe months, being lunar, cannot exactly anſwer to our ſolar months; but every *Jewiſh* month muſt be conceived to anſwer to two of ours, and partake of both. as theſe twelve lunar months conſiſted only of 354 days, the *Jews*, in order to bring it nearer to the true year, took care every three years to intercalate a thirteenth month into the number, which they call *ve-adar*, or the ſecond

ador. The new moon was always the beginning of the month, and it is said the *Jews* had people posted on elevated places, to give notice to the *Sanhedrim* as soon as she made her appearance: After this, proclamation was made by sound of trumpet, and "the feast "of the new moon, the feast of "the new moon," resounded amongst the people.

The ancient *Hebrew* months were of thirty days each, excepting the last, which consisted of 35, so that the year contained 365 days, with an intercalary month at the end of 120 years, which, by absorbing the odd hours which remained at the conclusion of each year, brought it back nearly to its proper place. This regulation of the year was borrowed from the *Egyptians*.

The *months* of the *Athenian* year, as we have before observed, consisted alternately of 29 and 30 days. The first month, according to *Meton's* reformation of the calendar, began with the first new moon after the summer solstice, and was called *hecatombæon*, answering to the latter half of *June*, and the former half of *July*. The order of the months, with the number of days in each, are as follow:

1 *Hecatombæon*,	30	4 *Mæmacterion*,	29	7 *Posideon*,	30	10 *Munichion*,	29
2 *Metagitnion*,	29	5 *Panepsion*,	30	8 *Gamelion*,	29	11 *Thargelion*,	30
3 *Boedromeon*,	30	6 *Anthesterion*,	29	9 *Elaphebolion*,	30	12 *Scirrophorion*,	29

Each month was divided into three decads of days called δεχημερϛ. The first was called Μηνος αρχομενε or ισαμενε, or the decad of the beginning of the month, the second was Μηνος μεσωνϛος or the decad of the middle, and the third was Μηνος φθινωνϛος, παυομενε or ληγωνϛος, the decad of the expiring month.

The first day of the first decad was termed Νεομηνια, because the first month began with the new-moon; the second day was δευτερα ισαμενε, the third τριτη ισαμενε, &c. The first day of the second decad was πρωτη μεσωνϛος, the second δευτερα μεσωνϛος, &c.—the days of this decad were also called πρωτη επι δεκα, δευτερα επι δεκα, &c. The first day of the third decad was πρωτη επ' εικαδι, the second was δευτερα επ' εικαδι, &c. i. e. the first, second, &c. after twenty, because the last decad began on the 20th day. This decad was also counted by inversion, thus, φθινωνϛος δεκατη, the 21st. φθινωνϛος ενατη the 22d. φθινωνϛος ογδοη the 23d. and so of the rest to the last day of the month, which was called ενη και νεα, the old and the new, because one part of that day belonged to the old, and the other to the new moon; but after the time of *Demetrius*, the last day of the month was called from him Δημητριας; it sometimes was named τριακας.

The *Grecian* months, thus consisting of 29 and 30 days alternately, fell short of the solar year 11 days, 6 hours. To remedy this defect the cycle of four years, called τετραετηρις, was invented.—In this cycle, after the first two years, they added an intercalated month called εμβολιμος, consisting of 22 days; and again, after the expiration of two years more, they inserted another month of 23 days, the fourth part of a day having in the space of four years, amounted to a whole day. See *Year*.

The *Roman* year, under *Romulus*, conſiſted of ten months only, and began with *March*, which contained 31 days, then followed *April* which had 30, May 31, *June* 30, *Quintilis* 31, *Sextilis* 30, *September* 30, *October* 31, *November* 30, *December* 30. Theſe ten months containing no more than 304 days, this account was in a ſhort time found to be deficient. *Numa Pompilius*, therefore, took away one day from each of theſe ſix months, *April*, *June*, *Sextilis*, *September*, *November*, *December*, to the ſix days thus obtained he added 51, which was the number that *Romulus*'s year, in his opinion, wanted to make it perfect. *Numa* had now 57 days to diſpoſe of, he therefore divided them, and conſtituted two other months, *January* and *February*, the former conſiſting of 29, and the latter of 28 days. The month of *January*, which he placed at the winter ſolſtice, he made inſtead of *March* to begin the year. Thus *Numa*'s year conſiſted of 355 days, but this being found 11 days, ſix hours ſhort of the ſolar year, he made uſe of the intercalation of 90 days at the expiration of eight years perpetually, which number, being made up of the 11 days and a quarter, kept the year pretty well to its place. The beginning of the year in *Julius Cæſar*'s time, had anticipated its true place 67 whole days: theſe he intercalated betwixt *November* and *December*: ſo that the year conſiſted, for this one time, of 15 months or 445 days. This reformation was called the *Julian correction*, and this year the *year of confuſion*. At the end of 12 years, by the ignorance of prieſts, who did not underſtand intercalation, twelve days had been intercalated for nine. This was obſerved by *Auguſtus Cæſar*, and rectified, by ordering 12 years to paſs, without any intercalary days. The order and ſucceſſion of months was the ſame as that of *Numa*: But *January*, *March*, *May*, *Quintilis*, *Sextilis*, *October* and *December*, had each 31 days. *April*, *June*, *September* 30, and *February*, in common years, 28; but every fourth year or *biſſextile* 29. This, with a very little difference, is the account obſerved at preſent. *Quintilis*, in compliment to *Julius Cæſar*, was called *July*, becauſe in this month he was born, and *Sextilis*, in honour of *Auguſtus*, was called *Auguſt*, both which names are ſtill continued.—See *Year*.

Each month by the *Romans* was divided into *calends*, *nones* and *ides*, all of which were reckoned backwards. The *calends* were the firſt day of the month. The *nones* fell on the ſeventh, and the *ides* on the fifteenth of *March*, *May*, *July*, *October*—but in all other months the *nones* were on the 5th, and the *ides* on the 13th. For the more eaſy comprehenſion of the *Roman* manner of dating, according to this diviſion of the months, here follows a table.

	March May July October	*January August December*	*April June September November*	*February*
1	*Kalendæ*	*Kalendæ*	*Kalendæ*	*Kalendæ*
2	6	4	4	4
3	5	3	3	3
4	4	*Pridie Nonas*	*Pridie Nonas*	*Pridie Nonas*
5	3	*Nonæ*	*Nonæ*	*Nonæ*
6	*Pridie Nonas*	8	8	8
7	*Nonæ*	7	7	7
8	8	6	6	6
9	7	5	5	5
10	6	4	4	4
11	5	3	3	3
12	4	*Pridie Idus*	*Pridie Idus*	*Pridie Idus*
13	3	*Idus*	*Idus*	*Idus*
14	*Pridie Idus*	19	18	16
15	*Idus*	18	17	15
16	17	17	16	14
17	16	16	15	13
18	15	15	14	12
19	14	14	13	11
20	13	13	12	10
21	12	12	11	9
22	11	11	10	8
23	10	10	9	7
24	9	9	8	6
25	8	8	7	5
26	7	7	6	4
27	6	6	5	3
28	5	5	4	*Pridie Kalendas*
29	4	4	3	
30	3	3	*Pridie Kalendas*	
31	*Pridie Kalendas*	*Pridie Kalendas*		

N. B. Every leap-year, *February* consisting of 29 days, the 24th and 25th of that month are written *sexto Kal. Mart.* hence leap year is called *Bissextilis*.

MONUMENT differs from a sepulchre—for the sepulchre is the grave or receptacle of the ashes or the corpse of the dead, whereas a monument is some building or erection designed to preserve the memory of the deceased. See *Sepulchre*.

MOON was more regarded by the *Hebrews* than the sun, and they were more inclined to worship her as a deity. The new moons or first days of every month, were kept as festivals amongst them, which were celebrated with sound of trumpets, entertainments, and sacrifice. See *Numb.* xxviii. 11, x. to 1. *Sam.* xx. 5.—18. People were

were not obliged on these days to rest. The feasts of new moons were a miniature representation of the feast of trumpets, which was held on the first of the month *Tisri*, which was the beginning of the *civil* year. See *Feast* and *Trumpets*.

The *Jews* not being acquainted with the physical cause of eclipses, looked upon them, whether of sun or moon, as signs of the divine displeasure. See *Eclipse*.

The *Grecians* looked upon the moon as favourable to marriage, and the full moons or the times of conjunction of sun and moon, were held the most lucky seasons for celebrating marriages; because they imagined the moon to have great influence over generation. The full moon was held favourable for any undertakings by the *Spartans:* And no motive could induce them to enter upon an expedition, march an army, or attack an enemy till the full of the moon. The moon was supposed both by *Greeks* and *Romans*, to preside over childbirth.

The *Patricians* at *Rome* wore a crescent on their shoes, to distinguish them from the other orders of men. This crescent was called *Lunula*. Some say it was of ivory, others that it was worked upon the shoe, and others that it was only a particular kind of *fibula* or buckle. See *Calcei Lunati*.

MORBUS *comitialis*, a name given to the *Epilepsy*: because, if on any day when the people were assembled in *comitia*, upon public business, any person suddenly seized with this disorder, should fall down —the assembly was dissolved, and the business of the *comitia*, however important, was suspended.— See *Comitia* and *Law*.

MORPHASMUS, a kind of dance among the ancients, wherein, by a great many figures and postures they imitated the *metamorphoses* of *Proteus*.

MORRHINA *vasa*, were a sort of cups or vases, made use of by the ancients for drinking out of, and other purposes. Authors are not agreed as to the substance of which they were made. Some say it was a stone, some assert that it was a fluid condensed by being buried under ground. All that we know concerning it is, that it was known by the name of *murrha*, and that *Heliogabalus's* chamber pot was made of it. The word is sometimes written *myrrhina*.

MOUNTAINS, among the ancients were looked upon as sacred; and places of worship as temples, and *prosenchæ* were often built upon them. The foundation of this reverence was either the consideration that they were nearer to the skies, or the circumstances of being frequently wrapped up in cloudy majesty.

Rome was famous for the seven hills on which she was built, or rather the seven hills were enobled by the magnificence of *Rome*.—— Their names are as follows, *Mons Capitolinus*, *Mons Quirinalis*, *Mons Cælius*, *Mons Esquilinus*, *Mons Viminalis*, *Mons Aventinus*.

MOURNING, amongst the *Jews*, on the death of their relations or intimate friends, was signified by weeping, tearing their cloaths, smiting their breasts, or tearing them with their nails, pulling or cutting off their hair and beards, walking softly, i. e. bare-foot, lying upon the ground, fasting, or eating upon the ground. They kept themselves close shut up in their houses, covered their faces, and abstained from all work, even reading the law, and saying their usual prayers. They neither dressed themselves

themſelves nor made their beds, nor ſhaved themſelves, nor cut their nails, nor went into the bath, nor ſaluted any body; ſo that ſulkineſs ſeems to have been an indication of ſorrow, and dirtineſs, of diſtreſs. The time of mourning among the *Jews* was generally ſeven days, but this was lengthened or ſhortened according to circumſtances, but 30 days were thought ſufficient upon the ſevereſt occaſions. The different periods of the time of mourning required different degrees of grief and different tokens of it.

The *Greeks*, on the death of friends, ſhewed their ſorrow by ſecluding themſelves from all gaiety, entertainments, games, public ſolemnities, the enjoyment of wine, and the delights of muſic. They ſat in gloomy and ſolitary places, ſtripped themſelves of all external ornaments, put on a coarſe black ſtuff, by way of mourning, tore their hair, ſhaved their heads, rolled themſelves in the duſt and mire, ſprinkled aſhes on their heads, ſmote their breaſts with their palms, tore their faces, and frequently cried out with a lamentable voice and drawling tone, reiterating the interjection ἒ, ἐ, ἐ, ἒ, hence funeral lamentations were called Εγελοι. If they appeared in public, during the time of mourning, they had a veil thrown over their faces and heads. During the funeral proceſſion certain perſons called εξαρχοι θρηνων marched before, and ſung melancholy ſtrains called ολοφυρμοι, Ιαλεμοι, Αινοι and Λιτινοι. Theſe vocal mourners ſung thrice during the proceſſion—round the pile—and round the grave. Flutes were alſo uſed to heighten the ſolemnity.

At the funerals of ſoldiers their fellow ſoldiers who attended, as a teſtimony of their affliction, held their ſhields, their ſpears and the reſt of their armour inverted.

As to the tokens of private grief amongſt the *Romans*, they were the ſame as thoſe already obſerved as cuſtomary amongſt the *Greeks*.—Black or dark-brown were the colours of the mourning-habits worn by the men; they were alſo common to the *women*. The mourning of the Emperors at firſt was black. In the time of *Auguſtus* the women wore white veils, and the reſt of their dreſs black. From the time of *Domitian* they wore nothing but white habits, without any ornaments of gold, jewels or pearls. The men let their hair and beards grow, and wore no wreaths of flowers on their heads while the days of mourning continued. The longeſt time of mourning was ten months; this was *Numa's* eſtabliſhment, and took in his whole year. For a widow to marry during this time was infamous. Mourning was not uſed for children who died under three years of age. From this age to ten they mourned as many months as the child was years old. A remarkable victory or other happy event, occaſioned the ſhortening of the time of mourning: The birth of a child, or the attainment of any remarkable honour in the family, certain feaſts in honour of the Gods, or the conſecration of a temple had the ſame effect. After the battle at *Cannæ*, the common wealth decreed that mourning ſhould not be worn for more than thirty days, that the loſs might be forgot as ſoon as poſſible.

When public magiſtrates died, or perſons of great note; alſo when any remarkable calamity happened, all public meetings were intermitted, the ſchools of exerciſe, baths, ſhops,

ſhops, temples, and all places of concourſe were ſhut up, and the whole city put on a face of ſorrow, the *Senators* laid aſide the *laticlave*, and the *Conſuls* ſat in a lower ſeat than ordinary. This was the cuſtom of *Athens* alſo, and was obſerved upon the death of *Socrates*, not long after he had been ſentenced to death by their judges.

Præficæ or mourning women, by the *Greeks* called θρηνως εξαρχοι, went about the ſtreets; this was cuſtomary among the *Jews* as well as the *Greeks* and *Romans*, Jerem. ix. 17. See *Præficæ*.

MUGIL or *Mugilis*, a fiſh with a large head, ſmall towards the tail, rough with ſcales from the tail towards the head, but ſmooth in a contrary direction. This fiſh was made uſe of as an inſtrument of puniſhment, againſt ſuch perſons as were caught in the act of adultery. Its penal application was thruſting it up the fundament of the delinquent, with its head foremoſt. This mode of puniſhment *Juvenal* alludes to, *Sat.* 10. 317.

—quoſdam mœches et Mugilis intrat.

Catullus mentions the uſe of the *Mugil*, and radiſhes, with the ſame intention, 15. 19.

Quem attractis pedibus, patente porta
Percurrent raphanique mugileſque.

The *Mugil* of the *Romans* is, by ſome, thought to have been the ſame as the Mullet.

MULLEI *Calcei*. See *Calcei Mullei*.

MUNDUS *patens*: The open world—was a ſolemnity performed in a ſmall temple, of a round form like the world, dedicated to *Dis*, and the reſt of the infernal Gods. This temple was opened but three times in the year, viz. the 24th of Auguſt, the 4th of October, and the 7th of November. During theſe days, the *Romans* believed hell was open; on theſe days therefore they never offered battle, liſted ſoldiers, put out to ſea, or married.

MUNICIPES, an appellation given by the *Romans* to the inhabitants of the *municipia* or *municipal* cities. See *Municipia*.

In the *Roman* law of the word *municipal* denotes perſons veſted with the rights and privileges of *Roman* citizens. The title of *municipal* was frequently beſtowed on foreign cities and people, and in fact was little more than a title.

MUNICIPIA were corporations, boroughs or enfranchiſed cities or towns, where the inhabitants enjoyed their own laws and cuſtoms, and at the ſame time were honoured with the privileges of *Roman* citizens; but then, this privilege generally reached no further than the bare title. Some indeed, by particular merit, obtained the liberty of votes, which occaſioned that diſtinction of *municipium ſine ſuffragio*, and *municipium cum ſuffragio*.—The inhabitants of the *municipia ſine ſuffragio* were called barely *Romani*, but thoſe of the *municipia cum ſuffragio* were called *Cives Romani*.

The difference between proper *citizens* of *Rome*, and the inhabitants of *Municipia* may be thus expreſſed: The proper citizens of *Rome* were 1ſt. regiſtered in the *Cenſus*—2. Had the right of ſuffrage, and of bearing honours—3. Were aſſeſſed in the poll tax—4. Served in the *legions*—5 Uſed the *Roman* laws and religion 6. were called *Quirites* and *populus Roma-*

ius; whereas the *Municipes* enjoyed the three firſt of theſe privileges, but were denied the three laſt.

MUNYCHIA, an univerſary ſolemnity obſerved at Athens, in honour of *Diana*, on the 16th of the month *Munychion*. Cakes were offered on the occaſion called ἀμφιφῶντες.

MUNYCHION, the tenth month of the *Athenian* year, containing 29 days, and anſwering to the latter part of our March and the beginning of April. It was ſo called from the feſtival *Munychia*, which was obſerved in this month. See *Month* and *Munychia*.

MUREX, a ſhell-fiſh of the univalve claſs, beſet with ſharp ſpines and tubercles. The ancients were furniſhed with their fineſt purple dye from a fiſh of the *murex* kind, and therefore expreſſed the purple colour by the word *murex*. The juices contained in the body of the fiſh were what they made uſe of in dyeing, and, as the quantity procured could not be large, we may naturally conclude that purple muſt have been a very expenſive colour. *Pliny* informs us that the *murexes*, when dying, eject a conſiderable quantity of this precious liquor, and that the ſailors for that reaſon endeavoured to catch them alive. The dog of *Hercules* is ſaid to have firſt diſcovered to his maſter the great uſe of this fiſh, in communicating a fine purple colour; for as he played along the ſhore he found a *murex*, and having tore it with his teeth, the liquor oozed out, and tinged his mouth with a moſt beautiful hue, which being taken notice of by *Hercules*, gave him the hint of the uſe to which the fiſh was afterwards applied. This ſhell fiſh abounded on the coaſts of *Tyre* and *Sidon*; hence purple is called the *Tyrian*, *Phœnician*, and *Sidonian* dye. The *buccinum* and *purpura* were ſhell-fiſh made uſe of for the ſame purpoſe as the *murex*.—See *Purple*.

Murex, a caltrap or iron inſtrument, with ſharp points projecting in every direction, uſed by the *Romans* as a defence againſt the enemy's horſe. It was ſo called, probably, becauſe the points bore ſome reſemblance to the ſpines and tubercles with which the ſhell of the fiſh *murex* is ſurrounded.

MURINA or *murines*, a delicious ſweet wine, medicated with ſpices, and the uſual drink of the ladies of antiquity.

MURTHER, amongſt the *Hebrews*, was always puniſhed with inſtant death. He who had been guilty of this atrocious crime might be dragged away even from the altar to execution; and the kinſman of the murthered perſon might kill him with impunity; money could not redeem his life. To be convinced of the abhorrence they had of this crime, conſult *Deut.* xxi. 1—8. Involuntary homicide was puniſhed with baniſhment, and cities of refuge were appointed for ſuch unfortunate perſons as had killed a fellow-creature. To one of theſe cities they might retire, and continue in ſafety, till the death of the high-prieſt: After which they were at liberty to return to their own city, and their own houſe.

Murther was puniſhed with death by the *Athenians*, and aſſaſſins were dragged away, to ſuffer death in the country of the murthered perſons. Killing a murtherer, uncondemned, was adjudged to be murther. An aſſaſſin's counſel was not allowed to make any preliminary apology, endeavour to excite com-

compaſſion, or ſpeak any thing foreign to the cauſe. He that had been guilty of chance medley, was baniſhed for a year, or till ſatisfaction was made to the relations of the deceaſed, after this he might return, ſacrifice and be purified.

The *Romans* puniſhed with the *culeus* or *projectis in profluentem* the crime of parricide or the murther of a near relation. See *Culeus*.

It would be needleſs to enlarge on this head; any perſon, who has the leaſt acquaintance with hiſtory, muſt know that murther was always looked upon by the ancients, in general, with the greateſt abhorrence. Nature ſhudders at the crime, and ſpeaks the ſame language in every country. It may not perhaps be amiſs to obſerve, that neither the *Greek* nor *Latin* language can furniſh a word which expreſſes this crime ſpecifically, and exactly anſwers to our word *murther*, which implies a malicious purpoſe in the action.

Musca, a name given to ſuch perſons, among the *Romans*, as officially thruſt themſelves into the company of their ſuperiors, and thoſe who deſpiſed them, by finding means of getting admittance to entertainments without invitation, and without a welcome: So that *muſcæ* were the ſame as *paraſites*, who were frequently by the *Greeks* termed Μυιαι. See *Paraſite*, *Umbræ*.

Musculus, a military machine made uſe of by the *Romans*, to cover and protect the ſoldiers, while they approached and undermined the walls of beſieged places, or filled the ditches. It ſeems to have reſembled the *teſtudo* in form, but was ſmaller in ſize. See *Teſtudo*.

Museia, were *Grecian* feſtivals in honour of the *Muſes*, celebrated with games every fifth year, particularly by the *Theſpians*. The *Macedonians* alſo obſerved a feſtival of the ſame name, in honour of *Jupiter* and the *Muſes*, which laſted for nine days, and was celebrated with ſtage plays, ſongs, and poetical compoſitions.

Museum properly ſignifies a chapel or place, dedicated to the *Muſes*, and the fine arts; ſuch was the *muſeum* of *Alexandria*, which was ſet apart for the cultivation of the arts and ſciences. Here a number of learned men were lodged, entertained, and claſſed into colleges or companies, according to the different parts of learning which they devoted themſelves to. The word *muſeum* was afterwards applied as a general name to any repoſitory of ſuch curious things, as have a relation to the arts, over which the *Muſes* preſide. The *Alexandrine muſeum* was eſtabliſhed by *Ptolemy Philadelphus*, as is generally believed.

There was a fort called *muſeum* or Μουσειον, near the citadel of *Athens*. It was forced to entertain a garriſon by *Antigonus*, ſurrounded with a wall by *Demetrius*, and named from the poet *Muſæus*, who uſed to repeat his verſes there.

Music is the ſcience of ſounds, conſidered as capable of producing melody, and agreeably affecting the mind by a due diſpoſition, combination and proportion. Muſic is very ancient; for *Moſes* tells us that *Jubal*, who lived before the flood, was the inventor of the *Kinnor* and the *Hugab*, i. e. the harp and the organ. The *Jews* were fond of muſic in their religious ceremonies, their feaſts, their public rejoicings, their marriages, and their mournings. The muſic of the temple

was performed by the families of *Aſaph*, *Heman*, and *Jeduthun* the *Levites*, whoſe whole buſineſs was to learn and practice this agreeable art; and abundant proviſion was made for them, that they might not be prevented from purſuing their muſical ſtudies, by the cares of life. Kings and great men among the *Jews* ſtudied muſic, and *David* made a very great proficiency in it. Singing men and ſinging women frequently occur in ſcripture, and were in conſiderable eſtimation.—Female muſicians were admitted into the temple, as well as male; the females were generally the daughters of the *Levites*. How far the *Jewiſh* muſic, in its higheſt perfection, fell ſhort of that of the moderns, cannot without preciſion be determined, but there is little doubt of its inferiority.

The *Grecks* give the invention of muſic to *Pythagoras*. They had ſeven muſical notes which were conſecrated to the ſeven planets. 1. Τπάλη to the *Moon*. 2. Παρυπάλη to *Jupiter*. 3. Λιχανος to *Mercury*. 4. Μεση to the *Sun*. 5. Παραμεσή to *Mars*. 6. Τρίτη to *Venus*. 7. Νήτη to *Saturn*.—The tone or mode, whether grave or acute, was termed Νομος.—There were four modes, the *Phrygian*, which was religious; the *Lydian*, plaintive; the *Doric*, martial; the *Ionic*, gay and flowery; the *Æolic*, ſimple. To theſe modes may be added the *Hypodorian*, *Hypophrygian*, *Hypolydian*, and *Mixolydian*. The mode by which the ſoldiers were animated was called ορθιος. In later times the word Νομος was applied to the words themſelves, which were ſung in theſe modes. The *Grecians* had both vocal and inſtrumental muſic. Their muſical inſtruments were of two kinds, Εμπνευσα, or wind inſtruments; and Ενλαλα, or ſtringed inſtruments. Their principal inſtruments were the lyre, the flute, and the pipe. The lyre was diſtinguiſhed by the names of *Lyra*, *Cithara*, and φορμιγξ. The flute was called Αυλος and *Tibia*. And the pipe had the name of *Syrinx*. The *Greeks* were exceedingly fond of muſic. It had a conſiderable ſhare in their education; and ſo great was its influence over their bodies as well as minds, that it was ſaid to be a remedy for many diſorders.

We do not find that their muſic conſiſted of parts, but probably was only uniſon or full chorus. They had not the uſe of notes, for they were not invented till the eleventh century by *Guido d'Arezzo*. To ſupply this defect they uſed a ſeries of tones and ſemi-tones, to which they gave different names.

What has been ſaid here of the muſic of the *Greeks* applies, without any conſiderable exception, to that of the *Romans*.

The martial muſic of the *Romans* conſiſted of the ſounds of the *tubæ*, the *cornua*, *buccinæ* and *litui*. See *Tuba*, &c.

The inſtruments in vulgar uſe amongſt the *Greeks* and *Romans* were many and various. Certain feſtivals alſo, and ceremonies of religion required particular inſtruments of muſic, ſuch as the *crotala*, *tympana*, *ſiſtra*, &c. See *Crotalum*, *Tympanum*, &c.

Muſic, among the ancients, was taken in a much more extenſive ſenſe than among the moderns. Its parts are thus enumerated, *harmonica*, *rhythmica*, *metrica*, *organica*, *poetica* and *hypocritica*.

MUSTARD, Seed. The *Jews* when they would expreſs a *ſmall quantity*

quantity of any thing, likened it to a grain of *muſtard ſeed*, which was noted to be the ſmalleſt ſeed in *Judea* that produced ſo large a plant. For though this is not the caſe amongſt us, yet in Judea, and other hotter climates, it produced great and high branches, like a tree. In the ſouthern parts of America we are told there are *muſtard trees* higher than a man on horſeback, and that the birds build their neſts in them. Our Saviour therefore may be conceived to have ſpoken according to the common uſage, and proverbial phraſe of the country, when he compared the ſmall beginning and future increaſe of the goſpel to *a grain of muſtard ſeed*, which, ſays he, *is indeed the leaſt of all ſeeds, but when it is grown, it becometh a tree. Matth.* xiii. 32.

MYOMANCY, a kind of divination by rats or mice. This method of foretelling future events is ſuppoſed to be of very high antiquity, and *Iſaiah* is ſuppoſed to allude to it when he reckons mice among the abominable things of the *idolaters*. See *Iſaiah* Chap. lxvi. 17.

MYOPARO, among the *Romans*, was a ſhip of ſuch conſtruction as to reſemble both a merchant ſhip and a ſhip of war. It was uſed moſt commonly by *pirates*. See *Ships*.

MYRMILLONES were gladiators of a certain kind at *Rome*, who fought againſt the *Retarii*. Their arms were a ſword, head-piece and ſhield. On the top of the head-piece they wore a ſhip emboſſed, called Μορμυρος, whence their name is by ſome ſuppoſed to be derived. The *Retiarii*, in their engagements made uſe of a net, in which they endeavoured to entangle their adverſaries, and ſung during the fight, "*non te peto, piſcem peto*; "*quid me fugis, Galle?*" I aim not at thee, but I aim at thy fiſh, why doſt thou ſhun me O Gaul? The *Myrmillones* were called *Galli*, becauſe they wore *Gallic* armour. They were alſo named *Secutores*. This kind of *gladiators* was ſuppreſſed by *Caligula*. See *Gladiators*, *Retiarii*, &c.

MYRRH is a vegetable production, of the reſinous kind, iſſuing from the trunk and larger branches of a tree in *Arabia*, *Egypt*, and *Abyſſinia*. It was this gum, which the *Magi*, who came from the Eaſt to worſhip our Saviour, made him an offering of. It was this gum alſo which was mingled with the wine given him to drink at his paſſion, to deaden his pains, and produce a ſtupor. See *Mark* xv. 23. The gall mentioned on the ſame occaſion by *St. Matthew*, is probably the ſame with *myrrh*; for any thing bitter was uſually diſtinguiſhed by the name of gall. The *Hebrews* were accuſtomed to give thoſe that were executed ſome ſtupefying draught. The difficulty which ariſes from the ſeeming difference betwixt the two Evangeliſts, by ſome is ſolved by ſaying that *St. Matthew*, writing in *Syriac*, made uſe of the word *marra* which ſignifies *myrrh*, bitterneſs or gall; but the *Greek* tranſlator has taken it for gall, and *St. Mark* for *myrrh*. Others will have it that our Saviour's drink was mingled with myrrh, as a ſtupefying drug, but ſuppoſe that the ſoldiers, out of wanton cruelty and inhumanity, infuſed gall, which was the reaſon, ſay they, why, when he had taſted he refuſed to drink. See *Gall*.

MYRRHINA *Vaſa*. See *Morrhina*.

MYSTERY, a truth revealed by God, which natural reaſon could neither find out without revelation, nor

nor comprehend fully when revealed. The religion of the *Jews* was full of myſteries, their laws, nay their whole conſtitution and nation, were myſterious. The myſteries of the old teſtament were generally types or ſhadows of ſomething in the new. Thus the brazen ſerpent repreſented the croſs, and the death of *Chriſt*; *Sarah* and *Hagar*, *Iſaac* and *Iſhmael* denoted the two covenants. Their ſacrifices, their prieſthood, their purifications included myſteries, which have been explained by our Saviour and his Apoſtles.

The myſteries of the chriſtian religion are chiefly the incarnation of the Deity. The union of the divine and human nature; the miraculous birth of our lord; his death, reſurrection, and aſſenſion; the operation of divine grace in our hearts; the reſurrection of the dead, &c. Theſe things, tho' above human comprehenſion, are nevertheleſs objects of faith; and the mind, when ſufficiently convinced that they are expreſsly revealed in ſcripture, and that the ſcriptures are the word of God, can, without difficulty believe them. My mathematical friend tells me that he has demonſtrated a certain propoſition, which to me appeared paradoxical, my friend is a man of veracity, and I am perſuaded has no deſign to impoſe upon me—I therefore believe what he has told me.

As the myſteries of the *old* teſtament were many of them illuſtrated and cleared up in the *new*, and had an uſeful effect in beautifully confirming the truth of our Saviour's pretenſions as the *meſſiah*; ſo the *chriſtian* myſteries may, in ſome future period of exiſtence, be found of the greateſt uſe to us, in preparing us for the enjoyment of the *chriſtian* paradiſe.

The *Heathens* had their myſteries alſo, ſuch as were kept ſecret, becauſe unfit to be divulged; tho' this might not perhaps be the caſe with all their myſterious rites.—Their chief myſteries were thoſe of *Ceres* called *Eluſinian*, the *Orgia* of *Bacchus*, the myſteries of the *Bona Dea*, &c. See *Eluſinia*, *Orgia*, &c.

Theſe were not called *myſteries*, as being incomprehenſible, or above the power of reaſon, but becauſe they were wrapped up in types and figures, to raiſe the people's veneration. They were generally celebrated in the night, and in caves and grottoes, fitter for the concealment of crimes than the celebration of ſacred rites.—They chooſe darkneſs rather than light, becauſe their deeds were evil.

MYSTRUM, a liquid meaſure among the ancients, containing the fourth part of the *Cyathus*, and weighing two drams and an half of oil, or two drams two ſcruples of water or wine. It nearly anſwers to our ſpoonful. See *Meaſure*.

MYTHOLOGY. See *God*.

MYTTOTON, a coarſe kind of food, uſed by the labouring people among the *Greeks*, and ſometimes among the *Romans*. It was made of garlic, onions, eggs, cheeſe, oil and vinegar, and reckoned very wholeſome. —See *Meats*.

N.

N. L. These letters, in the *Roman* courts of judicature, signified, that the jury were not satisfied as to the fact, and could neither proceed to acquit or condemn, but adjourned the matter for further enquiry: This adjournment they called *ampliatio*. The letters N. L. therefore, are the initials of the words *non liquet*, the case is not clear. See *Condemnatio*, *Ampliatio*, *Trial*, &c.

NABLUM, in *Hebrew*, *Nebel*, was an instrument of music among the *Jews*. It had strings like the harp, and was played upon by both hands. Its form was that of a *Greek* Δ. In the *Septuagint* and *Vulgate*, it is called *nablum*, *psalterion*, *lyra*; and sometimes *cithara*.

NÆNIA, was a funeral song, sung by the *Præficæ*, among the *Romans*, and filled with the praises of the deceased; but, for the most part, trifling and mean, even to a proverb. The *Næniæ* were usually sung to the sound of the *Tibia*. See *Tibia*.

NAILS were made use of by the ancient *Hebrews* for cancelling bonds; and the ceremony was performed by striking them through the writing. This seems to be alluded to in Scripture, where God is said by our crucified Saviour to have "blotted out the "hand-writing of ordinances that "was against us, and to have "taken it out of the way, *nailing* "it to his cross." *Col.* ii. 14. By the *hand-writing of ordinances* is meant the law of *Moses*, which was in the nature of a bill, bond, or obligation, perpetually standing in force against men, and ready to bring a penalty or forfeiture upon them in case of non-performance, for "cursed is eve-"ry one that continueth not in "all things which are written in "the book of the law to do "them:" But it is certain none of us have so continued, for "the "Scripture hath concluded all "under sin." Thus were we all left liable to punishment; but the strongest obligations may be cancelled, and this obligation, which was so severely against us, was cancelled by the *nails* which pierced our Saviour's body, and fastened it to the accursed tree. *Deut.* xxvii. 26. *Gal.* iii. 10.—For the cause and ceremony of driving the *annual nail*, or *clavus annalis* among the *Romans*, see *Annalis Clavus*, *Ignorance*, *Dictator*.

NAMES, were given to infants by the *Jews* on the eighth day, by the *Greeks* on the tenth, and by the *Romans* on the ninth. The name was given by the *Jews* on the day of circumcision, which was always a day of fasting. The *Greeks* and *Romans*, on the day of naming their children, performed sacrifices, and offered up prayers for their prosperity, concluding with chearfulness and festivity. The names of men in all nations were significative, and not simple sounds for distinction-sake: They generally marked the good wishes of the parents, a happy name seeming to indicate prosperity in life. Hence the names *Victor*, *Castor*, *Faustus*, *Probus*, &c. The *fausta nomina*, or lucky names, were always first enrolled in the

Roman muſters, and firſt called to ſerve at the firſt ſacrifices at the foundation of colonies. *Plato* recommends fortunate names, and *Pythagoras* taught that men's actions and ſucceſſes were according to their names. The name of a diſtinguiſhed philoſopher, ſaint, or hero, may indeed ſometimes influence the perſon who bears it, either to imitate their conduct, or to be upon their guard not to diſgrace the name.

The *Romans*, from the beginning, had two names; and, in proceſs of time, the better to diſtinguiſh themſelves, they took a third. The firſt was the *prænomen* the ſecond the *nomen*, and the third was the *cognomen*. Eldeſt ſons generally took the *prænomen* of their fathers; younger ſons choſe what they pleaſed for their *prænomen*. This name was not given to ſons till they aſſumed the *toga virilis*, i. e. till they arrived at the age of ſeventeen; nor to the daughters till their marriage.—The *nomen*, which was the name of the family, was uſually given to a ſon on the ninth day after the birth, and to a daughter on the eighth.—The *cognomen* was added for the ſake of diſtinguiſhing families, and was aſſumed from no certain cauſe, but generally from ſome particular occurrence. Such was the origin of the *cognomen*; but, in proceſs of time, it became hereditary, though frequently changed for a new one.—To theſe three names already mentioned, a fourth was ſometimes added, called *agnomen*, or *adnomen*; but this was merely an honourable title: Thus *Scipio* had the additional name of *Africanus*; *Cato* of *Sapiens*; *Craſſus* of *Dives*, &c.

Slaves, in ancient times, had no names, but what they borrowed from the *prænomen* of their maſters, as *Lucipor*, *Publipor*, *Mercipor*, i. e. *Lucii Puer*, *Publii Puer*, *Marci Puer*, &c. This cuſtom growing obſolete, they gave other names to their ſlaves, which generally expreſſed their origin as to country, as *Syrus*, *Geta*, &c.—Slaves, upon manumiſſion, aſſumed the *nomen* and *prænomen* of their maſters, keeping their own names by way of *cognomen*.

Foreigners, admitted denizens of *Rome*, bore the *nomen* and *prænomen* of the perſons by whoſe means they obtained that privilege.

Adopted perſons aſſumed the names of thoſe who obliged them with this kindneſs, retaining, at the ſame time, their own *nomen* or *cognomen* as a mark of their proper deſcent. If the *nomen* was retained, it ſtood exactly as before; if the *cognomen* continued, it underwent a ſlight alteration. I will give an inſtance in both caſes: *M. Junius Brutus*, being adopted by *Q. Servilius Cepio Agalo*, was called *Q. Servilius Cepio Agalo Brutus*; and *C. Octavius*, being adopted by *Julius Cæſar*, was called *C. Julius Cæſar Octavianus*. See *Adoption*.

The *prænomen* was anciently aſſumed by women, as well as the men, as *Caia*, *Marcia*, *Cæcilia*, *Lucia*; but the initials were wrote the wrong end upwards, as ·Ↄ and ·Ⅿ reverſed, for *Caia* and *Marcia*. This was a manner of expreſſing the feminine gender; but this cuſtom was at laſt dropt. An only daughter took the family name alone, which was frequently ſoftened into a diminutive, as *Tulliola*, for *Tullia*. If there were two, three, or more daughters, they were diſtinguiſhed by a word expreſſive of ſeniority, &c. or by numerals. Where there were two, for inſtance, they were diſtinguiſhed

ed by the addition of *senior* and *junior*, or *major* and *minor*; where there were three or more, they were called *Prima*, *Secunda*, *Tertia*, *Quarta*, *Quinta*, &c. or these ordinals were made *diminutives*, as *Secundilla*, *Quartilla*, *Quintilla*, &c.

Those called to the Equestrian Order, if they had base names, were always new named, *Nomine ingenuorum veterumque Romanorum.*

Deified persons always received new names at their consecration, thus *Romulus* was called *Quirinus*; *Melicertes*, *Portumnus*, &c.

Heathens, upon their conversion to Christianity, received new names, as *Saul*, the *Jew*, was called *Paul*. This custom was adopted in imitation of the *Romans*, whose slaves upon manumission received names, and Christianity was considered as making free the slaves of sin. It was customary with the *Jews* to be called by a *Jewish* name among their own country-men, and by another among the *Gentiles*. Hence we find *Thomas* called *Didymus*, *John* xi. 16. and *Tabitha*, *Dorcas*, Acts ix. 36. and some alledge the same reason for *Saul*'s assuming the *Roman* name of *Paul*.

The *Greeks* had but one name each; but, by way of distinction, the name of the family was expressed by a *patronymic*, as *Atrides*, *Æacides*, *Pelides*, &c.

NARDUS. See *Perfumes*, *Malobathrum*.

NATALIS, *Dies*, or *Natalitium*, signifies one's birth-day. Birth-days were, among the *Romans*, observed with much solemnity. They observed the birth-days of the gods, of their emperors, of great and worthy men, besides their own. Their own birth-days were kept by sacrificing, if men, to their *Genius*; if women, to *Juno*. To their *Genius*, they offered wine, frankincense, and garlands of flowers, at the same time regaling themselves with the richest dainties; hence the expression, *Indulgere Genio*, implies rich living. On this day they were dressed out in white garments, and wore a particular ring on the occasion, called *Natalis Annulus*. They made sometimes a public entertainment, called *Convivium Natalitium*, to which they invited persons of *Patrician* and *Equestrian* rank. The birth-days of cities were frequently observed with great festivity, particularly those of *Rome* and *Constantinople*.—*Dolabella* the Consul, we are informed, proposed a law, by which it was to have been required that the *ides* of March, famous for the assassination of *Cæsar*, should ever after be called *Natalis Urbis*, the Birth-Day of *Rome*; as if their liberty had revived upon the death of *Cæsar*. The same day, by a decree of the Senate, was ordered to be called *Parricidium*.—Adopted children observed the day of their *adoption* under the name of *Natalis dies*.

NAVAL *Crown*. See *Crown*.

NAVALIA, among the *Romans*, were docks, or ports, where ships used to be laid up after building.

Navalia also signifies wharfs or quays, at *Rome*, where the ships were unloaded or loaded. These wharfs were near the Sublician bridge.

NAUCRARI, among the *Athenians*, was the name given to the chief magistrates of the Δημοι, boroughs or townships, called Ναυκραριαι, because each was obliged, besides two horsemen, to furnish out one ship for the public service.

NAVIGATION. See *Ships*, *voyage*.

NAVIS. See *Ships*.

NAULUM, a piece of money put

into the mouth of a perſon deceaſed, among the *Romans*, to enable him to pay *Charon*, the ferryman, for his paſſage. This piece was to be of the current coin of the Emperor then reigning; ſo that from this money the time of the perſon's death may be known. The ſum for poor men was a farthing, but rich men generally were very liberal to the old tar *Charon*, as appears by the quantity of coins frequently found in the neighbourhood of *Rome* on opening the graves of great men.—*Charon* was looked upon as a very moroſe and obſtinate old fellow, who would not carry over any man without his fare; hence the proverbial uſe of that verſe of *Juvenal*,

Furor eſt poſt omnia perdere naulum.

The ſame cuſtom prevailed among the *Greeks*, but the money put into the mouth of the deceaſed was called Δαναχη. See *Danace*.

NAUMACHIÆ, were places at *Rome*, fitted up for the exhibition of naval engagements, for the diverſion of the people. They were a ſort of *Circus's*, or Amphitheatres, provided with ſeats and portico's. The pit or middle part was filled with water by means of pipes, and there the veſſels were introduced to repreſent a ſea-fight. There were ſeveral of the *Naumachiæ* at *Rome:* Three built by *Auguſtus*, one by *Claudius*, another by *Domitian*, and another by *Nero*, which ſerved for the reverſe of his medals. *Claudius* made uſe of the lake *Fucinus* as a *Naumachiæ*.

NAUMACHIÆ, is frequently uſed to ſignify the exhibition of naval engagements, as well as the place where they were exhibited. Theſe mock ſea-fights are ſuppoſed to owe their original to the time of the firſt Punic war, when the *Romans* firſt initiated their men in the knowledge of naval affairs. Afterwards they were intended both to entertain the populace, and improve the ſeamen. They were frequently like other ſhows exhibited at the expence of individuals, to encreaſe their popularity.

In theſe ſhows they ſometimes ſtrove to excel each other in ſwiftneſs; and ſometimes engaged in a hoſtile manner. The *Naumachiæ* of *Claudius* was a ſavage diverſion indeed. The combatants uſed to deſtroy each other to divert a tyrant and a barbarous mob. As they paſſed before him they ſaluted him with this melancholy greeting, "*Ave Imperator, morituri te ſalutant.*" The Emperor replied "*Avete vos.*" This they miſtook for an anſwer of kindneſs, and a grant of their lives, but were ſoon convinced that it proceeded from wanton cruelty, and barbarous inſenſibility. Under the Emperor *Domitian* ſuch a vaſt number of veſſels engaged as would have almoſt formed two regular fleets for a proper fight, and the channel of water was equal in dimenſions to a natural river. The Emperor *Heliogabalus* is ſaid to have filled the channel where the veſſels were to ride, with wine inſtead of water. *Tritons* and ſea monſters were often exhibited during the engagement. See *Ships*.

NAZARITE, or *Nazarean*, among the *Jews* was one who had laid himſelf under the obligation of a vow to obſerve the rules of *Nazariteſhip*, either for his whole life, as was the caſe with *Samuel*, and *John* the baptiſt; or only for a time, as thoſe mentioned in Numb. vi. 18, 19, 20. and Amos ii. 11, 12. The rules of *Nazariteſhip*, during the time ſpecified in the vow, obliged the man or woman

woman to more than ordinary degrees of purity. They were to abſtain from wine, and all intoxicating liquor, to let their hair grow without cutting or ſhaving, not to be preſent at a funeral, or enter a houſe where there was a corpſe, or, if they happened to be preſent when any one died, to begin the whole ceremony anew. The ceremony laſted generally for eight days, ſometimes a month, and ſometimes, as was before obſerved, for their whole lives. When the time of their *Nazariteſhip* was accompliſhed, the perſons offered at the door of the Temple, a he lamb for a burnt offering, a ſhe lamb for an expiatory ſacrifice, and a ram for a peace offering; with loaves and cakes, and wine for libations. Then the prieſt ſhaved the head of the *Nazarites* at the door of the tabernacle, and threw their hair upon the altar to be burnt. After this the prieſt put into their hands a ſhoulder of the ram roaſted, with a loaf and a cake: Theſe the *Nazarites* again returned to the prieſt who immediately offered them up, lifting them on high in the preſence of the *Nazarites*. This done they might again drink wine, &c.

Thoſe that made a vow of *Nazariteſhip* out of *Paleſtine*, and could not come to the temple when their vow was expired, contented themſelves with the abſtinence required by law, and cutting their hair in the place where they were. The offerings which *Moſes* preſcribes to be made at the temple, as mentioned above, were deferred to a convenient opportunity. This is exemplified in the caſe of *St. Paul*, *Acts* xviii. 18. When a perſon found that he was not in a condition to make a vow of *Nazariteſhip*, or perform its ceremonies, he could nevertheleſs partake in the merit of the performance, by contributing to the expence of the ſacrifice, &c. of thoſe who had made and fulfilled the vow. The Apoſtle *St. James* adviſes *St. Paul* to take this courſe, in order to quiet the minds of the converted *Jews*, who ſuſpected that he preached up the entire abolition of the law of *Moſes*, *Acts* xxi. 23, 24.

Our *Saviour* was called a *Nazarite*, or *Nazarene*, either becauſe he dwelt at *Nazareth*, or becauſe the purity and conſecration of the *Nazarites* was a ſort of prophetical type of thoſe of *Jeſus*; or elſe he was ſo called in alluſion to the prophecy, which ſays, "There "ſhall come forth a rod out of "the ſtem of *Jeſſe*, and a branch "(in Hebrew *nezer*) ſhall grow "out of his roots."

The name *Nazarites* ſometimes denotes a man of great diſtinction and dignity.—*Nazarite* or *Nazarean* was alſo a term of contempt and deriſion, applied by infidels to our Saviour and his followers. It is alſo a name given to an early ſet of *Heretics*.

NEBEL, a muſical inſtrument among the *Hebrews*, the ſame as *Nablum*. See *Nablum*.

NECROMANCY, the ſuppoſed art of calling up the dead to give information concerning future events. It was ſaid to be performed by the magical uſe of a bone or a dead body, or by pouring warm blood into the carcaſe, as it were, to re-animate it. Sometimes the ghoſt was fetched up by the power of invocations attended with various ceremonies. If the dead appeared in any unſubſtantial form like a ſhade, it was called Σκιομαντεια and ψυχομαντεια. It might be performed in any place; but ſome places were more particularly appropriated to this uſe and called

Νεκυομαντεια

Νεκυομαντεια. No ſouls could, as they imagined, be ſo readily called up, as thoſe that had been ſent down by untimely death, or acts of ſuicide; becauſe they believed that ſouls of this deſcription were not admitted to the more diſtant parts of the infernal regions, but lodged ſomewhere on the confines of both worlds.—Both *Jews*, *Greeks*, and *Romans* pretended to *necromantic* arts. The witch of *Endor* is of famous memory for a bold and artful deception of this kind. See *Witchcraft*.

NECTAR, was the ſuppoſed drink of the immortal Gods, and was imagined to contribute much towards their eternal exiſtence. It was, according to the fables of the poets, a moſt beautiful and delicious liquor, far exceeding any thing that the human mind can imagine. It gave a bloom, a beauty, and a vigor, which ſurpaſſed all conception, and repaired, together with *Ambroſia*, all the decays or accidental injuries of the divine conſtitution. See *Ambroſia*.

Nectar is ſometimes uſed to expreſs honey, from an ingenious ſuppoſition that honey was the drink of the bees, and the yellow matter collected on their thighs their food, this latter they therefore called *Ambroſia*. This opinion ſeems to be confirmed by modern obſervation.

NEFASTI *Dies*, an appellation given by the *Romans* to thoſe days wherein it was not allowed to adminiſter juſtice, or hold courts. They were ſo called becauſe, *non fari licebat*, the *Pretor* was not allowed to pronounce the three ſolemn words, or *formula*'s, of the law, *Do*, *Dico*, *Addico*, I give, I appoint, I adjudge. Theſe days were diſtinguiſhed in the calendar by the letter N. for *Nefaſtus*; or N. P. *Nefaſtus Primo*, when the day was only *Nefaſtus* in the forenoon, or firſt part. The days of a mixed kind were called *Interciſi*. See *Day*, *Interciſi*, *Prætor*, &c.

NEMÆAN *Games*, were celebrated games in *Greece*, deriving their name from *Nemea*, a city and ſacred wood of *Argia*, ſituated between *Cleonæ* and *Phlius*. They were inſtituted in memory of *Archemorus* or *Opheltes*; but after ſome intermiſſion, were revived by *Hercules*, in honour of *Jupiter*, after the victory over the *Nemæan* lion. Theſe games were celebrated every third year, on the twelfth day of the *Corinthian* month Πανεμος, which is ſaid to anſwer to the *Athenian Boedromion*, or our *Auguſt*; but of this coincidence of the *Corinthian* and *Athenian* month authors ſeem not quite convinced. Funeral honours were paid at theſe games to *Archemorus*, and ſacrifices performed to *Menæan Jove*. Conteſts of every kind, *gymnical* and *equeſtrian* were exhibited. They had chariot races, and all the exerciſes of the *Pentathlum*. See *Pentathlum*.

The preſidents of the *Nemæan* games were choſen from *Argi*, *Corinth*, and *Cleonæ*. The crowns which rewarded the victors were at firſt of olive, afterwards of parſley.

NENIA. See *Nænia*.

NEOCORI, among the *Greeks*, were perſons appointed to take care of the temples and other conſecrated places. The office and duty of the *Grecian* Νεοκοροι were the ſame as thoſe of the *Roman Æditui*. The *Æditui*, indeed, are frequently mentioned under the name *Neocori*. See *Æditui*.

NEOENIA, a *Grecian* feſtival in honour of *Bacchus*, when the new wine was firſt taſted.

NEOMENIA, a term uſed to ſignify the new-moons. Some aſſert that

that the *Jews* had two kinds of *Neomenia*; the firſt on the day of the moon's conjunction with the ſun, the ſecond on the day of her appearance: Others again ſay, that they only obſerved the day of conjunction. Be this however as it may, the *Jews* obſerved their new-moons as feſtivals of an inferior kind, and kept them every month with ſound of trumpet, entertainments, and particular ſacrifices. At theſe times they expreſſed their joy and gratitude for the bleſſings received in the former month, and prayed for a continuance of them, during that which was now begun. The offerings required on theſe new-moons will be found Numb. xxviii. 11. and x. 10. alſo 1 Sam. xx. 5. 18.

A feſtival called Νεομηνια or Νεμηνια, was alſo obſerved by the *Greeks* at the beginning of every lunar month, in honour of all the gods, but more eſpecially of *Apollo*, who was called Νεομηνις, as being the author of all lights, the fountain and original from whence the other planets derive their rays, and the grand luminary from which all time receives its principal diſtinction and diviſions.—At theſe ſolemnities the *Athenians* offered up prayers and ſacrifices in the temple of *Erechtheus*, for the proſperity of their commonwealth the enſuing month. Games were exhibited, and the rich made entertainments for the poor.

Neoptolemia, a pompous feſtival, kept by the *Delphians* in memory of *Neoptolemus*, the ſon of *Achilles*, who was ſlain in attempting to procure full revenge for his father's death, by ſacking the temple of the *Delphian* god, who had aſſiſted *Paris* in aiming the fatal ſhaft which deprived him of life.

Nepenthe, was a kind of magic potion mentioned by *Greek* and *Roman* poets, which was ſuppoſed to make perſons forget their ſorrows and misfortunes. It was the juice or infuſion of a plant now unknown; *Homer* ſays it grew in *Egypt*, and tells us further that *Helen* made uſe of it to charm her gueſts, and make them forget their miſeries and their pains.——How valuable would a noſtrum of this efficacy prove to wretched mortals!

Nephalia, feaſts and ſacrifices of the *Greeks*, ſo called from Νεφαλιος, *ſober*, becauſe no wine was offered, but *milk*, *mead*, &c. Theſe ſacrifices were offered to the ſun, moon, memory, *Aurora*, *Venus*, the *Furies*, and the *Nymphs*. Any ſort of wood might be burnt at this ſolemnity, except the vine, the fig-tree, the mulberry: Theſe were prohibited becauſe they were looked upon as ſymbols of drunkenneſs. The *Nephalia* were moſt particularly obſerved by the *Athenians*.

Neptunalia, feaſts obſerved by the *Romans* in honour of *Neptune*. They differed from the *Conſualia*, in which that god was conſidered as preſiding over horſes and the manage; whereas the *Neptunalia* were feaſts of *Neptune*, in his more general character, as God of the Sea. See *Conſualia*.

They were celebrated on the tenth of the *Calends* of *Auguſt*. During the ſolemnity it was cuſtomary to live in booths, erected on the banks of the *Tiber*: Theſe booths were made of branches of trees interwoven with ſmall twigs, to exclude the ſcorching rays of the ſun, and called for that reaſon *Umbræ*.

Nethinims, among the *Jews*, were ſervants of the Prieſts and *Levites*, employed in the loweſt and meaneſt offices about the temple.

ple. They were, as the Scripture expreſſes it, *hewers of wood and drawers of water for the Houſe of God.* To this office the poſterity of the *Gibeonites* were firſt condemned by *Joſhua*; afterwards the *Canaanites*, who ſurrendered themſelves, and were ſpared, had the ſame duties aſſigned them. *David* and *Solomon* devoted many of their captives to the ſame kind of ſlavery.—In proceſs of time, the number of the *Nethinims* was ſo much reduced, that a ſolemnity called *Xylophoria* was inſtituted to ſupply the defect of their ſervices, in which ſolemnity the people, with great ceremony, carried wood to the Temple, to keep alive the fire on the altar of burnt ſacrifice.

NEW-MOON. See *Neomenia.*

NEW-YEAR'S *Gift*. See *Strenæ.*

NEXI, among the *Romans*, were perſons free-born, who for debt were delivered bound to their creditors, and obliged to ſerve them till they could diſcharge the debt. See *Debtor.*

NICOLAITANS, or *Nicolaites*, were Chriſtian heretics of *Aſia*, whom Chriſt himſelf condemns in the *Revelations*, chap. ii. 6. 15. They were ſo called from *Nicolas*, one of the ſeven firſt Deacons mentioned *Acts* vi. 5. Though perhaps he had no ſhare in their errors or irregularities, he is ſuppoſed to have given ſome handle to them. He is ſaid to have had a beautiful wife, but that he might attain to greater perfection, he left her to live in a ſtate of continence and purity: Not being able, however, to perſevere in this reſolution, he took her again, and to juſtify his conduct advanced doctrines contrary to truth and chaſtity, and gave riſe to the *Nicolaitans*, *Gnoſtics*, and other ſects. They held adultery, and the uſe of meats offered to idols, as indifferent things, provided theſe meats were firſt exorciſed. They forgave fornicators eight days after the offence, had their women in common, lived in great impurity, and made libertiniſm and folly the diſtinguiſhing characters of their hereſy. They held many extravagant opinions concerning God and the creation, denied the divinity of Chriſt, aſſerted that the divine nature inhabited the human, but was not hypoſtatically united with it, and held that all pleaſures were good. They ſcrupled not to conform to all the Pagan ſuperſtitions, and intimated that the world was not created by God, but by certain other Powers wildly conceived, and feigned with the moſt impious temerity. Theſe heretics aroſe in the end of the firſt age of the Church, but were not of long continuance, being ſuperſeded by other ſects, and loſt under other denominations. See *Gnoſtics.*

NIDDUI, was a leſſer ſort of excommunication among the *Hebrews*, which commonly continued about a month; if it was not taken off in that time, is was prolonged for ſixty or even ninety days. If, during this term, ſatisfaction was not made, the excommunicated perſon fell into the *Cherem*, which was the ſecond ſort of excommunication; and thence into the *Scammatha*, which was the moſt dreadful of all. He that incurred the *Niddui*, was to withdraw himſelf from his relations to the diſtance of four cubits at leaſt, during the term.

NIGHT, was divided, by the *Romans*, into four equal parts, each conſiſting of three hours; theſe they called watches, and reckoned by the firſt, ſecond, third, and fourth watch, according

ing to the cuſtom obſerved in the army, where the guard was relieved four times during the night. The firſt watch began at ſix in the evening, and continued till nine; the ſecond commenced at nine, and ended at twelve, or midnight; the third watch laſted from twelve to three; the fourth, or morning watch, began at three, and cloſed at ſix in the morning. This manner of dividing the night, was adopted by the *Jews* before our Saviour's time, and is frequently alluded to in the New Teſtament. The firſt watch they call Οψε, or Even; the ſecond Μεσονυκτιον, or Midnight; the third Αλεκτοροφωνια, or Cock-crowing; and the fourth Πρωι.

The *Romans* furthur divided the Night into *Crepuſculum*, or Twi-light; *Prima fax*, or Candle-lighting; *Veſper*, or the Evening; *Concubium*, or Bed-time; *Nox Intempeſta*, the Firſt Sleep; *Ad Mediant noctem*, towards Midnight; *Media Nox*, Midnight; *De Media Noctæ*, a little after Midnight; *Gallicinium*, Cock-crowing; *Conticinium*, from Cock-crowing till Day-break.

But the Night, with all its diviſions and ſubdiviſions, was ſtill ſuppoſed to conſiſt, like the Day, of twelve equal parts or hours, which were longer or ſhorter, according to the ſeaſon of the year. See *Day*.

NOBILES, among the *Romans*, were ſuch as had the *Jus Imaginum*, or the right of uſing the pictures or ſtatues of their anceſtors; a right which was allowed only to thoſe whoſe anceſtors had borne ſome *Curule* office, that is, had been *Curule Ædile*, *Cenſor*, *Prætor*, or *Conſul*. For a long time, none but the *Patricii* were the *Nobiles*, becauſe no perſon but of that ſuperior rank could bear any *Curule* office; hence in *Livy*, *Saluſt*, &c. *Nobilitas* is uſed to ſignify the *Patrician* order, and ſo oppoſed to *Plebs*.——To make the true meaning of *Nobiles* ſtill more clear, let it be obſerved, that the *Roman* people were divided into *Nobiles*, *Novi*, and *Ignobiles*. *Nobiles* were they who had the pictures, &c. of their anceſtors, *Novi* were ſuch as had only their own, *Ignobiles* were ſuch as had neither. See *Novi*, *Ignobiles*, *Jus Imaginum*, &c.

The *Roman* Nobility, by way of diſtinction, wore an half moon upon their ſhoes, eſpecially thoſe of *Patrician* rank.

The *Grecian* Nobility were called Ευπαλριδαι, as being deſcended from theſe old *heroic* anceſtors, ſo famous in hiſtory. Such were the *Praxiergidæ*, *Etrobutidæ*, *Alcmæonidæ*, &c. all which had many privileges annexed to their quality, amongſt which was this, that they wore graſhoppers in their hair, as a badge of Nobility.

NOMEN, among the *Romans*, was the name which immediately followed the *Prænomen*, and anſwered to the *Grecian Patronymic*: For example, in *C. Julius Cæſar*, C. is the *Prænomen*, *Julius* the *Nomen*, and *Cæſar* the *Cognomen*. See this more largely explained under the article *Name*.

NOMENCLATOR, amongſt the *Romans*, was generally a ſlave who attended perſons that ſtood candidates for offices. His buſineſs was to prompt or ſuggeſt to them the names of all the citizens they met, that they might ſolicit their intereſt, and call them by their names, which among the *Romans* was the higheſt piece of *civility*.

Nomenclators were uſed alſo upon many other occaſions, as at feaſts, to call over the names of the gueſts, and aſſign to each his proper place.

NOMINIS *Delatio*, in the *Roman* courts of judicature, was the entering into the court-book the name of the offender, and the nature of his offence. The form was this: The offender's name and his crime were first pronounced *viva voce*, and then written on a tablet and given to the *Prætor*; if the Prætor approved it, the accused party's name and crime were inserted in the book, roll, or calendar of criminals. See *Trial*.

NOMOPHYLACES, *Athenian* magistrates who were appointed to see the laws duly executed upon criminals, to take charge of prisoners, to seize thieves, kidnappers, highwaymen, &c. upon suspicion, to put them to death if they confessed the fact, or prosecute them in a judicial way if they did not. The power of the *Nomophylaces*, in short, was similar to that of our Sheriffs.

NOMOPHYLACES, officers belonging to the *Olympic* games, appointed to instruct in the laws of these games, those who were to contend. See *Hellenodicæ*.

NOMOTHETÆ, officers amongst the *Athenians*, a thousand in number, chosen by lot out of such as had been judges in the court *Heliæa*. Their business was to inspect the old laws, and cause to be abrogated such as were useless, prejudicial, or contradictory. They were also to take care that no man ploughed or dug deep ditches within the *Pelasgian* wall, or to apprehend the offenders, and send them to the *Archon*. See *Law*.

NON LIQUET, the form of the verdict given by the *Roman* jury when a matter did not appear clear, but required a further hearing. It was expressed by the abbreviation N. L. See *N. L.*

NONÆ *Caprotinæ*, a name given to the *Roman* festival of *Poplifugium*. See *Poplifugium*.

NONES, in the *Roman Calendar*, were the fifth days of the months, January, February, April, June, August, September, November, and December; and the seventh of March, May, July, and October: These four last months having six days before the *Nones*, and the others only four.

March, May, July, and October, had six days in their *Nones*, because these months alone in *Numa's* year contained 31 days apiece, the rest having only 29, and February 30; and *Cæsar*, when he reformed the year, tho' he assigned 31 days to other months, yet did not allot them six days of *Nones*, which accounts for the inequality.

The *Nones* were so called because they reckoned *nine* days from them to the *Ides*, qu. *nono. idus*.

The *Nones*, like the *Calends* and *Ides*, were reckoned backwards, the number of the *Nones* running in a series contrary to those of the days of the month. For the manner of dating and counting the *Roman* months, see the table under the article *Month*. See also *Calends*, *Ides*.

NOSE, was by the *Augurs* particularly attended to in forming conjectures concerning future good or ill success. The tingling of the right or left side of it, for instance, was thought to have different significations as it happened to different sexes, or persons in different conditions.

NOTARIUS, was an officer in the *Roman* Courts whose business it was to take an account of proceedings. The *Notarii* also answered to our attorneys, and drew up papers and writings which were produced before the judge. They were called *Notarii*, because they drew up contracts and other instruments

ments in notes or abbreviatures; which, after they had been examined and approved, were written in fair characters, by the *Tabelliones*, who seem to have had a particular authority over the *Notarii*. See *Tabellio*.

NOTE, *Nota* was used among the *Romans* to signify a character or abbreviation, serving to denote or express something in a short compass. *Notes*, or a species of short hand, gave employment to the *Notarii*, who always wrote in characters. The *Greeks* cultivated the art of writing a kind of short-hand, and *Xenophon* is said to have been completely master of it: But different persons undoubtedly would adopt different systems, as is the case amongst us.

NOTES, characters in music which mark the tones of the voice or sound. The *Greeks* used the common letters of their alphabet for musical notes; and as more notes were required than they had letters, this defect was supplied by their different positions, viz. placing them upright, inverting them, doubling some strokes and cutting off others. This mode of expressing the different tones, &c. was very perplexed and intricate, but continued till the eleventh century, when *Guido Arezzo*, a Benedictine Monk, in lieu of letters substituted the six syllables *ut*, *re*, *mi*, *fa*, *sol*, *la*, which were the initial letters of a hymn to *St. John*, which ran thus

UT queant laxis
REsonare fibris
MIra gestorum
FAmuli tuorum.
SOLve polluti
LAbii reatum,
Sancte Johannes.

For an abridged account of ancient music in general, see *Music*.

NOVEMBER, was so called, because it was the 9th month of *Romulus*'s year, which began with March: It is however the eleventh month of the year, as since reformed by *Numa* and *Julius Cæsar*. See *Month*, *Year*, &c.

NOVEMVIRI, a name sometimes given to the *Athenian* magistrates called *Archons*, because they were nine in number. See *Archon*.

NOVENDIALE, a solemn sacrifice performed by the ancient *Romans*, when any prodigies appeared, which they thought wore a threatning appearance, and portended some disastrous event to the public. It was usually celebrated for nine days, from which circumstance its name is derived. See *Sacrifice*.

NOVENNALIA, festivals and sacrifices in honour of the dead, after the space of nine years, as the word itself implies. This particular attention to the memory of deceased relations and friends, was not paid by all the *Romans* in general, but by particular families who chose to have proper seasons for this duty, as the *Novennalia*, *Decennalia*, &c. The ceremonies on these occasions were the same as are mentioned under the article *Feralia*, viz. sacrifices, feasts, and games. See *Feralia*.

NOVENSILES, among the *Romans*, were heroes lately received into the number of the gods; or they were the gods of such provinces or kingdoms as they had newly conquered. *Romulus* gave the name of *Dii Novensiles* to the gods of the *Sabines*, after he had adopted them, and built a temple to their honour.

NOVI *Homines*, among the *Romans*, were such persons, as, by their own personal merit and influence, had raised themselves to *curule* offices without the assistance

of family connections, or the idle recommendation of illuſtrious anceſtry. They were ſuch perſons, in ſhort, as were the authors of the nobility of their families. *Novi Homines* differed from *Nobiles*, for the former had a right to uſe only their own pictures or ſtatues, whereas the latter could alſo uſe thoſe of their anceſtors. See *Nobiles*, *Jus Imaginum*, &c.

Novissima Verba, were the words ſpoken at the cloſe of the funeral ceremonies, after the urn was lodged in the ſepulchre. They were directed either to the deceaſed, or to the company; when they were addreſſed to the deceaſed, this was the uſual form; *Vale, vale, vale: nos te ordine, quo natura permiſerit, cunſti jequemur.* The form with which the *Præfica* diſmiſſed the people was *Ilicet*, i. e. *ire licet*, you have leave to go. At their departure they generally wiſhed the earth to lie light upon the reliques; *ſit tibi terra levis.*

Novus Homo. See *Novi Homines.*

Nudipedalia, a ſolemn feſtival obſerved on account of ſome public calamity, as the plague, famine, drought, &c. On this occaſion all were obliged, in token of humiliation, to walk bare-footed. Theſe ſolemnities were occaſionally practiſed by *Jews*, *Greeks*, and *Romans.*

The *Roman* Matrons, when they made vows or ſupplications to the goddeſs *Veſta*, always walked to her temple bare-footed.

Numbers were by the *Jews*, as well as the ancient *Greeks* and *Romans*, expreſſed by letters of the alphabet; hence we may conceive how imperfect and limited their arithmetic was, becauſe their letters could not be arranged in a ſeries, or in different lines conveniently enough for the purpoſes of ready calculation. The invention of the cypher, or arithmetical figures, which we now make uſe of, has given us a very great advantage over the ancients in this reſpect.

Mankind, we may reaſonably ſuppoſe, firſt reckoned by their fingers, which they might indeed do in a variety of ways. From this digital arithmetic, very probably, is owing the number *ten*, which conſtitutes the whole ſet of arithmetical figures.

The letters chiefly employed by the *Romans* to expreſs numbers were, M, for 1000; D, for 500; C, for 100; L, for 50; V, for 5; X, for 10; and I, for 1.—M, probably ſignified 1000, becauſe it is the initial of *Mille*; D ſtands for 500, becauſe it is *Dimidium Mille*; C ſignifies 100, as being the firſt letter of the word *Centum*; L ſtands for 50, becauſe it is half of C, having formerly been wrote thus ↆ; V ſignifies 5, becauſe V is the fifth vowel; X ſtands for 10, becauſe it contains twice $\overset{V}{\Lambda}$ or V in a double form; I ſtands for 1, becauſe it is the firſt letter of *Initium.*

The *Jewiſh* Cabbaliſts, the *Grecian* Conjurors, and the *Roman* Augurs, had a great veneration for particular numbers, and the reſult of particular combinations of them. Thus three, four, ſix, ſeven, nine, ten, are full of Divine myſteries, and of great efficacy. See *Three*, *Seven*, &c.

Numella, an engine of wood made uſe of by the *Romans* as an inſtrument of puniſhment, in which the offender's neck and feet were faſtened.

Numella was alſo a rope or cord made of raw ox-hides, to bind beaſts with.

NUMENIA. See *Neomenia*.

NUMENIASTÆ, an appellation given to thoſe that keep a feſtival on every new-moon. See *Neomenia*.

NUMMULARIUS was, among the *Romans*, a ſort of banker, or dealer in money.

It alſo ſignifies one who was appointed to eſtimate the goodneſs or value of money, as to its weight, fineneſs of metal, and intrinſic worth; and anſwers to an aſſayer.

NUMMUS, was frequently uſed for *Seſtertius* by the *Romans*, a general word being put for a particular one. See *Seſtertius*.

For an account of the Money of the Antients, ſee *Money*.

NUNCIATIO, among the *Romans*, was the report which the *Augur* made to the Chief Magiſtrate of what he had ſeen; the *Augur*'s report was by the Magiſtrate communicated to the people, after which the aſſembly was diſmiſſed, which was called *Obnunciatio*. See *Obnunciatio*.

NUNDINÆ, were days ſet apart by the *Romans* for the country people to expoſe their wares and commodities to ſale, much like our greater markets or fairs. They were called *Nundinæ*, becauſe they were kept every *ninth* day. The *Nundinæ* at firſt were reckoned in the number of *Feriæ*; but were afterwards, by a law, declared to be *Dies Faſti*, for the convenience of the country people, that they might be enabled, at the ſame time, to perform the buſineſs of the market, and have their controverſies and cauſes decided by the *Prætor*. See *Feriæ*, *Faſti*, *Day*, &c.

NUPTIÆ, *Marriage*, ſo called from *Nubere*, to veil, becauſe the bride wore a veil of the colour of fire, called *Flammeum*. See *Flammeum*, *Marriage*, &c.

NUPTIAL *Benediction*, was uſed to the married couple at the marriage ſolemnity, by the *Jews*, *Greeks*, and *Romans*. That of the *Jews* was in this form, "Bleſſed be thou, O Lord, who haſt created man and woman, and ordained marriage," &c. This was repeated every day during the wedding week, provided there were new gueſts. The *Grecian* form of benediction was αγαθη τυχη; the *Latin* was *quod fauſtum felixque ſit*. The *Jews* conſtantly made uſe of the ſame form; but the *Greeks* and *Romans* frequently varied theirs: A benediction, however, in ſome form, was always uſed. See *Marriage*.

NUTS, among the *Romans*, were thrown about the room, by new-married men, immediately after the chief ceremonies were concluded, for the boys to ſcramble for. Various reaſons have been aſſigned for this cuſtom, but that which moſt generally prevails is, that, by this act, the bridegroom ſignified his reſolution to abandon trifles, and to take himſelf to a ſerious courſe of life, *nucibus-relictis* in that ſenſe has paſſed into a proverb.—The nuts might alſo be conſidered as an emblem of fertility. See *Marriage*.

The *Roman* boys played with nuts at a variety of games, and uſed to carry them in their boſoms.

NYCTELEIA, were certain ſacred rites of *Cybele*, performed in the night-time, and ſo called from that circumſtance. The debaucheries practiſed by her prieſts upon the occaſion were ſuch as would not, perhaps, bear the eye of day. *They loved darkneſs rather than light, becauſe their deeds were evil.* They were performed every three years, in the ſpring ſeaſon; but ſuch debaucheries were practiſed, that

that the *Romans* prohibited the celebration of them, on account of the ſhameleſs impurities with which they were attended.

NYCHTHEMERON, among the Ancients, ſignified the whole natural day, or day and night, conſiſting of twenty-four hours, or equal parts. This way of conſidering the day, was particularly adopted by the *Jews*, and ſeems to owe its origin to that expreſſion of *Moſes*, in the firſt chapter of Geneſis, "the evening and the morning were the firſt day."—Before the *Jews* had introduced the *Greek* language into their diſcourſe, they uſed to ſignify this ſpace of time by the ſimple expreſſion of a night and a day.

It is proper here to obſerve, that all the eaſtern countries reckoned any part of a day of *twenty-four hours* for a *whole day*, and ſay a thing that was done on the *third* or *ſeventh day*, &c. from *that* laſt mentioned, was done after *three* or *ſeven days*. And the *Hebrews*, having no word which exactly anſwered to the *Greek* Νυχθημερον, ſignifying *a natural day of twenty-four hours*, uſe *night and day*, or *day and night*, for it. So that to ſay a thing happened *after three days and three nights*, was, with them, the ſame as to ſay it happened *after three days*, or *on the third day*. This, being remembered, will explain what is meant by "the *Son of Man*'s being *three days* and *three nights* in the heart of the earth." See *Day*, *Night*, &c.

At *Rome*, they had the command of the watch, and were called *Nocturni Triumviri*, from their office and number.

NYCHTASTRATEGI Νυκτοστρατηγοι, among he Ancients, were officers appointed to prevent fires in the night, or to give the alarm and call aſſiſtance when a fire broke out.

NYMPHÆA, certain public baths at *Rome*, of which there were twelve in number, adorned with curious ſtatues of the *Nymphs*, to whom they were conſecrated, furniſhed with pleaſant *grottoes*, and ſupplied with cooling fountains, which rendered them exceedingly delightful, and drew great numbers to frequent them. Silence was particularly required there, as appears by this inſcription, *Nymphis loci, bibe, lava, tace.*—A building of this kind is ſtill to be ſeen betwixt *Naples* and mount *Veſuvius*.

NYMPHAGOGI, an appellation given by the *Greeks*, and ſometimes by the *Romans*, to thoſe who conducted the bride from her father's to the bridegroom's houſe. The ſame name is not infrequently applied to perſons who performed the ſame office amongſt the *Jews*, after they had adopted the *Greek* language. See *Marriage*.

O.

OATHS have been uſed among all nations for deciding controverſies, and giving ſecurity for the performance of promiſes. Different formalities have been cuſtomary in different countries

tries in taking oaths. The *Jews* ſometimes ſwore with their hands lifted up, and ſometimes placed under the thigh of the perſon to whom they ſwore. This was alſo the cuſtom among the *Athenians* and the *Romans*. The *Jews* at firſt ſwore by none but *God Almighty*, but afterwards they became more corrupted in their morals, and wiſhed to imitate other nations, ſwearing by the Creatures, by *Jeruſalem*, by the Temple, by the Altar, by the Offering called *Corban*, ſometimes they ſwore by their Heads, by the Heavens, by the Earth, &c. Our *Saviour* forbids all ſwearing, except upon ſolemn and important occaſions; but few occaſions can be ſo ſolemn as to juſtify an oath in converſation. The uſe of the name of *God*, on ſlight and trivial occaſions, deſtroys, or at leaſt greatly diminiſhes, that reverence which we ought to have of the Deity.

The *Roman Conſuls* took an oath when they entered upon their offices, purporting that they would govern according to law. The people ſwore to the *Emperors* in the *Capitol*, on the *Calends* of January, by *Jupiter Capitolinus*, who held a thunderbolt in his hand to puniſh perjury. At the ratification of leagues or contracts, they ſwore per *Jovem Lapidem*, which was a ſtone ſtatue of that god, holding a flint in their hands. Judges when firſt put into commiſſion ſwore at the altar called *Puteal Libonis*, that they would proceed in their office and pronounce ſentence according to law. In all law-ſuits the parties took the *Juramentum Calumniæ*, in which the plaintiff ſwore he did not draw the declaration too high, with a view to injure the defendant, and the defendant ſwore he had not done the injury alledged by the plaintiff. This was alſo the cuſtom in the *Areopagus* or chief court of judicature among the *Athenians*, but to their oaths they added direful imprecations likewiſe. The *Athenian* Judges, alſo, in criminal and other matters, ſwore to adminiſter impartial juſtice.

The *Roman* ſoldiers took an oath that they would run the ſame riſques, and ſubmit themſelves to all the fortunes of their General, at the ſame time brandiſhing their ſwords, to ſignify that they were ready to cut the throats of ſuch as ſhould be guilty of perjury. The *Romans* frequently ſwore by their heads, their lives, the heads and lives of their children, the fortune, life, or *genius* of the *Emperor*. The men ſwore by the gods, the women by the goddeſſes.

The *Athenians* diſtinguiſhed oaths into two kinds, the greater and the leſs; the greater was when the gods ſwore by the *Styx*, or men by the gods, or women by the goddeſſes: The leſſer oath was when they ſwore by a Creature. A law of *Solon* allowed men to ſwear by *Jupiter*, *Supplex*, *Procurator*, and *Averruncus*, which are three epithets of the ſame *Jove*. Sometimes they ſwore by *Neptune*, *Apollo*, *Ceres*, &c. ſometimes by the ghoſts of the deceaſed, thus *Demoſthenes* ſwore by the ſouls of thoſe who were ſlain at *Marathon*; all theſe oaths were reckoned of the greater kind. *Socrates* made uſe of the leſſer oath, and frequently ſwore by a gooſe, a dog, a plane tree, &c. Men often ſwore by the implements of their profeſſion; thus ſailors ſwore by their ſhips, fiſhermen by their nets, ſoldiers by their ſpears, and kings by their ſceptres. In making ſolemn oaths they ſometimes drew their hands through the fire, or took up red hot iron, from an opinion

opinion that, if they ſwore ſincerely and honeſtly, they ſhould receive no harm; this ſeems nearly akin to the *ordeal* trial, formerly practiſed in our own country. Women accuſed of incontinence, uſed to take a purgation oath, which was written upon a tablet and hung round the neck; thus accoutred, they ſtepped into the water up to the mid-leg. If they were innocent, nothing enſued; but if guilty, the water roſe to their necks, and covered the tablet, to prevent the deteſtable crime of a falſe oath from being expoſed to view. This ſort of purgation oaths was taken in *Sicily*, in the temple of the gods called *Palici*, and is not unlike the *Jewiſh* trials by the *Waters of Jealouſy*. See *Adultery*, *Waters*.

The Ancients guarded againſt perjury very religiouſly; and for fear they might fall into it thro' neglect of due form, they uſually declared that they bound themſelves only ſo far as the oath was practicable; and leſt the obligation ſhould lie upon their ghoſts, they made an expreſs obligation, when they ſwore, that the oath ſhould be cancelled at their death. Perjury they believed could not paſs unpuniſhed, and expected the Divine vengeance to overtake the perjured villain even in this life. Perjury, however, in matter of love, is repreſented, by the poets, as an offence of the moſt trivial nature, which the gods only laughed at. See *Perjury*.

For the manner of ſwearing at the concluſion of leagues and treaties, ſee the articles *Feciales*, *Leagues*, &c.

Obelisk, a quadrangular pyramid, ſlender and high, frequently charged with *hieroglyphical* figures and inſcriptions, and erected for an ornament to ſome public place, or to ſhew ſome ſtone of an enormous ſize, or to tranſmit to poſterity important precepts of philoſophy, or to immortalize the actions of heroes. The *Egyptian* prieſts called their Obeliſks *the fingers of the ſun*, either becauſe in form they reſembled a ray of the ſun, or ſerved for ſome aſtronomical purpoſes; and indeed one of the uſes of *Obeliſks* were to find the meridian altitudes of the ſun at different times of the year, ſerving inſtead of very large gnomons. *Auguſtus* erected an *Obeliſk* at *Rome*, in the *Campus Martius*, which marked the hours on an horizontal dial, drawn on the pavement. One of the *Obeliſks* now ſtanding at *Rome*, viz. that of *St. John of Lateran*, is in height 108 Engliſh feet, without the pedeſtal; and that in the *Campus Martius*, wants but little of the ſame height. *Obeliſks* have ſmall baſes, *Pyramids* very large ones; in this conſiſts the difference: They differ alſo in another reſpect; for *Obeliſks* are generally all of a piece, conſiſting of one ſingle ſtone; whereas *Pyramids* are formed of ſeveral.—*Obeliſks* are ſo called from οβελος, *a ſpit*, *broach*, or *long javelin*, which they partly reſembled. Some ſay the word *Obeliſk*, in the *Phenician* language, ſignifies a ray.

Obnunciatio, in *Roman* antiquity, was the diſmiſſion of the Aſſembly of the People by the Chief Magiſtrate, after the *Augur* had made his report of what *omens*, &c. he had obſerved. See *Nunciatio*.

Obolus, an ancient ſilver coin of *Athens*, worth about 1d. 1q. ¼. The *Roman Obolus* was of the ſame value, being a ſixth part of the *Denarius*. Its name is derived from οβελος, a *ſpit*, or *broach*, either

ther becauſe it bore that impreſſion, or becauſe it had the form of it; but thoſe in the Cabinets of Antiquaries are round. See *Money*.

Obolus was the money put into the mouths of the dead, as *Charon*'s fare.

The *Jews* had a weight called ſometimes *Obolus*, at other times *Gerah*, equal to 16 barley-corns. See *Gerah* and *Weight*.

OBSECRATIO, was a ſolemn ceremony performed by the Chief Magiſtrates of *Rome*, to avert any impending calamity. It conſiſted of prayers offered up to the gods, whom they ſuppoſed to be enraged. And ſo exact were they in obſerving the preſcribed form on theſe occaſions, that a perſon was appointed to read it over to the man who was to pronounce it, and the moſt trifling omiſſion was held ſufficient to vitiate the whole ſolemnity.

OBSEQUIÆ, were funeral ſolemnities performed at the burials of eminent men. The word is derived from *obſequium*, *complaiſance*, becauſe theſe obſequies are the laſt compliments or devoirs we can render to the deceaſed. See *Funeral*.

OBSIDIONALIS *Corona*, a crown or garland made of graſs, and given by the *Romans* to ſuch Generals as had delivered a *Roman* army or fortreſs beſieged by the enemy. See *Crown*.

OBSTETRIX. See *Midwife*.

OBSTITA, among the *Romans*, places which had been thunderſtruck, called alſo *Bidentalia*. See *Bidental*.

OCREÆ, among the Ancients, a ſort of military ſhoes or ſhort boots, made of white tin, and ornamented about the ancles with gold or ſilver. The *Greeks* called them κνημιδες, and were ſo well provided with this article of defenſive dreſs, that they are diſtinguiſhed by the name of ευκνημιδες Αχαιοι. Among the *Romans*, none were allowed to wear the *Ocreæ* but the two higher *claſſes* of the people, or perſons whoſe eſtates exceeded 7500 *drachma*'s.

OCTAETERIS, a cycle or term of eight years, in the *Grecian* Chronology, at the concluſion of which three entire lunar months were added. This cycle was in uſe till *Meton*'s invention of the golden number or cycle of nineteen years. See *Year*, *Month*.

OCTOBER, the eighth month of *Romulus*'s year, which the name implies; but tenth in the calendar of *Numa*, *Julius Cæſar*, &c. The *Senate* gave this month the name of *Fauſtinus*, in compliment to *Fauſtina*, the wife of the Emperor *Antoninus*; *Commodus* would have it called *Invictus*; and *Domitian* named it *Domitianus*; but in ſpite of all theſe attempts it ſtill retains its original name. This month was ſacred to *Mars*, and under his protection.

OCTOBER *Equus*, a horſe annually ſacrificed to *Mars* in the month of *October*, either becauſe the horſe is a warlike animal, or to puniſh him for the taking of *Troy*. A race was run with chariots drawn by two horſes, previous to the ſacrifice, and he that ran quickeſt was adjudged to be the victim.

OCTOPHORUM, among the Ancients, was a carriage with eight wheels. It ſignifies frequently a chair, or litter, carried by eight men. This kind of chair was moſtly uſed by the Ladies. It was a ſpecies of the *Lecticæ*. See *Lectica*.

ODE, in Ancient Poetry, a ſong, or compoſition proper to be ſung, and compoſed for that purpoſe. The ſinging was generally accompanied with ſome muſical inſtrument,

ſtrument, chiefly the *Lyre*. See *Lyre*.

Odes, at firſt, were only of one kind, but by degrees, for the ſake of the muſic, they ſo varied the numbers and feet, that their kinds are now almoſt innumerable.

The Ancient *Ode* had originally but one *ſtanza* or *ſtrophe*, but was at laſt divided into three parts, *ſtrope*, *antiſtrophe*, and *epode*. The prieſts going round the altar, ſinging the praiſe of the gods, called their firſt entrance *ſtrophe*, i. e. turning to the left; the ſecond, turning to the right, they called *antiſtrophe*, *q. d.* turning the contrary way; laſtly, ſtanding ſtill before the altar, they ſung the remainder, which they called *epode*.

ODEUM, a muſic-theatre at *Athens*, where muſical prizes were contended for: It was built by *Pericles*, and was full of ſeats and ranges of pillars. Here was alſo a *Tribunal*.

Odeum, ſometimes ſignifies the place where the muſic, intended for the theatre, was rehearſed. The name *Odeum* was applied alſo to buildings that had no relation to the theatre. *Herod*, the *Athenian*, we are told by *Pauſanias*, built a magnificent *Odeum* for the ſepulchre of his wife.

ŒCONOMICAL Method of Diſputation was that in which the Diſputants accommodated themſelves, as far as poſſible, to the taſte and prejudice of thoſe whom they wiſhed to bring over to their opinions. Little attention was paid to the means, if they gained but their end. To them artifice and plain-dealing were alike. Some *Chriſtian* Doctors in the early ages of the Church, who had been educated in the Schools of the *Sophiſts* and *Rhetoricians*, raſhly employed this method in the ſervice of *Chriſtianity*, and abuſed *St. Paul*'s example, 1 Cor. ix. 20, 21, 22. to a degree inconſiſtent with the purity and ſimplicity of the Goſpel. The *Platoniſts* contributed much to the ſupport of this ungenerous method of diſputing, by that maxim of theirs, which aſſerted the innocence of defending Truth by Artifice and Falſehoods.

ŒNISTERIA, ſacrifices offered to *Hercules* by the youth of *Athens*. previous to their firſt cutting of their hair and beards. The principal part of the offering was wine.

ŒNOMANCY, a ſort of divination practiſed by the Ancients, in which they drew conjectures from the colour, motion, noiſe, and other accidents attending the wine of libations.

ŒNOPTÆ, were certain *Athenian* Officers or *Cenſors*, who attended feaſts, regulated the number of cups each was to drink, took care that no perſon drank too much or too little, and preſented to the *Areopagus* ſuch as would not be kept within the bounds of temperance.

OFFERINGS may be diſtinguiſhed from Sacrifices, the latter conſiſting of animals, the former of the fruits of the earth. The *Hebrews* had ſeveral kinds of offerings, which they preſented at the Temple. Some were free-will offerings, and others were of obligation. The firſt-fruits, the tenths, the ſin-offerings, were of obligation; the peace-offerings, vows, offerings of bread, wine, oil, ſalt, and other things which were made to the Temple, or to the Miniſters of the Lord, were free-will offerings, or offerings of devotion. Offerings in general were called *Corban*. Offerings of bread, fruit, liquors, which were preſented to the Temple, were called *Mincha*. The bread-offerings were to be free from

from leaven. Offerings, as juſt now enumerated, were appointed in favour of the poor, who could not go to the charge of ſacrificing animals: But meal, wine, ſalt, &c. always went along with the greater ſacrifices. Part of the offerings were conſumed on the altar, and part was appointed for the maintenance of the Prieſts.—No kind of oblation is more ancient than this of the fruits of the earth. The *Heathens*, in the earlieſt ages, offered clean wheat, flour, and bread. See *Sacrifice*, *Firſt-fruits*, &c.

Officers of the *Grecian* armies cannot, perhaps, be very accurately enumerated; the liſt, however, which follows, will be found ſufficiently complete for general information. In the early ages, Kings took the field, and were the Generals of their own armies, or choſe a *Polemarch* to act in their ſtead. When the ſupreme power of *Athens* was exerciſed by the people, each tribe choſe a *Prætor*, with the title of Στρατηγος; the number was conſequently ten; an eleventh was at length added, with the name of *Polemarch*, who, on an equality of ſuffrages, in a council of war, had the caſting vote. Second in rank to the *Strategi* were the Ταξιαρχοι, who marſhalled the army, choſe the ground for encampments, laid down the route, and caſhiered ſoldiers who had been guilty of great miſdemeanors.

As the *Strategi* and *Taxiarchi* were the principal officers of the infantry; ſo the Ιππαρχοι and φυλαρχοι were at the head of the cavalry. There were two *Hipparchi*, and ten *Phylarchi*: The former commanded all the cavalry, the latter, the cavalry of each tribe; they were therefore ſubject to the *Hipparchi*, as the *Taxiarchi* were to the *Strategi*.

There were ſubaltern officers named Χιλιαρχοι, Εκατονταρχοι Πεντηκονταρχοι, Λοχαγοι, Δεκαδαρχοι, Πεντεδαρχοι, Ουραγοι, viz. Captains of thouſands, hundreds, fifties, fifteens, tens, fives. The Ουραγοι took care that none of the ſoldiers were left behind or deſerted. To theſe may be added, the Στρατοκηρυξ, who conveyed the word of command; Σημειοφορος, the Enſign, who remitted by ſigns the Officers orders; Σαλπιγκτης, the Trumpeter, and Υπηρετης, who ſupplied the ſoldiers with neceſſaries. Theſe four were placed next to the foremoſt rank.

An account of the Officers in the *Roman* army will be found under their reſpective heads. See *Imperator*, *Legatus*, *Centurio*, &c.

Officers of the navy, among the *Greeks*, were the Αρχικυβερνητης, or Admiral; Κυβερνητης, or Pilot; Πρωρευς, or Under-pilot; Κελευστης, or Inſpector of the Rowers; Τριηραυλης, or Players on the Flute on board the *Triremes*; Ναυφυλακες, Inſpectors of the Ships; Διοποι, Superviſors of the Veſſel; Τοιχιαρχοι, thoſe who take care of the ſides of the ſhip; Εσχαρευς he who had the care of the fire; Λογιστης, the Keeper of the ſhip's accounts: Theſe Officers commanded the ſailors. Thoſe that commanded the ſoldiers on board were, the Στολαρχος, or Commander of the Troops; Ναυαρχος, the principal Land-Officer on board; Επισολευς, the ſecond Land-Officer; Τριηραρχος the chief Military Officer on board a *Triremes*, &c.

The principal Officers on board the *Roman* navy were, *Præfectus Claſſis*, or Admiral; when two were joined in command, they were called *Duumviri*.—*Trierarchus* was the Maſter of a *Triremis*; the *Gubernator*, or Maſter; the *Celeuſtes*, or Boatſwain; with others of infe-

rior note, similar in name and office to those of the *Grecian* navy. See *Ship*.

Ointment. See *Perfume*, *Malobathrum*.

Olympiad, a space or period of four years, by which the *Grecians* reckoned their time. This method of computation took its rise from the *Olympic* Games, which were celebrated every fifth year near the city *Olympia*, in *Peloponnesus*. The *Olympiads* were sometimes called *Anni Iphiti*, from *Iphitus*, who instituted, or at least renewed the solemnity of the *Olympic* Games. The first *Olympiad*, according to some, commenced in the year of the *Julian* period 3938, from the creation 3174, before *Christ* 774, and before the foundation of *Rome* 24. According to others, the first *Olympiad* began in the year of the *Julian* period 3941, of the world 3251, before *Christ* 773, and before the building of *Rome* 23. The computation by *Olympiads* ceased after the 364th, in the year of *Christ* 440.

Olympic Games were celebrated at *Olympia*, a city of *Elis*, from which they took their name. They were instituted in honour of *Olympian Jupiter*. Their Origin is attributed to *Hercules*, one of the *Idæi Dactyli*. See *Dactyli*.

These Games returned every five years, and lasted five days. They were omitted a short time after their first institution, but afterwards renewed by *Iphitus*; and from the time when he restored them, the *Greeks* counted the first *Olympiad*. See *Olympiad*.

The people of *Pisa* or *Elis* had the care of these Games; but most commonly the *Eleans*. Public officers were appointed to conduct them, and seize such as disturbed the celebration of them. These officers were called Αλύται by the *Eleans*, and their chief was named Αλυτάρχης. Their function was the same as that of the Ῥαβδοῦχοι, or *Lictors*, in the other states of *Greece*. In the more ancient times women were not allowed to see the Games; but afterwards there were even female combatants, some of whom, we are told by history, obtained the prizes.—Any person, who intended to be a competitor, was to give in his name, and prepare himself ten months before the celebration. Nine of these months were spent in easier exercises; but during the tenth, he inured himself to labour and fatigue, and practised regular combats. Any man was excluded from contending in these Games, if either himself, his friends or relations, were branded with infamy. The combatants were matched against each other thus: A certain number of balls were put into a silver vase called Κάλπις, on each of which a letter of the alphabet was written. They who drew the same letters, were to be antagonists to each other. If the number of combatants was unequal, he who drew the odd ball was to contend last with the conqueror, and for that reason was stiled Ἐφεδρος.

Besides running, leaping, boxing, wrestling, and the quoit, which were called by the general name of Πένταθλον, or *Quinquertium*, there were others also, as horse-racing, chariot-racing, &c. Sometimes the prize of eloquence, poetry, and the other fine arts was disputed. The victor's prize in each of these contests was a wreath of wild olive, called in *Greek* Κότινος. A prize of small value was chosen, that the combatants might be stimulated by courage, and the love of glory more than by the sordid hope of gain. In fact, the glory of the conquerors was inestimable and

and immortal. Their ſtatues were erected at *Olympia*, in the ſacred wood of *Jove*, and they were conducted home in triumph on a car drawn by four horſes, and were complimented by poets, painters, &c. nay many privileges and immunities were granted them ever after. See *Quinquertium*, *Pentathlon*.

Not only all *Greece*, but foreign nations alſo, reſorted to theſe Games, in great numbers, from the extremities of *Egypt*, from *Libya*, *Sicily*, and other countries.

The combatants in the *Olympic* Games contended quite naked; they uſed at firſt to tie a ſcarf round their waiſt, but this having once thrown down a perſon by entangling his feet, and loſt him the victory, it was adjudged to be laid aſide.

Chaplets of wild olive and branches of palm were expoſed on a tripod, to the view of the competitors, to encreaſe their ardour. The Preſident of the Games, called *Hellanodiecs*, ſat near the goal, on a *Tribunal*, to determine the conteſts and declare the victory.

Olympionicæ, a name given to the victors in the *Olympic* Games. They were looked upon as extremely fortunate, and to have done immortal honour both to themſelves and their country. The *Athenians* were ſo laviſh in their bounty to them, beſides their praiſes, that *Solon*, by a ſpecial law, limited their liberality, not ſuffering the city to give them more than 500 *drachmas*, about 58 oz. of ſilver. The *Olympionicæ* were exempted from many troubleſome offices and diſagreeable duties. See *Olympic* Games.

Omen, among the *Greeks* and *Romans*, was a ſuppoſed ſign or indication of ſomething future. *Omens* may be divided into three ſorts. 1ſt, External, or ſuch as appeared to men, but did not originate from them; of this ſort may be reckoned an unuſual ſplendor, or a remarkable darkneſs in any houſe, the former was a fortunate, the latter an unfortunate preſage. It was thought a direful Omen when any thing unuſual befel the temples, altars, or ſtatues of the gods. Among the external Omens we may rank unuſual birds, monſtrous births, the meeting of eunuchs, blacks, apes, &c. 2dly, Internal *Omens*, or thoſe which affected the perſons themſelves, comprehended marks upon the body, perturbations of mind, panic terrors, ſneezings, &c. 3dly, Verbal *Omens*, or ominous words, comprehended ſuch words as convey any agreeable or diſagreeable ideas; of the former ſort was the mention of a god, of proſperity, of a name of happy import, &c. Of the latter kind was the mention of the *Furies*, of death, of a priſon, or any thing diſguſting to the ſenſes. See *Augur*, *Divination*, &c.

Omer, a *Jewiſh* meaſure, the ſame as *Homer*. See *Homer* and *Meaſure*.

Omophagia, a *Grecian* feſtival in honour of *Bacchus Omophagus*, i. e. *the eater of raw fleſh*. It was celebrated with every appearance of phrenzy and madneſs. The devouring the raw entrails of a goat was a ceremony peculiar to this feſtival, in imitation of the god, who was ſuppoſed to have done the ſame godlike action!

Oncus, an ornament of the head, peculiar to thoſe who offered ſacrifice.

Oneirocritica, the art of interpreting dreams, and foretelling future events from them. In the Scripture we frequently find, that under the *Jewiſh* diſpenſation, ſome men really predicted from dreams what truly came to paſs, as was the caſe with *Joſeph*, and alſo with *Daniel* during the captivity;

vity; but we ought not from these Scripture instances to conclude that dreams are capable of interpretation from artificial rules, because we have reason to suppose that a particular revelation was granted for the purpose. Not only the *Greeks* and *Romans*, but all nations have pretended to this art, and have in some degree encouraged and cultivated it. See *Dreams*.

Onomamancy, the art of divining by the letters of a person's name, whether good or evil fortune shall befall him. Both *Pythagoras* and *Plato* lay a stress upon the name of a man, as having an influence on his life, and seem to advise the choice of names of fortunate import. See *Name*.

Onychomancy, a sort of divination performed by examining the nails of an unpolluted boy. For this purpose they were covered with oil and soot, and turned to the sun: The images represented by the reflection of the light gave the answer required.

Ooscopia, a method of divination by eggs, in which they observed the several parts, and, after brooding over them awhile, hatched them into oracles!

Opalia, *Roman* festivals in honour of the goddess *Ops*: They were celebrated for three days, beginning on the 19th of December, which was one of the days of the *Saturnalia*; because *Ops* was the wife of *Saturn*. The vows offered to the goddess, on this solemn occasion, were made sitting on the ground, because *Ops* represented the earth, the mother of all things.

Ophiomancy, the art which the Ancients pretended to, of making predictions by serpents. Serpents were always regarded with attention, as portentous and sacred. *Calchas* foretells the continuance of the *Trojan* war by a serpent's devouring eight sparrows with their dam; and *Æneas*'s seven years wandering was foretold to him by the seven coils of the serpent which was seen on *Anchises*'s tomb.

Opima *Spolia*. See *Spolia*.

Opimatores, in the *Roman* army, had the direction of the provisions, and were to take care that the soldiers wanted nothing.

Opisthodomos, the public treasury of the *Athenians*, situated behind *Minerva*'s temple, whence it derives its name. Here was deposited not only the public money for present exigencies, but a thousand *talents* against particular emergencies, the misapplication of which was punished with death. In this place were kept registers of such as were indebted to the state. *Jupiter*, *Soter*, and *Plutus* were the guardian gods of the building; the latter was represented with expanded wings, to shew that riches soon fly away.

Opisthographum, among the *Greeks* and *Romans*, was a waste-book or schedule, on which were written extemporary things that required revisal and correction. After the writing had been arranged and rectified, it was copied over again, on the back of every page, which was left blank for that purpose; hence the name.

This appellation was also given to books which were so filled with matter, as to oblige the author to write on the outside of his volumes. To this *Juvenal* alludes in his first Satire, verse the 6th,

Scriptus et in tergo, necdum finitus Orestes.

Oplitodromi, a name given by the *Greeks* to those who ran in armour at the *Olympic* and other public games.

Oplomachi. See *Hoplomachi*.

Opsonomi, *Athenian* Officers, whose business was to inspect, regulate,

gulate, and take care of the fish-market. They were two or three in number, and appointed by the *Senate*.

Opteria, a name given by the Ancients to the presents made to a child, the first time a person saw it after the birth.

Opteria were likewise the presents which the bridegroom and his friends made to the bride when she took off the veil and shewed her face to her spouse. It must be observed, that the *Grecian* women were kept under close confinement, being rarely allowed to converse with men before marriage; or, if indulged in this particular, they were obliged to wear a veil in their presence; but marriage admitted them to a more unreserved freedom. See *Women*, *Marriage*.

Optimates, one of the divisions of the *Roman* people opposed to *Populars*. It does not certainly appear what were the characteristic differences betwixt these two parties. Some say the *Optimates* were warm supporters of the dignity of the chief magistrate, and sticklers for the grandeur of the state, who cared not if the inferior members suffered, so be the commanding powers were advanced: Whereas the *Populares* boldly stood up for the rights of the people, pleaded for larger privileges, and laboured to bring matters nearer to a level. In short, they resembled, according to this account, the court and country parties amongst the people of this island.

Tully says, that the *Optimates* were the *best* citizens, who wished to deserve the approbation of the better sort; and that the *Populares* courted the favour of the *populace*, not so much considering what was right, as what would please the people, and gratify their own thirst of vain glory.

Optio, an officer in the *Roman* army, who acted as an assistant or lieutenant to every *Centurion*. The *Optio* was so called because he was the choice or *option* of the *Centurion* in later times; though at first he was chosen by the *Tribune*, or Chief Commander of the *Legion*. These *Optiones* are sometimes called *Succenturiones* and *Tergiductores*; the last name was given them because their post was in the rear of the company. Authors make mention of *Sub-optiones* or Sub-lieutenants.

It is proper under this head to observe, that *Optiones* were not peculiar to the camp, but were also used in many other offices of life.

Oracle, is used to signify both the answer given with respect to any doubtful matter or future event, and also the place where the answer was received. The stupidity and blindness of the heathens cannot be sufficiently wondered at, with respect to their oracles, which were always captious, or obscure, or ambiguous, and nothing else but the pure artifice of the priests, without any *diabolical* operation; though these reverend gentlemen made the people believe that the gods spoke by their mouths.

The *Oracles* were held in such veneration, and had obtained such credit, that they were consulted by the *Greeks* in particular, and often by the *Romans*, upon important affairs and doubtful events. Their answers were deemed the advice of heaven, and received with implicit faith. In short, if a form of government was to be changed, laws made, war declared, or peace concluded, the *Oracles* were first con-

consulted. Large gifts and sacrifices were constantly expected from those who consulted them: Hence all but princes and rich men were excluded, and those only admitted upon certain days. Of the gods who presided over *Oracles*, the most eminent were *Jupiter* and *Apollo*. All *Oracles*, however, were not delivered in the same manner. In some places the answers were given by interpreters; in others, the gods themselves revealed their will either by a voice, or dreams, or some decisive events. But I shall give a particular account of some of the most famous *Oracles*.

The Oracle of *Dodona*, a city of *Chaonia*, or *Molossia*, or *Thessaly*, (for so various are the opinions of the learned with respect to its situation) was the most ancient. Near *Dodona* was a forest of oaks consecrated to *Jupiter*, and held from time immemorial in the highest veneration. These oaks were reported to speak and report the answers of the god. Two doves also are said to have perched upon a particular tree, which was taller than the rest of the forest, and from this elevated situation to have given answers to those who consulted them. But the origin of these fables is this: In early times, the diviners of this place, when consulted, mounted an oak, and satisfied enquirers from the top of it. Hence the tales of the vocal and prophetic oak. Afterwards old women of the *proper sex*, were appointed to this office; and the word Πελειαδες in the *Thessalian* language, signifying both old women and doves, this ambiguity gave rise to the fable of the prophetic doves. A wonderful fountain and a remarkable caldron contributed much to the fame of this *Oracle*. The fountain would extinguish a lighted torch, or light an extinguished one. The caldron made a continual noise, occasioned by the wind, or some other cause; but was supposed to proceed from the immediate influence of the present deity. From the incessant sounding of this wonderful caldron came the proverb Χαλκειον Δωδωναιον, *Dodonean brass*.

The most famous *Oracle* was that at *Delphi*, a city of *Phocis*. Here was the celebrated temple of *Pythian Apollo*, whose *Oracle* was called *Pythian*; the priestess who gave the answer, *Pythia*; and the solemn games exhibited at *Delphi*, the *Pythian* games. The word *Pythian* is, by some, derived from the serpent *Python*, by others from πυθεσθαι, to rot, because that serpent rotted in that country; but the most likely derivation is from πυθω, another name of the city of *Delphi*. This *Oracle* was very ancient, and flourished one hundred years before the *Trojan* war. It originally belonged to the goddess *Themis*, who resigned it in after times to *Apollo*.

A flock of goats are said to have given rise to this *Oracle*. For on mount *Parnassus* there was a deep cave, with a narrow entrance, which, by its exhalations, was observed to affect the goats that approached it, in a surprizing manner, making them scream and frisk. The goat-herd, surprized at the phænomenon, in order to gratify his curiosity, went to the place, and found himself instantly seized with a kind of fury and divine enthusiasm, which opened futurity to his view. A *Tripod* was therefore placed over the opening of this cavern, and a temple built there. Notwithstanding the small degree of credit which this fable may receive, it is certain, that in the sanctuary of the temple there was a deep cave, from which a cold

cold exhalation rose high into the air; and that a *Tripod*, called χρησηρος and προφητικος, was placed over the opening of it. See *Tripod*.

The *Tripod* had a cover to it of a circular form and full of holes, on which the priestess sat, and thus intoxicated herself with the vapour which exhaled from the bottom of the cave; after which, with dishevelled hair, and a foaming mouth, she pronounced her *Oracles*.

The *Pythia*, or Priestess, was at first a young girl; but in later times, a woman of fifty years of age was appointed to that office. *Phemonoe* was the first and most famous of the *Pythias*, and delivered her *Oracles* in *hexameter* verses. One month in the year, called Βυσιος or Πυσιος, was allowed for consulting the *Delphic Oracle*; but in after times it was consulted once every month. Whoever applied for information here, was obliged to bring ample presents, and offer sacrifices to *Apollo*. These presents enriched the temple, and the sacrifices afforded an handsome subsistance to the priests, called Οσιοι, who were five in number, and had the care of these sacrifices. They who came to consult the *Oracle*, walked with crowns on their heads, and gave in their questions written and sealed. The answers were delivered in *Greek hexameter*, and sometimes in *Iambic* verses. But in latter times the *Oracles* were generally given in prose. The language of the answers was commonly obscure and equivocal; hence *Apollo* had the surname Λοξιας. The *Oracles* were however deemed infallible, whence the proverb τα εκ τριποδος, signifying Truth.— But whatever the priestess might be as to her infallibility, we cannot say much of her honesty, for we read of her taking bribes.

When this *Oracle* ceased is very uncertain. Some say it was silent in the reign of *Nero*; but it is proved from good authority to have given answers after that time, and even in the days of *Julian* the Apostate. *Christians* assert, without sufficient proof, that *Oracles* became dumb immediately upon the birth of our *Saviour*: But it is highly probable that, as they were managed by human artifice, without diabolical assistance, they would not be at all affected by that event, immediately on its taking place. Their silence is naturally accounted for, from the decline of men's credulity, and the frequent detection of *oracular* imposture.

The *Oracle* of *Trephonius*, in the neighbourhood of *Lebadia*, a city of *Bœotia*, was held in high estimation. It received its name from *Trophonius*, the brother of *Agamedes*, who lived in a subterranean dwelling near *Lebadia*, pretended to the faculty of foretelling future events, died in his cave, and was deified as an *oracular* god. This *Oracle* owed its reputation to one *Saon*.

Those who repaired to this cave for information, were required to offer certain sacrifices, anoint themselves with oil, and bathe in a certain river: They were then clothed in a linen robe, took a honeyed cake in their hands, and descended into the subterranean chamber by a narrow passage. Here it was that futurity was disclosed to them, either by visions or extraordinary sounds. The return from the cave was by the same passage, but the persons consulting were to walk backwards. They generally came out astonished, melancholy, and dejected; hence the proverb, εις

τροφωνιου μεμαθηκας. The prieſts on their return placed them on an elevated ſeat, called the ſeat of *Mnemoſyne*, where an account was taken of what they had ſeen and heard. They were then conducted to the chapel of good *Genius* by their companions, where, by degrees, they recovered their uſual compoſure and chearfulneſs.

Beſides the three principal *Oracles* of *Greece*, now deſcribed, we ought to take notice of that of *Amphiaraus* at *Oropius* in *Attica*. It was ſo called from *Amphiaraus*, the ſon of *Oiclius*, a man ſkilled in magic, the interpretation of dreams, &c. and who after his death was deified and delivered *Oracles* in a temple erected to his divinity. They who applied to him for information, were to purify themſelves, offer ſacrifice, faſt twenty-four hours, abſtain from wine two days, and make an offering of a ram to *Amphiaraus*, on the ſkin of which they were to ſleep, and ſee their deſtiny in a dream. Near the temple was *Amphiaraus*'s fountain, which was ſacred, and the waters of it forbidden to be uſed for ordinary purpoſes.

At *Delos* there was an *Oracle* of the *Delian Apollo*; in *Miletia* was that of the *Branchidæ*, with others of leſs note, which require not a particular deſcription, ſuch as that of the camps at *Lacedemon*, that of *Nabarcha*, that of *Chryſopolis*, that of *Claros* in *Ionia*, that of *Mallos*, that of *Patarea*, that of *Pella*, that of *Phuſellides*, that of *Sinope*, that of *Orpheus*'s head, &c.

Though the *Romans* conſulted the *Grecian Oracles* upon many occaſions, and had few *Oracles* in their own country; yet we muſt not omit mentioning the *Cumæan Oracles*, which were delivered by the *Sibyl* of *Cumæ*. For an account of the *Sibyl*, ſee the article *Sibyl*.

ORATION, a ſpeech or harangue, framed according to the rules of Oratory, and ſpoken in public. *Orations* are of three kinds, 1ſt, *Demonſtrative*, which includes *Panegyrics*, *Genethliaca*, *Epithalamia*, *Epiceaia*, *Luchariſtiæ*, *Epinicia*, and *Congratulations*; 2d, *Deliberative*, to which belong *Perſuaſion*, *Diſſuaſion*, *Exhortation*, and *Commendation*; 3d, *Judicial*, which contains *Accuſation*, *Confirmation*, *Confutation*, &c.

ORAL Law. See *Cabala*.

ORATOR, among the *Romans*, differed from a *Patronus*: The latter was allowed only to plead cauſes on behalf of his *Clients*; whereas the former might quit the *Forum* and aſcend the *Roſtra* or *Tribunal*, to harangue the *Senate* or the people. The *Orators* had rarely a profound knowledge of the law, but they were eloquent, and their ſtyle was generally correct and conciſe. They were employed in cauſes of importance, inſtead of the common *Patrons*. *Orators*, in the violence of elocution, uſed all the warmth of geſture, and even walked backwards and forwards with great heat and emotion; this it was which occaſioned a witticiſm of *Flavius Virginius*, who aſked one of thoſe walking *Orators*, "*Quot millia paſſuum declamaſſet?*" *How many* MILES *he had declaimed.* Similar to the *Roman Orators* were the *Grecian Rhetores*. There were two ſorts of Orators in the ſtate of *Athens*, devoted to the ſervice of the republic. One ſort was to defend an old law when a motion was made to repeal it. Theſe Orators were in the pay of the ſtate; but the ſame man, when the term of his ſervice expired, was incapable of being elected again.

The

The other sort consisted of ten settled Orators, called *Rhetores*. See *Rhetores*.

ORCHESTRA, in the *Grecian* theatres, was that part of the *Proscenium*, or stage where the *Chorus* used to dance. In the middle of it was placed the Ακροατηριον, or pulpit. The *Orchestra* was of a semicircular form, and surrounded with seats.

In the *Roman* theatres the *Orchestra* made no part of the *Scena*, but answered nearly to the pit in our play-houses, being taken up with seats for *Senators*, *Magistrates*, *Vestals*, and other persons of distinction. The actors never went down into it. See *Theatre*.

ORCINI *Liberti*, a name given to such of the *Liberti* among the *Romans* as had been made free by testament, because their freedom did not commence till their masters were gone to *Orcus*, i. e. dead. See *Liberti*.

ORDINARII, a name given to *Gladiators* who were appointed to exhibit combats on certain stated days. See *Gladiators*.

ORGAN, as a musical instrument, is of considerable antiquity, though little used till the eighth century. It seems to have been borrowed from the *Greeks*, and is described by *Vitruvius* in his tenth book.

ORGIA, feasts and sacrifices in honour of *Bacchus*, held every third year, and chiefly celebrated by wild distracted women, called *Bacchæ*. The chief solemnities were performed in the night, to conceal, perhaps, their shocking impurities; and a mountain was generally chosen as the place of celebration. They were instituted by *Orpheus*, and from him are sometimes called *Orphica*. Authors are not agreed as to the derivation of the word; but if we consider the frantic proceedings of the Bacchanalians, οργη, *furor*, bids fair for the true etymology. See *Bachanalia*, *Dionysia*, &c.

Orgia, according to *Servius*, was a common name for all kinds of sacrifices amongst the *Greeks*, as *Ceremoniæ* was among the *Romans*.

ORGYIA, Οργυια, was a *Grecian* measure of length, containing four Πηχεις, or six *Grecian* feet, and a *Grecian* foot was one foot, *English*, and 0875 decimal parts. See *Measure*.

ORICHALCUM, a mixed metal amongst the Ancients, made on the same basis that we make our brass at present; but they had several ways of doing it, and distinguished it into several kinds. *Pliny*, indeed, tells us of one natural mine of this *metal*, found somewhere, of much higher value than the artificial; but that it was at last exhausted. This, however, is contrary to the opinion of all the *Greek writers*, who declare that *Orichalcum* was made with copper and *Lapis Calaminaris*, as brass is now made. *Orichalcum Album* was made by mixing an earth with copper while in fusion; but what that earth was we are no where informed. This composition acquired a peculiar brightness, and continued ductile.

ORIGINARII, an appellation given by the *Romans* to slaves born in their masters' houses, who were also called *Vernæ*.

ORNITHOMANCY, a kind of divination by means of birds, practised by the *Greeks*, and similar to the *Roman Augury*. See *Augur*, &c.

ORPHANS of *Athens*, whose fathers had lost their lives in their country's cause, were provided for by the *Polemarch* out of the public treasury. See *Polemarch*.

ORPHEOTELISTÆ, were perſons initiated in the *Orphic* myſteries. They aſſured all that were admitted into their ſociety of certain felicity after death: This made *Leotychidas*, the *Spartan*, reply to *Philip*, one of that order, who was boaſting of this aſſurance, "Why do you not die then, you fool, that you may get rid of your misfortunes, together with your life." An oath of ſecrecy was required at their initiation, and this was indeed the principal thing expected from them.

ORYGMA, among the *Athenians*, was a dark, noiſome hole, in which criminals were confined and executed after conviction. The top was ſecured with ſharp ſpikes to prevent an eſcape, and the bottom was full of prongs to pierce and torment thoſe who were thrown into it.—It was ſometimes called *Barathron*. See *Barathron*

OSCOPHORIA, a feaſt inſtituted by *Theſeus*, in memory of his ſervices to his country, by deſtroying the *Minotaur*, and freeing his native city from the annual tribute of ſeven young men, who were deſtined to be devoured by that monſter. At this feſtival young people, whoſe fathers and mothers were alive, uſed to run to the temple of *Bacchus*, and that of *Minerva* alſo, with grapes in their hands. He who arrived firſt was conqueror, and performed ſacrifice by pouring out of a phial a mixture of wine, honey, cheeſe, flour, and oil.—The *Oſchophoria* are ſuppoſed by ſome to have been inſtituted in honour of *Minerva* and *Bacchus*, who aſſiſted *Theſeus* in his enterprize —Others imagine they were in honour of *Bacchus* and *Ariadne*. They had the name from οσχαι, *branches of a vine loaden with grapes*, and φερω, *to carry*; becauſe, as *Plutarch* ſays, *Theſeus* returned to *Athens*, where theſe feſtivals were held, at the time of the vintage.

OSCILLA, ſmall images of wax or clay, made in the ſhape of men or women, and conſecrated to *Saturn*, to render him propitious. *Oſcilla* is ſometimes uſed to ſignify a kind of maſks ſcooped from the bark of trees, and worn by the performers of comedy in the ruder ages of *Rome*. In this ſenſe we meet with it in *Vir. Geo.* ii. 386. It is alſo uſed to ſignify little heads or images of *Bacchus*, which the countrymen of old hung upon trees, that the face might turn every way, out of a notion that the countenance of this god gave felicity to themſelves, and fertility to their vineyards. An alluſion to this opinion and cuſtom is found in *Virgil*, *Geo.* ii. 388.

OSCINES, an appellation given by the *Romans* to thoſe birds whoſe chattering and notes were regarded as *omens* and *predictions*. Of this ſort were crows, pies, jays, owls, ravens, &c. See *Augur*, &c.

OSSILEGIUM, the act of collecting the bones and aſhes of the dead, after the funeral-pile was burnt down. It was performed by the friends or near relations of the deceaſed. The perſons concerned in gathering up the remains, firſt waſhed their hands and ungirt their garments. When all the bones were collected, they were waſhed with wine, milk, perfumes, and the tears of friends; after this ceremony was over, the relicks were put into an urn, and the urn was depoſited in a ſepulchre.—See *Funeral*, *Pile*, *Sepulchre*, &c.

The ceremony of *Oſſilegium* was performed in the ſame manner by the *Greeks*, and called Οστεολογιον.

OSTIUM, called by the *Greeks* στομα, was the entrance or mouth of a harbour, between the arms of the

the semi-circle, of which figure their harbours generally were. The mouth of the harbours were sometimes called *Fauces*. See *Harbour*.

Ostracism, a kind of popular judgment or condemnation among the *Athenians*, whereby such persons were banished as had power and popularity enough to attempt any thing against the public liberty. This kind of punishment, therefore, was so far from being infamous, that it was esteemed honorable; for it was not the consequence of any crime, but of extraordinary merit; it was not inflicted becaufe the *Athenians* hated, but becaufe they loved the perfon condemned.

The banishment of *Oftracifm* lafted for ten years, but the patriot exile had, during all that time, the full enjoyment of his eftate.

The proceſs in this condemnation was thus. The people being aſſembled, every man took a tyle called ὀστρακον, and carried it to a certain part of the market-place, ſurrounded with wooden rails for that purpoſe, in which were ten gates for the ten *Tribes* to enter diſtinctly: In this place the tyles were depoſited by each perſon, and numbered in groſs by the *Archons*: [if the tyles did not amount to 6000 the *Oſtraciſm* was void.] Then laying every name by itſelf, the *Archons* pronounced *him* whoſe name was written by the major part, baniſhed for ten years, with leave to enjoy his eſtate.—*Oſtraciſm* was ſo called from ὀστρακον, a ſhell or tyle.

Othone, a kind of linen garment worn by women among the ancients both of *Greece* and *Rome*.

Ovation, among the *Romans*, was a leſſer *Triumph*, granted to thoſe who had gained ſome advantage over the enemies of the ſtate, which had coſt little; or over enemies of leſs conſideration, and unworthy of the *Roman* arms, as pirates, &c. or when a war had been happily concluded without much effuſion of blood; or elſe when a war had not been declared in all its due forms. The *Ovation* required much leſs preparation than the greater *Triumph*. For the perſon who had the honour of an *Ovation* made his entrance on foot moſt commonly, ſometimes on horſeback, but never in a chariot, and only to the ſound of flutes, not of trumpets. He was preceded by the ſoldiery with olive branches in their hands, and was dreſſed in a white robe bordered with purple. To ſhew that the action had not been very bloody, he wore on his head a crown of myrtle, called *corona ovalis*. The *Senate*, *Knights*, and principal *Plebeians* aſſiſted at the proceſſion, which began at the *Albanian* mount, and concluded at the *Capitol*, where rams were ſacrificed to *Jupiter*. The firſt *Ovation* was granted to *Poſthumius Tubertus* the *Conſul*, for his victory over the Sabines, in the 253d year of *Rome*. The *Ovation* had its name not from *O!* and *Evoe!* the acclamations of the people on the occaſion; but from *Ovis* a ſheep, becauſe that animal was ſacrificed by the conqueror; which diſtinguiſhes it from the greater *Triumph*, in which an ox was offered. See *Triumph*.

Ovilia, called alſo *Septa*, were places or apartments in the *Campus Martius*, encloſed and fenced about, into which the people entered to give their votes in the *Comitia*. They paſſed into the *Ovilia* over planks or boards laid there for the purpoſe, and called *Pontes*. See *Comitia*, *Pontes*.

Oxybaphon, ὀξυβαφον, was a *Grecian* meaſure of capacity, containing

taining one cyathus and a half, equal in *Engliſh* meaſure to $\frac{1}{9}$ of a pint, and $535\frac{5}{8}$ decimal parts of an inch. See *Meaſure*.

OYSTERS were eſteemed as a great delicacy among the *Romans*, eſpecially among thoſe who were admirers of table-luxury. They were generally eaten at the beginning of the entertainment, and brought to the table unopened. Our own country had the honour to furniſh the *Romans* with Oyſters, which they fetched from *Sandwich*, and *Juvenal* ſays, that *Montanus* was ſo well ſkilled in the ſcience of good eating, that he could tell by the firſt taſte whether they came from thence or not.

Circæis nata forent, an
Lucrinum ad ſaxum, Rupinove *edita fundo*
Oſtrea, callebat primo deprendere morſu. SAT. iv. 140.

He, whether Circe's rock his Oyſters bore,
Or Lucrine lake, or the *Rutupean* ſhore,
Knew at firſt taſte. DUKE.

The *Romans* uſed to feed and fatten their Oyſters in oyſter-beds, called *Oſtrearia*. Theſe were firſt invented by *Sergius Orata*, not to gratify his taſte, but his avarice.

P.

PACALIA, a feaſt among the *Romans* in honour of the goddeſs *Pax*, or peace, which was worſhipped as a Deity by that people with great ſolemnity, and honoured with an altar and magnificent temple.

PACTIO, among the *Romans*, was a temporary ceſſation from hoſtilities, a truce or league for a limited time. It differed from *Fœdus*, which was a perpetual league, and required one of thoſe *Heralds* called *Feciales* to confirm it, by ſolemn proclamation; neither of which conditions were neceſſary in the truce called *Pactio*.

PACTUM, is uſed to ſignify the ſettling of a diſpute without litigation, by compoſition for proper damages; which were to be aſcertained by an equal number of friends on each ſide. See *Actio*, *Trial*, &c.

PÆAN a ſong or hymn in honour of ſome of the gods, but chiefly addreſſed to *Apollo*, from whom it took its name; for this god was denominated *Pæon* from παιειν to ſtrike, in alluſion to his penetrating rays, or elſe to his ſtriking the ſerpent *Python*. The *Pæans* were chiefly uſed on occaſion of victory and *Triumph*. Sometimes a hymn to *Mars* was ſung, on the eve of an engagement, this was called παιαν εμβαλησιος and that ſung to *Apollo*, after a ſucceſsful battle, was termed παιαν επινικιος. Such ſongs were named *Pæans*, becauſe the words *Io Pæan!* frequently occurred in them, which alluded to *Apollo's* conteſt with the ſerpent.

PÆDOTHYSIA,

PÆDOTHYSIA, the inhuman cuſtom of ſacrificing children, which prevailed among the heathens: Thus *Moab*, being reduced to great ſtraits by the Iſraelites, offered his eldeſt ſon as a burnt offering. This barbarous cuſtom probably took its riſe from a vicious imitation of the virtuous obedience of *Abraham*, exhibited in his readineſs to ſacrifice *Iſaac*.

PÆNULA. See *Penula*.

PAGANALIA, an ancient rural feſtival among the *Latins*, in which the peaſants went, in ſolemn proceſſion, round the villages, purifying them with luſtrations, and offering cakes on the *Altars* of the gods.

Each *Pagus* or village had its *Paganalia*, and at this feſtival each perſon was to pay, into the hands of him who preſided at the ſacrifice, a piece of money, the men of one kind, the women of another, and the children of a third: Thus an exact account was obtained of the number of men, women, and children in each *Pagus*. For it is to be obſerved, that *Servius Tullius* divided the whole *Roman* territory, country as well as city, into diſtinct tribes, requiring that there ſhould be a place of refuge in each tribe, ſituated on a riſing ground, to ſecure the effects of the peaſants, in caſe of alarm; and theſe ſtrongholds he called *Pagi*, i. e. *Villages*.

PAGANI, properly ſignifies perſons that live in villages, and drink out of the ſame fountains, ἐξ αὐλαις ταις πηγαις. And as chriſtianity was a long time in penetrating the diſtant villages, *Pagani* might hence be applied to ſuch as remained idolators.

Pagani alſo ſignified ſuch perſons as did not bear arms, or were not enrolled among the ſoldiers, in oppoſition to *Milites*; and in beautiful alluſion to this ſenſe of the word it may be uſed in oppoſition to *Chriſtiani*, and point out to us perſons who were not enliſted under the banner of *Chriſt*, to engage in the *Chriſtian* warfare.

PAGANICA *Pila*, a ſort of ball uſed by the *Romans* for exerciſe and diverſion. It was of leather, and ſtuffed with feathers. The play in which it was uſed bore ſome reſemblance to the *Engliſh* game of *Cricket*, or the *Scotch Golf*. The *Paganica* had its name *a Pagis*, becauſe it was chiefly uſed in country towns and villages. It was not ſtuffed ſo hard as the *Pila* properly ſo called, nor was it ſo ſoft as the *Follis*. For this we have the authority of *Martial*, xiv. 45.

Hæc quæ difficilis turget PAGANICA *Pluma,*
Folle minus laxa eſt, et minus arcta Pila.

PAINTING, among the *Greeks*, was from its origin claſſed with the liberal arts, and grew ſo much into eſteem, that it became at length an eſſential accompliſhment of a fine and polite gentleman, and conſequently formed a part of *Grecian* education. But the art was ſo imperfect in its firſt origin, that the painters were obliged to write at the bottom of their pictures the names of the objects which they had attempted to repreſent. One colour was only uſed at firſt, but at length five, and at laſt many.

The ſpoils of the city of *Syracuſe*, which *Marcellus* brought to *Rome* and diſplayed in his *Triumph*, gave birth to the love of painting as well as ſculpture amongſt the *Romans*, which they had little regarded before. As to painting indeed it is not ſaid that they carried it to ſo high a perfection as the *Greeks*: But of this we can be no judges, few performances of this kind

kind having travelled down to us, as not being proof againſt the injuries of time.

We may naturally ſuppoſe that the *Jews* would neither excel in painting nor ſculpture, being prohibited from making to themſelves any graven image, or the likeneſs of any thing, and being alſo inclined to interpret the law in its largeſt latitude. See *Sculpture*.

PALÆSTE, a *Greek* meaſure of length, being the ſame with the *Doron*, and containing four *Digits* or finger-breadths.

PALÆSTRA, among the *Greeks*, was the name of a building where all the exerciſes of the *Pentathlum* were performed; though ſome will have it appropriated to wreſtling only, as the word implies, being derived from παλη, wreſtling. The *Pancratium* was performed here. To prevent the combatants from hurting themſelves by falling, the bottom of the *Palæſtra* was covered with duſt or gravel. Some will have the *Palæſtra* to be only a part of the *Gymnaſium*. Many authors imagine that the *Palæſtra* was of two kinds, the one for the exerciſe of the body, the other for the cultivation of the mind; but the derivation of the word ſeems to confine it to bodily exerciſe. See *Pentathlum*, *Pancratium*, &c.

PALÆSTROPHYLAX, was the guardian, keeper, maſter, or director of the *Palæſtra*.

PALARIA, an exerciſe performed by the *Roman* ſoldiers, to improve them in all their neceſſary manœuvres. It was performed at a ſtake ſix feet high, and fixed firmly in the ground; againſt which the undiſciplined men advanced, armed with a hurdle and cudgel, inſtead of a ſhield and ſword, and went through all the rules of attack and defence, as if actually engaged with an enemy: Sometimes they attacked it at a diſtance, with miſſive weapons, making the proper motions of defence.

PALATINI *Ludi*, were games inſtituted by *Livia*, in honour of *Auguſtus*, after he was enrolled in the number of the gods, and celebrated always in the *Palace*, which accounts for the name. Some authors ſay that theſe games were inſtituted in honour of *Julius Cæſar*, and others again confound them with the *Ludi Auguſtales*, but neither of theſe opinions ſeem to be well ſupported. See *Auguſtales*.

PALATINUS *Mons*. See *Mountains*.

PALATIUM was the houſe in which the *Emperor Auguſtus* choſe to reſide and keep his court. It was a magnificent ſtructure, built on the *Palatine* mount. This ſituation was pleaſing to *Auguſtus*, becauſe *Romulus* the founder of *Rome*, and *Tullus Hoſtilius* kept their courts in the ſame place. The word *Palatium* is evidently derived from *Palatinus*, the mount on which it ſtood; though the ſame name is now become general, and applied to any royal ſeat.

PALILIA, a *Roman* feſtival in honour of the goddeſs *Pales*. It was celebrated chiefly by the ſhepherds on the 11th of the *Calends* of May or 21ſt of April. Prayers at this ſolemnity were offered up for the health and fertility of their ſheep. A feaſt was made at night, after which heaps of ſtraw were ſet on fire, and the ceremony concluded with dancing amongſt, and jumping over the flames. Some perſons call this feſtival *Parilia*, *a pariundo*, becauſe prayers were made for the fruitfulneſs of the flocks.

PALLA, among the *Romans*, was a mantle thrown over the gown, called *Stola*. It was worn by the women only; who bore it on the left ſhoulder, from whence it paſſed

to

to the other side under the right arm; and the two ends being bound under the left arm, the breast and arm were quite bare. It had a great many folds or plaits, and is derived from παλλω, to shake or tremble.

PALLADIUM was a *Trojan* statue of the goddess *Minerva* or *Pallas*, on which the fate of the city was supposed to depend: While they retained this sacred image, it had been given out *Troy* would be invincible. This induced *Ulysses* and *Diomede* to engage in the undertaking of stealing it out of *Minerva*'s temple. *Æneas*, however, is said to have brought the true *Palladium* with him into *Italy*, which they saw was preserved at *Rome*, in the temple of *Vesta*, among the other sacred things, but was known to none but the priests and *Vestals*. It was regarded as the destiny of *Rome*, and to prevent its being stolen, several other images were made perfectly like it.—It is said to have fallen down from heaven originally, to mark out the ground in *Troy* where *Minerva* chose to have a temple erected. The *Palladium* represented *Pallas* as holding in her right-hand a spear, in her left a spindle and distaff, with a buckler on her arm; but concerning her armour authors disagree.

A *Palladium* was also placed by *Nicias* in the citadel of *Athens*.

PALLIATÆ, a name given by the *Romans* to such plays as laid the plot in *Greece*, and required the performers to appear in *Grecian* habits. It is used in contradistinction to *Togatæ*, in which the scene was laid at *Rome*, and the dresses were *Roman*. The word *Palliatæ* is derived from *Pallium*, which was a part of dress peculiar to the *Greeks*; whereas the *Toga* belonged to the *Romans* only. See *Togatæ*, *Comedy*, &c.

PALLIOLUM, among the *Romans*, was a covering for the head, differing little from the *Pileus*. See *Pileus*.

PALLIUM, an upper garment or mantle worn by the *Greeks*, as the *Toga* was by the *Romans*. Each of these were so peculiar to the respective nations, that *Palliatus* is used to signify a *Greek*, and *Togatus* a *Roman*.

PALM, among all nations almost has been regarded as an emblem of victory, and assigned as the reward of it. The reason why this tree was adopted, and made use of to represent victory, is said to be, because the palm is so elastic, that, if pressed by the greatest weight, it will rise superior to the pressure, and be able to restore itself to its former state, appearing almost invincible.

PALMIPES, a *Roman* long measure, containing a foot and a *palmus*, and less than the *cubit* by one *palmus*. See *Palmus*, *Measure*.

PALMULARII. See *Parmularii*.

PALMUS, a long measure used both by the *Greeks* and *Romans*. The *Grecian Palmus* was of two kinds, the greater, which contained nine finger-breadths, and the less, which contained four. The *Roman Palmus* was also of two sorts; the greater, which contained twelve finger-breadths, or eight inches and a half *English*; and the less, which contained four finger-breadths, or near three inches *English*.—The great *Palmus* was taken from the length of the hand, or span; the less from the breadth of it. The *Greek Palmus* was called *Doron*. See *Measure*.

PALUDAMENTUM, a military garment worn by the officers and principal men among the *Romans*,

in time of war; who are therefore called *P. ludati*, which distinguished them from the common soldiers, who because they wore the *Sagum*, were denominated the *Sagati*. The *Paludamentum* came down no lower than the navel, was open on the sides, had short sleeves, resembling angels wings, and was generally white or red. It is sometimes used to signify the common soldier's coat. The *Toga Picta*, *Purpurea*, *Palmata*, the consular *Trabea*, and the *Chlamys*, differed but little from the *Paludamentum*. See *Toga*, &c.

PAMBOEOTIA, a festival celebrated by all the *Bœotians* assembled near *Coronea*, at the temple of *Minerva*, called *Itonia*.

PAMMACHION, a name given to the *Pancratium*. See *Pancratium*.

PANATHENÆ, a feast celebrated at *Athens* in honour of *Minerva*, at which all the people of *Attica* were present. each distinct people sending a bullock for the sacrifice and to furnish out the entertainment. Much was eaten and drank at this solemnity. Their drinking vessels, used on this occasion, were called *Panathenaica*, and held two *Congius*'s and a half. Processions of old men the most active they could find, with olive branches in their hands, in honour of *Minerva*, the inventress of the olive tree, constituted part of the ceremonies. They had also combats, in which the victors were crowned with olive, and rewarded with vessels of oil. To appear in black at these festivals was a crime.

The *Panathenæa* were of two kinds, the greater celebrated every five years, and the less which fell every year. The ceremonies were the same in both, excepting that at the greater festival a banner of embroidery, wrought by maids, was displayed in the procession, wherein were represented the actions of the goddess, and the names of such persons as had distinguished themselves in the service of the state.

Some refer the institution of this festival to *Erichthonius*, others give it to *Orpheus*, and others again to *Theseus*. The truth seems to be, that this feast, before the time of *Theseus*, was celebrated by the people of *Athens* only, under the name of *Athenæa*; but that prince having united all the people of *Attica* into one Republic, admitted them all to the feast, which ever after was called *Panathenæa*.

PANCARPUS was a sort of spectacle, or diversion, frequently exhibited by the *Roman* Emperors. It was a kind of chace, or hunt, in which a number of deer, hares, bullocks, and other animals were enclosed in the *Amphitheatre*, or *Circus*, into which a number of trees were transplanted, that it might resemble a wood; upon these animals the people were let loose, to shoot, kill, cut in pieces, &c. as many as they could. Whatever they caught they had a right to carry away with them.

PANCRATIUM, among the *Greeks*, was a mixed exercise, consisting of wrestling and boxing. In the *Pancratium*, the combatants endeavoured to throw each other down, and when fallen, rolled and fought upon the ground. This exercise is sometimes called *Pammachium*, and the combatants *Pammachii*.

PANEGYRIS, a fair and festival day, on which, among the *Greeks*, people used to meet together. It exactly corresponds with the *Roman Nundinæ*.

PANELLENIA, a public festival, celebrated by a concourse of people from all parts of *Greece*.

PANEMOS,

PANEMOS, the *Bœotian* name of the *Athenian* month *Metagitnion*, which was the second of their year, and answered to the latter part of our *July* and the beginning of *Auguſt*. See *Month*.

PANIC, a needleſs or ill-grounded fear. The word is derived from *Pan*, one of *Bacchus*'s Captains in the *Indian* expedition, who routed a numerous army by a noiſe which he inſtructed his ſoldiers to make in a rocky vale, ſurrounded with a number of *Eccho*'s. Theſe made his army appear far more than they really were, and contributed greatly to diſcomfit their enemies. Hence the fable of *Pan*'s amour with *Eccho*. Hence all the *Romans* borrowed their cuſtom of raiſing a diſmal clamour before an engagement, which they termed *Barritus*. See *Barritus*.

Some think the word *Panic* alludes to the ſtory of *Pan*'s ſtriking terror into the hearts of the *Giants*, by means of a ſea-ſhell, which he uſed as a trumpet.

PANIONIA, a feſtival in honour of the god *Neptune*, celebrated by a concourſe of people from every part of *Ionia*; hence the name. A bull was offered in ſacrifice to the the watry deity; and if it happened to bellow, the ſound was eſteemed a happy omen, for the lowing of bulls was thought to be acceptable to *Neptune*, becauſe it reſembled the roaring of the ocean.

PANTHEA, were ſtatues which, by being charged with different figures and ſymbols, repreſented all or many of the gods. This was a cheap method of procuring deities, and the deities themſelves occupied leſs ſpace by being thus clubbed together.

An inſtance of uniting ſeveral gods in this manner, appears upon a medal of *Antoninus Pius*, where the ſame figure repreſents, at the ſame time, *Serapis*, by the buſhel it bears; the *Sun*, by the crown of rays; *Jupiter Ammon*, by the ram's horns; *Pluto*, by the great beard; and *Æſculapius*, by the ſerpents twiſted in his hand. The *Pantheæ* have taken their riſe from a deſire of having as many gods as poſſible crowded together in the ſame ſtatue for the greater protection of men's perſons, families, and houſes.

PANTHEON, a temple in *Rome*, built by *M. Agrippa*, in honour of all the gods. It was of a round form, to repreſent heaven, the ſeat of the deities: The outſide was of brick, the inſide of variegated marble; the gates were of braſs, and the beams were covered with the ſame metal, richly gilt; the roof was made of ſilver plates, which by *Conſtantine* were removed to *Conſtantinople*. It had but one door, and one window, receiving all its light from the top of its dome. In the walls were niches to receive the ſtatues of the gods. That of *Minerva* was ineſtimable, being the work of *Phidias*. At the ears of the ſtatue of *Venus* hung the rich jewel of *Cleopatra*, which for this purpoſe was cut in two by order of *Auguſtus*. It weighed half an ounce, and was valued at 76,390 pounds *Engliſh*; the fellow to it *Cleopatra*, by way of bravado, diſſolved and drank. There was a *Pantheon* like this at *Athens*, built by *Adrian*.

The celebrated *Pantheon* above deſcribed, is ſtill to be ſeen at *Rome*, but was converted into a church, under the title of *St. Mary de Rotonda*, and *All Saints*, by Pope *Boniface* III. What is very remarkable, and ſhews the alteration which has taken place at *Rome*, is, that the entrance is now twelve ſteps below, though heretofore it was twelve ſteps above the ſurface of the ground.

PANTOMIMES, among the Ancients, were perſons who could imitate all kinds of actions and characters by ſigns and geſtures. *Scaliger* ſuppoſes they were firſt introduced upon the ſtage to ſucceed the *Chorus* and Comedies, and divert the audience with apiſh poſtures and antic dances. In after times their interludes became diſtinct entertainments, and were ſeparately exhibited. But the uſe of Pantomimes was not confined to the ſtage only; for they were, according to *Suetonius*, introduced in funeral ſolemnities, in order to repreſent the manner of the deceaſed. The Pantomimes did not make their appearance in *Rome* till the time of *Auguſtus*, though they were certainly known in *Greece* in *Plato*'s time. Such was their attention to nature in their poſtures and geſticulations, that *Barbarians* perfectly underſtood their meaning, though perfect ſtrangers to the *Roman* manners. See *Mimic*.

PAPER. See *Writing*, *Books*, *Papyrus*.

PAPYRUS, or *Biblus*, was a ſpecies of reed which grew on the banks of the *Nile*. The trunk conſiſts of a number of long ſtrait fibres, which produce ſmall flowers; the leaves reſemble the blade of a ſword, and are uſed for keeping wounds open, which the aſhes are ſaid to cure if not inveterate. Of this plant the ancients made paper, which thence derives its name. Some ſay it was made of the rind of the plant, and others affirm it was formed from the pith, which was beaten into a white pulp, or gluey paſte, and then expanded into ſheets, like the paper made from rags. This reed, before the improvement of agriculture, ſerved the *Egyptians* for food, cloaths, boats, domeſtic utenſils, writing-paper, crowns for their gods, and ſhoes for their prieſts; but in conſequence of other more uſeful inventions, the *Papyrus* is now entirely neglected. See *Books*, *Writing*.

PAR *impar*, was a game of chance, practiſed amongſt the *Greeks* and *Romans*, in the following manner; one perſon took in his hand a number of dice, beans, nuts, almonds, walnuts, or pieces of money, and another endeavoured to gueſs whether the number was even or odd, if he gueſſed right, he was entitled to the whole, if wrong, he forfeited an equal quantity. Amongſt the *Greeks* thoſe who played at this game were ſaid αρτιαζειν, becauſe they were called upon to gueſs αρτια η περιττα, i. e. whether the number was *even* or *odd*. *Suetonius* informs us that *Auguſtus* ſometimes condeſcended to try his luck at it; though the game was chiefly confined to boys and ſlaves. It was exactly the ſame as the game of *odd* or *even*, which is practiſed amongſt the children in *England*. See *Hor. Sat.* 3. *lib.* 2. 248. *Ovid de Nuc. v.* 79. *Sueton. Aug.* c. 71. *Pitiſc. in voc.* See *Par impar*.

PARABLES were in conſtant uſe amongſt the *Jewiſh Rabbies* and Doctors when they inſtructed their Diſciples. This mode of inſtruction was cuſtomary in all the eaſtern regions. Spiritual things were ſet forth by means of ſtories, apologues, and parables, under certain repreſentations and ſimilitudes, taken from common affairs, well-known cuſtoms, and familiar objects. In this manner *Nathan* reproved *David*, 2 Sam. xii. 1. &c. Hence our Lord, in compliance with the cuſtoms of the *Jews*, who had a kind of natural genius for this ſort of inſtruction, ſpoke frequently in parables, moſt beautifully conſtructed, and calculated for

for edification.

PARADISE, in its original meaning, signifies an orchard or plantation of fruit-trees walled in. It is used in the Old Testament for the delightful place where *Adam* and *Eve* were seated during their innocence. Many anxious enquiries have been made after its situation. It has been placed in the third heaven, in the orb of the moon, in the moon itself, in the middle region of the air, above the earth, under the earth, under the north-pole, in the most southern regions, in the place now occupied by the *Caspian* sea, in *Asia*, in *Africa*, in *Europe*, in *America*, in *Tartary*, upon the banks of *Ganges*: In fine, there is scarcely any part of the world where *Paradise* has not been sought for. The most probable opinion is, that it was situated between the confluence of *Euphrates* and *Tigris*, and their separation; *Pison* being a branch arising from one of them after their separation,—and *Gihon*, another branch arising from the other on the western side. *Arabia Deserta* was the *Ethiopia* mentioned by *Moses* as washed by these rivers; and *Chusistan* in *Persia* answers to the land of *Havilah*, where there was gold, *Bdellium*, the onyx stone, &c. Some look upon the whole account of *Paradise* to be an allegory; but as well might they call the whole bible allegorical.

In the New Testament *Paradise* is put for that place of delight, where the souls of the blessed enjoy everlasting happiness. Thus Jesus tells the thief, "This day shalt thou be with me in *Paradise*." In the same sense we meet with it, 2 Cor. xii. 4. Rev. ii. 7.

PARADOXI, a sort of mimes or buffoons, among the Ancients, who entertained the people with *extempore* effusions of drollery. They were also called *Paradoxologi*, *Ordinarii*, *Neanicologi*, and *Aretalogi*. See *Mimi*.

PARAGAUDÆ, among the *Romans*, were wreaths of gold, or silk and gold, interwoven in, not sewed to, their garments. The garment was sometimes of one colour, with one *Paragaudæ*; sometimes of two colours, with two *Paragaudæ*; or three colours, with three *Paragaudæ*, &c. They were worn both by men and women.

PARANYMPHUS, among the Ancients, was the person who waited on the bridegroom, and directed the nuptial solemnities. The *Paranymphus* officiated for the bridegroom, as the *Pronuba* did for the bride. A master of the ceremonies of this kind was customary amongst the *Jews*, as well as the *Greeks* and *Romans*, and is alluded to under the name of friend of the bridegroom in the New Testament. The *Paranymphus* was also called *Parochus*, *Ponubus*, and even *Auspex*; because the marringe ceremony began with taking *Omens*, i. e. *Auspicia*. See *Marriage*.

PARASANG, a *Persian* measure, frequently mentioned in *Greek* authors, containing sometimes 30, sometimes 40, and sometimes 50, *Stadia*, or furlongs. There is no pronouncing with certainty how much it was, because it differed at different times and different places; but generally speaking it was about three miles.

PARASCENIUM, in the *Grecian* and *Roman* theatres, was a place behind the scenes whither the actors withdrew to dress and undress themselves. The *Romans* more frequently called it *Postscenium*. See *Theatre*.

PARASCEVE, a name signifying preparation, given by the *Jews* to the sixth day of the week, or Friday; because, not being allowed

ed to prepare their food on the seventh or sabbath day, they provided and prepared it on *that* day.

PARASEMON, among the *Greeks*, was the figure carved on the prow of the ships, to distinguish them from each other. This figure was generally that of a bull, lion, or other animal; sometimes the representation of a mountain, tree, flower, &c.

PARASITI, among the *Greeks*, were an order of Priests, or at least ministers of the gods, resembling the *Epulones* at *Rome*. Their business was to collect and take care of the sacred corn destined for the service of the temples and the gods; to see that sacrifices were duly performed, and that no one with-held the first fruits, &c. from the deities. In every village of the *Athenians*, certain *Parasiti*, in honour of *Hercules*, were maintained at the public charge; but, to ease the commonwealth of this burthen, the magistrates at last obliged some of the richer sort to take them to their own tables, and entertain them at their own expence; hence the word, in after times, came to signify a hanger-on, a flatterer, one who for the sake of a dinner will conform to the humour of any man.

PARASITIUM, among the *Greeks*, was the granary where the sacred corn was preserved, by the *Parasiti*, for sacred purposes. See *Parasiti*.

PARCHMENT. See *Writing*.

PAREDRI, among the *Athenians*, were persons of age, gravity, and reputation, chosen to sit upon the bench with, and, upon occasion, direct the *Archons*, *Basileus*, or *Polemarch*, when by reason of their youth they happened not to be so well skilled in the laws and customs of their country, as might have been wished. Each of these magistrates might chuse two assessors or *Paredri*, who underwent the same examination in the *Senate House* and *Forum*, with the *Archon*, &c. who made choice of them, and at the expiration of their office were obliged to give an account of their conduct.

PAR-IMPAR, the game of even or odd. It was common among the children at *Rome*, but was not wholly confined to them, for it was sometimes used at entertainments like dice or chess. The game was played amongst the *Romans* exactly as it is at present among the children of our own country. One person concealed in his hand, a number of nuts, almonds, pieces of money or the like, and another guessed at the unknown number; if he guessed right he was entitled to them all, if wrong he forfeited as many as there were. See *Par*.

PARMA, a kind of round buckler used by the *Velites* in the *Roman* army. It was three feet in diameter, made of wood and covered with leather. Its form was round, and its substance strong; but *Servius* on the *Æned*, and even *Virgil*, say it was a light peace of armour in comparison of the *Clypeus*, tho' bigger than the *Pelta*.

PAROCHUS, among the *Romans*, was a person appointed to provide mules, tents, carriages, and all other necessaries for the provincial magistrates, and ambassadors in their journeys. For in the early times of the republic, such persons had their expences borne by the public, that the allies or provincials might not be burthened.

PARRICIDE, properly signifies the murther of a father, as matricide does that of a mother; though it is in a more general sense extended to both, and also to the murther of any person.

Parricide, in its limited and proper

proper ſenſe, was not provided againſt in the *Roman* laws, from an opinion that no man could be ſo wicked as to lift his murtherous hand to ſlay his parents. *L. Oſtius* was the firſt among the *Romans* that was guilty of this crime, five hundred years after the death of *Numa*, on which the *Pompeian* law was paſſed, which ordained that the criminal ſhould firſt be whipped, then ſewed up in a leathern ſack with a dog, an ape, a cock, and a viper, and thrown into the ſea, or the neareſt river. This puniſhment was called *Projectio in profluentem.* The ſack was named *Culeus*, which denomination is alſo given to the puniſhniſhment itſelf. See *Culeus.*

PARRICIDIUM, was a name given by a decree of the *Roman* ſenate to the *Ides* of *March*, which was the anniverſary of *Cæſar*'s murther. *Dolabella*, the *Conſul*, propoſed a law to change its name to *Natalis Urbis*, looking on that day as the birth-day of *Roman* liberty.

PARSLEY, among the *Greeks*, was made uſe of for decorating the tombs of the deceaſed, and conſequently was regarded as a vegetable not much calculated to contribute to agreeable ſenſations, as it would of courſe be followed with melancholy ideas. It was, however, the herb of which, in the *Iſthmian* and *Nemean* games, the victors crowns were compoſed.

Among the *Romans*, *Parſley* was a neceſſary ingredient in their feſtive garlands, becauſe it retains its verdure a long time, affords a grateful ſmell, and was ſuppoſed to abſorb the inebriating fumes of wine, and by that means prevent intoxication.

PASCHA. See *Paſſover.*

PASSING *between the Parts.* See *Covenant.*

PASSOVER, a feaſt of the *Jews*, inſtituted in commemoration of the deſtroying Angel's paſſing over the houſes of the *Hebrews*, when he deſtroyed the firſt-born of *Egypt*, the doors of the *Hebrews* being marked with the blood of a lamb ſlain on the evening before, and therefore called the Paſchal Lamb; *paſcha*, in the *Hebrew* language, ſignifying *paſſage* or *leap.*—This feaſt was celebrated on the fourteenth day of the moon next after the vernal Equinox, and continued ſeven days; but the firſt and the ſeventh of the number were the moſt ſolemn. They killed a lamb without ſpot on the occaſion; or, if this could not be procured, a kid, ſprinkling the door-poſts and lintel of each houſe with the blood. The lamb or kid was to be eaten with unleavened bread and bitter herbs; a bone of it was not to be broken; and if any part of it remained till the day following, it was thrown into the fire. If one family was not ſufficient to eat a lamb, two houſes were joined together. They eat it with their ſhoes on their feet, their loins girded, and their ſtaves in their hands, in the poſture of travellers in a hurry. Neglecting to keep the *Paſſover*, and eating leavened bread during its continuance, were ſeverely puniſhed; the firſt with death, the ſecond with exciſion or cutting off from the people, which was a ſpecies of excommunication: But a journey, ſickneſs, or uncleanneſs were allowed as good excuſes for omitting the *Paſſover* at the regular time, provided the perſons ſo hindered could celebrate it on the fourteenth day of the month *Jiar*, which anſwers to our *April* and *May*. While the temple was ſtanding, they brought their lambs thither, and ſacrificed them; offering the blood

to

to the prieſt, who poured it out at the foot of the altar. At this feaſt every male of all the tribes, who was able to perform the journey, was bound to repair to *Jeruſalem*, and bring his offering with him. The women too, out of devotion, very frequently attended.

For the inſtitution of this Feaſt ſee *Exod.* xii.

Passus, among the *Romans*, was a meaſure of length, containing about four feet ten inches, or the thouſandth part of a *Roman* mile. The word properly ſignifies the ſpace betwixt the feet of a man walking at an ordinary rate. See *Meaſure*.

Pastophori, amongſt the Ancients, were prieſts, whoſe office it was to carry the images, along with the ſhrines of the gods, at ſolemn feſtivals, when they were to pray to them for rain, fair weather, or the like. The *Greeks* had a college of this order of prieſts in *Sylla*'s time.

The cells or apartments near the temples, where the *Paſtophori* lived, were called *Paſtophoria*. There were ſeveral lodging-rooms for the prieſts, of a ſimilar kind, in the temple of *Jeruſalem*.

Pastoral, a poem in which any action or paſſion is repreſented by its effects upon a country life. This definition being allowed, it follows that whatſoever may, according to the common courſe of things, happen in the country, may afford a ſubject for a *paſtoral* poet.—The form of *Paſtoral* is colloquial, or narrative, or mixed of both; the fable is ſimple, the manners delicately rural, the thoughts plain, the paſſion ſhort and flowing, the expreſſion humble, yet pure as the language will allow, neat, but not florid, eaſy and yet lively. In ſhort, the manners, thoughts, and expreſſions are full of the greateſt ſimplicity in nature. The complete character of this poem then conſiſts in ſimplicity, brevity, and delicacy; the two firſt of which render an *Eclogue* natural, and the laſt delightful.

In the *Idylliums* of *Theocritus* we are charmed with a certain ſweetneſs, a romantic ruſticity and wildneſs, heightened by the *Doric* dialect, that are almoſt inimitable. *Virgil* took *Theocritus* for his model, but has excelled him in theſe three particulars, in decency, in delicacy, and in the variety of his ſubject.

Pater *Patratus*, was the name of the firſt and principal perſon of the college of *Heralds* called *Feciales*. Some ſay the *Pater Patratus* was a conſtant officer and perpetual chief of that body; and others ſuppoſe him to have been a temporary miniſter, elected upon acconnt of making peace or denouncing war, which were both done by him. See *Feciales*.

Patera, among the *Romans*, was a goblet or veſſel of gold, ſilver, marble, braſs, glaſs, or earth, out of which they made libations, and offered conſecrated meats to the gods in ſacrifice. The *Patera* is frequently found on medals, in the hands of the Emperors, and implies the junction of the *Sacerdotal* with the *Imperial* authority. It was ſometimes incloſed in *urns* with the aſhes of the dead, after it had ſerved for funeral libations. *Patera* has its name from *Pateo*, being an open veſſel.

Patibulum, among the *Romans*, was an inſtrument of puniſhment, either the ſame with, or nearly reſembling the *Furca Pœnalis*. See *Furca*.

Patibulum is uſed alſo to ſignify a croſs.

Patres *Conſcripti*, a name given to the *Roman Senators* in general, though

though at first it was applied to a particular part of that body. The hundred appointed by *Romulus* were called simply *Patres*; a second hundred added by *Romulus* and *Tatius* upon the union of their people, were denominated *Patres minorum Gentium*; a third hundred being afterwards added by *Tarquinius Priscus*, the two latter classes were called *Patres Conscripti*, because they were written down or put upon the list with the original hundred of *Romulus*. The *Senators* chosen from the *Knights* were called *Adlecti*. See *Senate*.

PATRIARCH, properly signifies the head or chief of a family. The name of Patriarchs is generally confined to the fathers of families that lived before *Moses*, as *Adam*, *Lamech*, *Noah*, *Abraham*, *Isaac*, *Jacob*, &c. The appellation has from hence been transferred to the bishops of the first churches of the East, viz. *Antioch*, *Alexandria*, *Jerusalem*, and *Constantinople*.

PATRICIANS, a title given by the *Romans* to the descendants of the hundred *Senators* chosen by *Romulus*, and by him called *Patres*. Some imagine that the term *Patricians* includes the posterity of the two hundred first *Senators*. See *Patres* and *Senate*.—*Patricians* then were the *Roman* nobility, as distinguished from the *Plebeians*. But genealogies becoming at last obscure from length of time and changes in government, a new kind of *Patricians* was created, which depended not on birth, but on the Emperor's favour for nobility.

PATRON, among the *Romans*, was an appellation given to any person in power, under whose protection a few inferiors put themselves, under certain conditions of obedience and personal service. The persons protected were called *Clients*. The duty of the *Patrons* was to be their *Clients'* counsellors in difficult cases, their advocates in judgments, their advisers in matters of doubt, and their overseers in all their affairs. For the duty of *Clients* to their *Patrons*, see *Client*.

The custom of chusing *Patrons* from amongst the Nobility and *Senators* is ascribed to *Romulus*, who thought the establishment of such a relation, as subsists betwixt *Patron* and *Client*, necessary to unite the *Patricians* and *Plebeians*, and prevent those bickerings which generally prevail between the higher and lower order of people.

Patron was also a title conferred on a master who had freed his slave; the relation of *Patron* commencing when that of master expired. The *Patron* was legal heir to his freed-men, if they died intestate, or without lawful issue, born after their freedom commenced. By the *Papian* law, if a freedman's fortune amounted to ten thousand *Sesterces*, and he had three children, the *Patron* was entitled to a child's portion.

PAVICULA, a rammer, made use of by the *Romans* for beating down pavements, or levelling uneven ground. It was a block of wood with a long handle.

PAUSANIA, a *Spartan* festival, in honour of *Pausanias*, under whose conduct the *Greeks* defeated *Mardonius* at *Plateæ*. At this feast there were public games, wherein free-born *Spartans* only were allowed to contend. An oration was always spoken in praise of *Pausanias*.

PAUSICAPE, among the *Athenians*, was an instrument of punishment. It was of a round form, and was put about the neck

of the offender in such a manner that he could not lift his hand to his head.

PEACE, among the *Greeks* and *Romans*, was always concluded with great solemnity, and a number of formalities, sacrifices, prayers, and imprecations always accompanied the ceremonies. An account of the manner of making peace among the *Greeks* will be found under the article *League*; for the forms made use of amongst the *Romans*, see *Feciales*.

Peace could not be concluded by a *Roman* General; he was authorized indeed to hear the terms of the enemy, but could neither accept or reject them without the express commands of the *Senate*. *Peace* being agreed upon, the *Feciales* performed the ceremonial part.

PEACE-Offerings, amongst the *Jews*, were made to God, for blessings received, or in hopes of receiving some favour from him, or in consequence of a vow. These Offerings might according to the occasion be termed *salutary*, when paid to procure some signal preservation, or *Eucharistical*, when paid for mercies received, or *votive*, when paid as the performance of a vow. In these sacrifices the blood and entrails of the victim were burnt upon the altar; the breast or left shoulder belonged to the priest, and the rest of the flesh, with the skin, belonged to him who made the offering. The persons that offered always ate thereof, which was a fœderal act, for by feasting with God, upon what had been consecrated to him, they signified their friendship and reconciliation with God. See *Offering*, *Sacrifice*, &c.

PECHYS, πηχυς, a *Grecian measure* of length equal to two *spithamæ*, or 24 *Dactyli*, about 19 inches and a half, *English*. See *Measure*.

PECTORAL, an ancient sacerdotal habit, or vestment, worn by the *Jewish* high-priest. The *Jews* called it *Hhoschen*: the *Greeks*, λογιον; the *Latins*, *Rationale* and *Pectorale*; and the *English* translators of the Bible call it *Breast-plate*. It consisted of embroidered stuff, about a span square, worn upon the breast, set with twelve precious stones, ranged in four rows, and containing the names of the twelve tribes. It was fastened to the shoulder by two chains and hooks of gold. God himself prescribed in form of it. See *Breast-plate*.

PECTORALE, a breast-plate of thin brass, about twelve fingers square, worn by the poorer soldiers in the *Roman* army, who were rated under 1000 *Drachmæ*. See *Lorica*.

PECULATUS, among the *Romans*, was the crime of robbing the public treasury, by any person who was the disposer, keeper, or receiver of the public money.

PECULIUM, the money or estate which a son may acquire under his father, or a slave under his master, by their own industry. *Roman* slaves frequently amassed considerable sums of this kind. *Peculium* properly signifies the advanced price which a slave could get for his master's cattle, &c. above the price fixed upon them by his master. This was the slave's own property.

PECUNIA. See *Money*.

PEDARIAN, an epithet applied to such of the *Roman Senators* as signified their opinions by walking over to the side of those with whom they agreed in sentiment upon any debated point, and thus giving their vote by their feet, not their tongues.—The appellation of

of *Pedarii* was given alſo to magiſtrates during the continuance of their office, and ſuch as had bore ſome *curule* honour, becauſe they, tho' not *Senators*, had a right to come into the Senate-houſe, give their judgments upon any matter, and be numbered amongſt the voters; but, at the ſame time, they were not ſuffered to ſpeak, but obliged to expreſs themſelves tacitly, by going over to thoſe *Senators* whoſe ſentiments they approved.—This was called *Pedibus ire in Sententiam*; and gave riſe to the joke of the mimic *Laberius*,

Caput ſine lingua pedaria ſententia eſt. See *Senate*.

PEDATURA was uſed, by the *Romans*, to ſignify any certain number of feet meaſured out and aſſigned to ſome particular purpoſe. Thus *Pedatura Caſtrorum*, was the ſpace of ground ſet out for the camp; *Pedatura Militum*, the ſpace to be occupied by each ſoldier; and *Pedatura Murorum*, the ground meaſured out for the building of walls. The word frequently occurs in writers of military affairs.

PEDIÆAN, πεδιαιοι, the name of a faction at *Athens*, ariſing from local diſtinction only; for *Athens* was divided into three different regions or parts; one on the deſcent of a hill, the inhabitants of which were called *Diacrians*; another on the ſea-ſhore, which occaſioned the inhabitants to bear the name of *Paralians*; and another on the plain between the other two, whoſe inhabitants were called *Pediæans*, from πεδιον, a *plain*. The circumſtance of ſituation begat competitions; competitions, jealouſy; and jealouſy, open quarrels.

PEGMARES, a name given to certain *Gladiators*, who fought upon moveable ſcaffolds, called *Pegmata*, which were ſometimes unexpectedly raiſed, and ſurpriſed the people with *Gladiators* in hot contention. Sometimes they were ſo ſuddenly lifted up as to throw the combatants into the air; and ſometimes they were let down into dark and deep holes, and then ſet on fire, thus becoming the funeral-piles of theſe miſerable wretches, and roaſting them alive to divert the populace.

PEGOMANCY, a ſort of divination performed with fountain water. See *Hydromancy*.

PELANI, a ſort of cakes made uſe of by the *Athenians* in making libations. They were horned, and ſerved inſtead of animal ſacrifices, by the appointment of *Cecrops*.

PELATÆ, among the *Athenians*, were free-born citizens, who by poverty were reduced to the neceſſity of ſerving for wages. During their ſervitude they had no ſuffrage in public affairs, as having no eſtate to qualify them; but this reſtriction was removed when they had releaſed themſelves from their ſervile ſtate, which they were allowed to do when able to ſupport themſelves. While they continued ſervants they had a right to change their maſters. We find them ſometimes diſtinguiſhed by the name of *Thetæ*.

PELOPIA, a feſtival obſerved by the *Eleans* in honour of *Pelops*. A ram was ſacrificed on the occaſion, which both prieſts and people were forbidden to partake of, on pain of excommunication from *Jupiter*'s temple; only the neck was allotted to the officer who provided wood for the ſacrifice. This officer was called ξυλευς, and white poplar was the

only wood made use of at this solemnity.

PELORIA, a *Thessalian* festival, not unlike the *Roman Saturnalia*.

PELTA, a small, light, and manageable buckler, used among the Ancients. It was worn by the *Amazons*. The *Pelta*, by some, is said to have resembled an ivy leaf in form; by others it is compared to the leaf of an *Indian* fig-tree; and by *Servius*, to the moon in her first quarter.

PENETRALE, was a sacred room or chapel in private houses, set a part for the worship of the houshold gods among the *Romans*. In temples also there were *Penetralia*, or apartments of particular sanctity, where the images of the gods were kept, and certain solemn ceremonies performed.

PENTADRACHMON, a *Grecian* coin worth about 3*s* 2*d*. 3*q*. of our money. See *Money*.

PENTATEUCH, a name commonly given to the five books of *Moses*, viz. *Genesis*, *Exodus*, *Leviticus*, *Numbers*, and *Deuteronomy*. The word is derived from πεντε, *five*, and τευχος, *a volume*.

PENTATHLUM, a general name given to the five exercises performed at the *Grecian* games, and for which prizes were proposed. These exercises were running, the *Discus*, leaping, boxing, wrestling. In the place of boxing some antiquarians put the contest of the javelin. He that won the prize in *all* was called πενταθλος, by the *Greeks*; by the *Romans*, *Quinquirtio*, who also gave the name of *Quinquertium* to the five exercises. See *Boxing*, *Races*, *Leaping*, &c.

PENTECOST, a *Jewish* feast, so called from πεντηκοστος, the *fiftieth*, because it was celebrated in memory of the law's being given to *Moses*, fifty days after the departure out of *Egypt*, or more properly because it was kept on the fiftieth day after the sixteenth of *Nisan*, which was the second day of the *Passover*. It was sometimes called the *Feast of Weeks*, because it fell seven weeks after the *Passover*. The *Jews* at this time offered the first fruits of their wheat harvest, and presented at the temple seven lambs of that year, one calf and two rams, for a burnt-offering; two lambs for a peace-offering; and a goat for a sin-offering. The *Pentecost* was instituted to oblige the *Jews* to repair to the temple of God, to acknowledge his supremacy over the whole country, and to bring to their recollection the giving of the law, which happened the fiftieth day after they left *Egypt*. All the males of all the tribes were obliged, at this Festival, to repair, with their offerings, to *Jerusalem*. On this festival was the remarkable effusion of the *Holy Ghost* on the *Apostles* of our Lord.

PENTESIRINGUS, an instrument of punishment among the Ancients, something similar to our stocks, having five holes, wherein the head, legs, and arms of criminals, were fastened to prevent their stirring.

PENULA, among the *Romans*, was a coarse garment, or cloak, worn by way of defence against rain or cold. It was shorter than the *Lacerna*, and consequently more proper for travellers. It was generally brown, and succeeded the *Toga*, after the state became monarchical. *Augustus*, however, abolished the custom of wearing the *Penula* over the *Toga*, looking upon it as too effeminate for *Romans*; and the *Ædiles* had orders to suffer none to appear in the

the *Circus* or *Forum* with the *Lacerna* or *Penula*. Authors are not agreed as to the precise difference betwixt these two articles of dress, but we learn from them that they were chiefly worn by the lower orders of people. See *Lacerna*.

PEPLUS, a long robe worn by the women among the Ancients, reaching down to the feet, without sleeves, and so exceeding fine that the shape of the body might be discerned through it. The *Athenians* used much ceremony in making the *Peplus*, and dressing the statue of *Minerva* with it. *Homer* makes frequent mention of the *Peplus* of that goddess. *Virg. Æn.* i. 483.

Peplus was also the sail of the ship *Panathenaica*, consecrated by the *Athenian* matrons at the *Panathenæa*, on which were wrought the exploits of *Minerva*, particularly the *Gigantomachia*. This *Peplus* was annually carried about the city of *Athens*, in honour of the goddess.

PERÆQUATORES, among the *Romans*, were assessors appointed to regulate the *Census*, by lowering or raising it according to the circumstances of each person.

PERCUSSIO, was a species of capital punishment among the *Romans*, not unlike our beheading; it was generally performed with a stroke of a hatchet, and therefore commonly called *Percussio securi*.

PERFUMES were much in use among the *Jews*, *Greeks*, and *Romans*, especially those into the composition of which musk, ambergris, and civet enter. The *Nardus* and *Malobathrum* were held in much estimation, and were imported from *Syria*. The *Unguendum Nardinunc* was variously prepared, and contained many ingredients. *Malobathrum* was an *Indian* plant.

Perfumes were used at sacrifices to regale the gods; at feasts, to encrease the pleasures of sensation; at funerals, to overpower cadaverous smells, and please the manes of the dead; and in the theatres to prevent the offensive effluvia, proceeding from a crowd, from being perceived. See *Malobathrum*.

PERIPATETIC Philosophy, was that system of Philosophy taught and established by *Aristotle* the *Stagyrite*. His followers were called sometimes Aristotelians, and sometimes *Peripatetics*. The latter name was given them because he delivered his lectures *walking* amongst his auditors, in the *Lyceum*, a place of public exercise at *Athens*. *Aristotle*'s erudition seems to have been as extensive as the state of knowledge at that time permitted, but not entitled to that excessive praise which some have thought proper to bestow upon it. In a word the *Peripatetic* philosophy was loaded with technical and scholastic terms. It was obscure in itself, but the commentators have rendered it still more so. Instead of throwing light upon the difficult parts of it, they have wrapped it in darkness visible. The character of this philosophy is, that it dictates with tyrannical assertion, rather than enlightens by the gentler methods of conviction. We are told by *Serranus* that there is nothing exquisite in any part of *Aristotle*'s philosophy, dialectics, ethics, politics, physics, or metaphysics, but is found in *Plato* and borrowed from him; but this, perhaps, is asserting too roundly. *Aristotle* divided philosophy into two parts, *Theoretical* and *Practical*,

tical, to which he ſubjoined the *Inſtrumental*. His Logic was twofold, *Analytic* and *Dialectic*: The former produced knowledge, the latter only probability. He diſtinguiſhed *Terms* or *Themes* into ſuch as were *homonymous*, *ſynonymous*, and *paronymous*. He eſtabliſhed *ten predicaments*, and diſtinguiſhed propoſitions by their ſeveral parts, viz. the *ſubject*, the *predicate*, and the *copula*. He exactly ſhewed the force of the three terms which conſtitute a *Syllogiſm*, and the three figures to which they are reducible. He alſo aſſerted, with great truth, that ſcience was founded on the reaſon of things, and that captious ſophiſms only led to error. According to him the three things, of which all others are compoſed, are matter, form, and privation. He ſays there are four ſorts of cauſes, the *material* cauſe *ex quâ*; the *formal* cauſe *per quam*; the *efficient* cauſe *a quâ*; and the *final* cauſe *propter quam*. He denied a *vacuum*, and held that time is the meaſure of motion. His ideas of the ſoul were quite ænigmatical; he called it the ἐντελεχεια of an organized body, which is a term his followers have not been able to explain ſatisfactorily. Happineſs he ſays conſiſts in the analogy of the functions of the ſoul with virtue, and that by the exerciſe of theſe functions, we arrive at the *ſummum bonum*: That virtue is a habit founded on choice, and conſiſts in keeping an even mean, between two extremes. *Theophraſtus* and *Strato* were his immediate ſucceſſors. From the ſyſtem of the *Peripatetics*, ill explained, and miſunderſtood, came the ſchool philoſophy of the *Thomiſts*, *Scotiſts*, *Nominaliſts*, *Realiſts*, and, in a conſiderable degree, the *Metaphyſics* and *Logic* of moſt of the univerſities in *Europe*. See *Philoſophy*.

PERIPHALDIA, the ſame with *Phallogogia* and *Dionyſia*. See *Phallogogia* and *Dionyſia*.

PERIPORPHYRUM, περιπορφυρον, was the name by which the *Greeks* diſtinguiſhed the *Toga Prætexta* of the *Romans*, becauſe there was a border of purple round the edges. See *Toga*.

PERIRRHANTERIUM, a veſſel of ſtone or braſs filled with holy-water, with which all thoſe were ſprinkled who were admitted by the Ancients to the ſacrifices. Beyond this veſſel no profane perſon was allowed to paſs. Some ſay it was placed in the *Adytum*, or inmoſt receſs of the temple; others will have it placed at the door, which indeed ſeems the more likely opinion. It was uſed both by *Greeks* and *Romans*, and ſomething ſimilar is found in the churches of modern *Rome*. The *Hebrews* alſo had a veſſel for purification.

PERISCYLACISMUS, περισκυλακισμος, a method of purification practiſed by the *Greeks*. A whelp was drawn round the defiled perſon, and this ceremony was ſuppoſed to remove his pollution, and render him again fit for ſociety.

PERISTIARCHUS, among the *Greeks*, was the perſon who officiated in a luſtration.

PERISTYLIUM, was among the *Athenians*, a large ſquare ſpace, and ſometimes oblong, in the middle of the *Gymnaſium*, deſigned for walking in, or for ſuch exerciſes as were not performed in the *Palæſtra*.

PERJURY, the crime of ſwearing falſely. In ſome places it was puniſhed with death; in others it made the falſe ſwearer liable

liable to the same punishment, which was due to the crime he had charged the innocent person with; in others a pecuniary mulct was imposed. But though it escaped human, yet it was thought, amongst the ancients in general, that the divine vengeance would most certainly overtake it; and many severe inflictions from the hand of God are left upon record, as monuments of the abhorrence in which this atrocious crime is held by the deity. The souls of the deceased were supposed to be employed in punishing perjured villains. Even inanimate creatures were thought to take revenge for this crime. The *Grecks* imagined, that no person could swear falsly by *Styx*, without some remarkable punishment; and that no person guilty of perjury could enter the cave of *Palæmon* at *Corinth*, without being made a memorable example of divine justice. In *Sicily*, at the temple of the *Palici*, there were certain fountains called *Delli*, out of which issued boiling water with flames and balls of fire, and we are told that if any person swore falsly near them, he was instantly struck dumb, blind, lame, or dead, or was swallowed up by the waters. But notwithstanding the general abhorrence in which perjury was held, notwithstanding the credit which was given to such accounts of divine inflictions, it was so much practised by the *Greeks*, that *Græca Fides* became a proverb. Lovers' perjuries however were supposed to pass unnoticed, or to be very slightly punished with blackness of the nails, a decayed tooth, or some little diminution of beauty. See *Oaths*.

Perones, a kind of high shoes, worn not only by country people, but by men of ordinary rank in the city of *Rome*. In the early times of the commonwealth they were worn even by *Senators*, but at last they were laid aside by persons of figure, and confined to plowmen and labourers; indeed they were very rudely formed, consisting only of hides undressed, and reaching to the middle of the leg. *Virgil* mentions the *Perones* as worn by a company of rustic soldiers on one foot only, *Æn.* 7, 690.

Peroration, the last part of an oration, which recapitulates the whole with new force and weight, and takes hold of the passions of the audience. The excellence of a peroration consists in vehemence, *pathos*, and brevity, all which were observed by *Cicero*, who never had an equal in the management of this part of an orator's province, for peroration was his master-piece.

Persona, was the mask worn by the ancient *Tragædians* and *Comedians*, in order to make them better resemble the persons whose characters they assumed. The ancient *Personæ* were not like our masks which cover only the face; for they came over the whole head, and had always a sort of peruke of hair fastened on them, proper to the person whom they represented. This is true of comic masks, and we have reason to conclude it is no less so of the tragic vizards. *Horace* refers the invention of the mask to *Æschylus*: Before his time the actors by way of mask used to paint their faces with lees of wine, or other mixtures; and yet this was well enough when we consider that their stage was only a cart, with a floor thrown over it.

Persona is derived from *personо*, *to sound through*, because being put over the face, and left open at the mouth,

mouth, it rendered the voice much clearer and fuller, by contracting it into a leſs compaſs. Some ſay the ancient maſks had a ſort of button belonging to them; which the actors held in their mouths to give the due modulation to their voices. Be this as it will, we always find in all the old figures of the maſks, a very large and wide opening for the mouth.

Maſks were not only uſed upon the ſtage, but were alſo introduced at feaſts to add to the hilarity of the gueſts; at funerals to repreſent the countenance of the deceaſed; in war to impoſe upon the enemy; in triumphs to exhibit the countenances of thoſe gods whom they ſuppoſed inſtrumental to the victory.

Pes, a foot, a meaſure of length amongſt the *Romans*, equal to 11 inches, 604 decimal parts. The *Grecian* foot, or πους was 1 foot, 0875 decimal parts of an inch, *Engliſh* meaſure. See the *Tables* under the article *Meaſure*.

Pescia, a name given by the *Romans* to the lamb-ſkins in which the *Mimi* were dreſſed. The *Peſcia* were chiefly worn upon the head. The word occurs in the old verſes of the *Salii*. See *Mimi*.

Petalism, a ſort of baniſhment for five years. It prevailed among the *Syracuſans*, and was performed by an aſſembly of the people, who wrote the name of the perſon againſt whom the charge was brought εν πεταλοις, upon leaves; hence the name. It differed little from the *Athenian Oſtraciſm*. *Petaliſm* and *Oſtraciſm* were in fact the ſame, excepting that the firſt was for five years, and performed by writing on leaves, whereas the other was for ten years, and the party's name was written εν οστρακοις, on tiles and ſhells. Both of theſe were honourable to a man, and a proof of his merit.

The baniſhment of *Petaliſm* was inſtituted in the 86th Olympiad, and the leaves made uſe of were generally thoſe of the olive tree. See *Oſtraciſm*.

Petamarius, a name given by the *Romans* to perſons who performed ſurpriſing feats of activity in leaping, vaulting, &c. The word is derived from πεταμαι, *volo, to fly*.

Petasus, among the *Romans*, was a covering for the head, not unlike our hats; it had a broad brim, and was uſed in journeys to preſerve the face from the ſcorching influence of the ſun, or inclemencies of weather. *Mercury*, as the god of travellers and merchants, is repreſented in ancient figures as wearing the *Petaſus*. It differs from the *Pileus* in having a brim.

Petoritum, a ſort of wagon with four wheels, in uſe among the *Gauls*. It is mentioned by *Horace*. Ep. ii. 1. 192. Sat. i. 6. 104. See alſo *Gell.* xv. 30.

Phagesia, a feſtival in honour of *Bacchus*, celebrated during the *Dionyſia*: It was ſometimes called *Phageſipoſia*, from φαγειν, *to eat*, and πινειν, *to drink*; becauſe it was a time of exceſs in eating and drinking, when men to pleaſe a god made beaſts of themſelves. This feſtival was ſometimes called *Phagon*, though ſome will have it to be diſtinct from it.

Phalanx, amongſt the *Greeks*, was a huge, ſquare, compact battalion formed of infantry, ſet cloſe to one another, with their ſhields joined, and pikes turned croſs-ways; ſo that it was next to an impoſſibility to break them. This ſort of battalion was invented by the *Macedonians*, who were very

very famous for this way of embattling. The *Macedonian Phalanx* is thus described by *Polybius*. It was a square of pike-men, consisting of sixteen in flank, and five hundred in front; the soldiers stood so close together that the pikes of the fifth rank extended three feet beyond the front: The rest, whose pikes were not serviceable by reason of their distance from the front, couched them upon the shoulders of those that stood before them, and so locking them together in file, pressed forward to support and push on the former rank, so that the assault, by this means, was rendered more violent and irresistible.

The *Macedonian Phalanx* is supposed by some to have had the advantage, in valour and strength, over the *Roman Legion*. Its number was eight thousand men. But the word *Phalanx* is used for a party of twenty-eight, and several other numbers; and even sometimes for the whole body of foot. See *Legion*.

PHALERÆ, among the *Romans*, were military rewards bestowed for some signal act of bravery. Authors are not agreed whether the *Phaleræ* were a suit of rich trappings for a horse, or golden chains something like the *Torques*, but so formed as to hang down to the breast and display a greater profusion of ornament. The last opinion seems to have the greater prevalence, but perhaps both are true.

PHALLAGOGIA, called also *Periphallia*, a ceremony observed by the *Athenians* in the feast of *Bacchus*, called *Dionysia*, in which a company of men covered as to their faces with various herbs, and crowned with violets and ivy, carried long poles with the figure of the *Membrum virile* fastened to the ends of them. The poles thus prepared were called φαλλοι, the bearers of them φαλλοφοροι, and the songs repeated upon the occasion, which were full of obscenity, had the name of φαλλικα ασματα. Then followed the ιθυφαλλοι, in women's garments, striped with white, and flowing to the ancles, with garlands on their heads, and gloves composed of flowers. Their gestures represented the reeling and foolish actions of drunken men. These ceremonies of the *Dionysia* were sometimes called *Phallica*. See *Dionysia*.

PHALLOPHORI, besides the sense assigned to it in the article above, signifies a sort of *Mimes* at *Sicyon*, who ran about the streets with faces blackened, cloathed in sheep-skins, and bearing baskets full of various herbs, particularly chervil, *branca ursina*, violets, ivy, &c.

PHARISEES were a celebrated sect among the *Jews*, so called from the *Hebrew* word *Phareſh*, to separate, because they pretended to separate themselves from the rest, by austerity of life, sanctity of manners, and exact observance of the law. They were, however, after all, rank hypocrites, and had a greater regard to the appearance, than to the reality of virtue and religion. They made long prayers, and generally uttered them with an audible voice, in the corners of the streets, in order to catch the attention of the multitude. They fasted frequently, and disfigured their faces to give them the external marks of mortification. They wore broad *Phylacteries*, and ostentatiously sounded a trumpet when they distributed their alms. They were exact in discharging a number of little superstitious niceties, such as paying tithe of mint, anise, cummin,

&c. but neglected the weightier matters of the law, *viz.* justice, fidelity and mercy. They paid more attention to absurd comments on the Scriptures, than to the word of God, and made void the law through their traditions, exalting human inventions above divine directions. Their power in church and state was very great, and thro' their influence the execution of our *Saviour* was effected: They believed the existence of angels and spirits: The resurrection also of the dead, and eternal rewards and punishments were articles of their creed. They held the doctrine of predestination and an irreversible fatality; but in such a manner as did not exclude the free-agency of man. They were fond of making *proselytes*, and required of them a thousand minutenesses, such as washing the *outside* of the cup or platter, tho' the *inside* was full of rapaciousness, intemperance, and all iniquity. In fine, they had the form of godliness, but were strangers to the power of it.

Opinions differ as to the time when this sect arose; some fix its origin about the time of *Esdras*, others about the time of Christ's incarnation, or a little before, and others, with more probability, refer its origin to the days of the *Maccabees*.

PHARMACA, amongst the Ancients, signified medicated or enchanted compositions of herbs, minerals, &c. some of which being taken inwardly were supposed to cause blindness, madness, love, &c. others infected by touch; such was the garment sent by *Medea* to *Cerusa*, prepared *secundum artem*; and others again operated upon persons at a distance. *Pharmaca soteria* were employed by way of antidote against the mischievous compositions: Thus the herb *moly* preserved *Ulysses* from the magical influence of *Circe*. The laurel, the *rhamnus*, the flea-bane, the jasper-stone, were used for similar purposes.

PHARMACI, were two persons employed in the lustration or purification of cities. Some say they were both men; others that a man to represent the males, and a woman to represent the females, performed this office. They performed sacrifice, and wore about their necks figs, called ολυαδες, those of the man being blackish, and those of the woman white. Figs were an emblem of fertility, which they doubtless prayed for on these solemn occasions.

PHAROS, a light-house, built near a port, where a fire was kept constantly burning by night, for the guide and direction of vessels near at hand. The *Colossus* at *Rhodes* served for this purpose; but the most famous *Pharos* of antiquity was that at *Alexandria*.

PHELLOS, a *Grecian* festival in honour of *Bacchus*, and preparatory to the *Dionysia*.

PHEREPHATTIA, a festival kept at *Cyricum*, in honour of *Proserpine*, who was also called *Perephatta*. A black heifer was the sacrifice.

PHIDITIA, *Lacedemonian* festivals, remarkable for the frugality of the entertainment, and the charitable intention of the meeting. They were held in public places, and in the open air. Those who attended, if they were of ability, contributed each a bushel of flour, eight *chorus*'s of wine, five *minæ* of cheese, and as much figs. Rich and poor assisted alike at this feast, and were upon the same footing; the design of the institution being, like the *Roman Charistia*, to reconcile differences, and to cultivate

vate peace, friendſhip, a good underſtanding and equality among all the citizens, great and ſmall. See *Chariſtia*.

PHILOSOPHY, the knowledge or ſtudy of Nature, founded on reaſon and experience. It may be divided into three parts, Intellectual, Moral, and Phyſical. The Intellectual part comprehends *Logic* and *Metaphyſics*; the Moral part contains the laws of Nature and Nations, Ethics and Politics; the Phyſical part comprizes the doctrine of bodies, animate or inanimate. So extenſive is the field of *Philoſophy!* With how much propriety then do thoſe who apply themſelves to the ſtudy of Nature, call themſelves *Philoſophers*, i. e. Lovers of Science, rather than aſſume any other name which would arrogantly imply the perfection of their knowledge. The harveſt truely is great; but the labourers weak and few in number. How ſmall the proportion of what we know, to what yet remains totally unknown!

Some of the *Grecians* have challenged to their nation the origin of *Philoſophy*; but the more learned of them acknowledge it to be derived from the Eaſt; that *Thales*, who travelled into the *Oriental* regions, firſt brought into *Greece* Natural Philoſophy, Geometry, and Aſtrology; for which reaſon the attribute of *wiſe* was conferred upon him, and at the ſame time upon others for their eminence in Ethics and Politics.

The ancient Philoſophers were divided into numerous ſects, which may be thus arranged: 1ſt, The *Wiſe-men*, including *Thales*, *Solon*, *Chilon*, *Pittacus*, *Bias*, *Cleobulus*, *Periander*, *Soſiades*, *Anacharſis*; to whom may be added, *Myſon*, *Epimenides*, *Pherecydes*.—2d, The *Ionic* ſect, the principal ſupporters of which were, *Anaximander*, *Anaximenes*, *Anaxagoras*, *Archelaus*.—3d, The *Socratic* ſect, the chief of which were, *Socrates*, *Xenophon*, *Æſchines*, *Crito*, *Simon*, *Glauco*, *Simmias*, *Cebes*.—4th, The *Cyrenaic* ſect, of which were *Ariſtippus*, *Hegeſias*, *Anniceris*, *Theodorus*, *Bion*.—5th, The *Megaric* ſect, namely, *Euclid*, *Eubulides*, *Alexinus*, *Euphantus*, *Apollonius Chronus*, *Diodorus*, *Ichthyas*, *Clinomachus*, *Stilpo*.—6th, The *Eleac* or *Eretriac* ſect, containing, *Phædo*, *Pliſthenes*, *Menedemus*.—7th, The *Academic* ſect, of which were, *Plato*, *Speuſippus*, *Xenocrates*, *Polemo*, *Crates*, *Crantor*, *Arceſilaus*, *Carneades*, *Clitomachus*, *Philo*, *Antiochus*.—8th, The *Peripatetic* ſect, the principal Philoſophers of which were, *Ariſtotle*, *Theophraſtus*, *Strato*, *Lyco*, *Ariſto*, *Critolaus*, *Diodorus*.—9th, The *Cynic* ſect, of which we may reckon, *Antiſthenes*, *Diogenes*, *Monimus*, *Oneſicritus*, *Crates*, *Metrocles*, *Hipparchia*, *Menippus*, *Menedemus*.—10th, The *Stoic* ſect, embraced by *Zeno*, *Cleanthes*, *Chryſippus*, *Zeno* the leſs, *Diogenes*, *Antipater*, *Panætius*, *Poſidonius*.—11th, The *Italic* ſect, of which were, *Pythagoras*, *Empedocles*, *Epicharmus*, *Archytas*, *Alcmæon*, *Hippaſus*, *Philolaus*, *Eudoxus*.—12th, The *Heraclitian* ſect, of which we meet with the founder's name only, viz. *Heraclitus*, his followers having been wrecked upon the tide of time before they reached diſtant poſterity.—13th, The *Eleatic* ſect, in which are ranked *Xenophanes*, *Parmenides*, *Meliſſus*, *Zeno*, *Leucippus*, *Democritus*, *Protagoras*, *Anaxarchus*.—14th, The *Sceptic* ſect, containing, *Pyrrho*, *Timon*.—15th, The *Epicurean* ſect, whoſe founder was *Epicurus*; profeſſors of this man's doctrine were ſo many, that it would be impoſſible

to enumerate them: *Lucretius* adopted the opinions of this ſect, and threw them out in a highly finiſhed poem. The vehicle was ſo pleaſant, that it raiſed prejudices in favour of the odious principles it contained.

Philoſophy, in general, was ſo imperfect in the earlieſt ages of antiquity, and even in the politer times of *Greece* and *Rome*, that it appears, from the high pinnacle of modern improvements, and of late diſcoveries, mere ſolemn trifle and puerile affectation. Yet ſome of the *Ancients*, it muſt be confeſſed, have come ſo near the truth, in matters of high importance, that we almoſt wonder how they failed of making the diſcovery. In *Ethics* and in *Politics* they have left behind them ſome excellent works: but the ſolution of the *Phænomena* of nature, was left for a *Bacon* and a *Newton* to effect. Their reaſonings were hypothetical, and they never thought of arguing by induction, which is adopted by the moderns, and is the only chain, by which truth can be drawn from many of her deep receſſes.

The *Philoſophy* of the ancients is thus characterized by ſome writers: It became *impious* under *Diagoras*, *vicious* under *Epicurus*, *hypocritical* under *Zeno*, *impudent* under *Diogenes*, *covetous* under *Demochares*, *voluptuous* under *Metrodorus*, *fantaſtical* under *Crates*, *ſcurrilous* under *Menippus*, *licentious* under *Pyrrho*, *and quarrelſome* under *Cleanthes*.

Sound *Philoſophy*, in the primitive times of the church, was often the foundation of Chriſtianity, and made uſe of by the ancients in its defence. But Philoſophy, in its corrupted ſtate, after it had eſpouſed abſurd principles, and when it defended undue practices, was reprobated by the Chriſtian writers, and of ſuch Philoſophy *St. Paul* bids the *Coloſſians* beware. Some of the ſentiments of the *Epicureans* and *Stoicks* are alluded to in the New Teſtament in terms of diſapprobation. See *Coloſ.* ii. 20, 21. *Acts* xvii. 18.

PHILTRES, among the *Greeks* and *Romans*, were certain drugs, or preparations, which were ſuppoſed to operate as charms or ſpells, in exciting love. Philtres were much uſed by the ancients, and were of two kinds; the *ſpurious*, which were ſuppoſed to operate by ſome magic virtue communicated to them by witches, &c. and the *true*, which they imagined wrought their effect by ſome inherent, natural, and magnetical power. For an account of the uſual ingredients which entered into the compoſition of Philtres, ſee *Love*.

PHOSPHORIA, a *Grecian* feſtival in honour of *Phoſphorus* or *Lucifer*.

PHOTINX, a ſort of flute, made uſe of by the *Greeks*, and exactly reſembling the *Roman Plagiaula*.

PHRATRIARCH, an *Athenian* magiſtrate, whoſe power over the *Phratria*, or third part of a tribe, was the ſame as that of the *Phylarch* over the whole tribe. See *Phylarchs*.

PHYLACISTÆ, among the *Greeks* and *Romans*, were officers, to whoſe keeping the ſlaves in work-houſes and priſons were committed.

PHYLACTERY, among the ancients, was a general name given to all kinds of ſpells, charms, or amulets which they wore about them, to preſerve them from diſeaſe or danger.

It is more particularly uſed to ſignify

ſignify a ſlip of paper whereon was written ſome text of Scripture, eſpecially of the decalogue, which the more devout people amongſt the *Jews* wore on the forehead, the breaſt, or the neck, as a badge and mark of their religion. The *Phariſees*, who were fond of exhibiting external ſigns of remarkable ſanctity, wore their *Philacteries* broader than other men. See *Frontlets*.

PHYLARCHS, a name given to certain *Athenian* magiſtrates, who had each of them the government and direction of a tribe committed to his charge. Their buſineſs was to take care of the public treaſure belonging to each tribe; to manage all their concerns, and to call them together, as often as the preſence of the whole body was neceſſary.

PHYLLA, among the ancients, were wreaths or fillets, that hung from the head-dreſs of the women in form of flowers.

PHYLLOBOLIA, a name given to the cuſtom of throwing flowers and leaves on the tombs of the dead. The *Romans* borrowed this cuſtom from the *Greeks*, and added likewiſe wool. The *Phyllobolia*, or ceremony of ſtrewing flowers, was uſed alſo on account of any victory at the public games, when not only the victors themſelves, but their parents likewiſe were ſtrewed with flowers.

PHYLOBASILES, *Athenian* magiſtrates, who had the ſame office, with reſpect to particular tribes, as the *Baſiles* had with reſpect to the Commonwealth. They were choſen out of the *Eupatridæ*, or Nobility; had the care of public ſacrifices and divine worſhip in their reſpective tribes, and kept their court in the *Portico*, called *Baſileion* or *Bucoleion*.

PHYSICIANS appear not to have been very common amongſt the *Hebrews*, eſpecially for internal diſorders and complaints; but for all external wounds, bruiſes, fractures, &c. they had phyſicians who knew how to dreſs and bind up the injured parts. The *Jews* looked upon moſt maladies to be the effects of God's anger, or the infliction of evil ſpirits; and for this reaſon, in extraordinary caſes, applied themſelves for a remedy to the Prophets of the Lord, or to Diviners, Magicians, and Enchanters.

Phyſicians were held in high eſtimation in *Greece*, and the name of *Hippocrates* is an honour to the profeſſion. The ſtudy of phyſic being looked upon as a branch of philoſophy, was ſure to command reſpect in a land where philoſophy was the reigning foible, and was cultivated with a conſiderable mixture of party rage.

As long as the *Romans* led a hardy and laborious life, *Phyſicians* were diſpenſed with, and totally unknown amongſt them, without any bad conſequence enſuing. But the luxury of the table, and the exceſſes with which it was attended, introduced diſeaſes; and as one evil produces another, ſo diſeaſes introduced phyſic, to which they had before expreſſed much repugnance. In the 535th year of *Rome*, ſome *Phyſicians* had come from *Greece* to that city, but had no fixed eſtabliſhment there till the year 600. Phyſic at that time included Pharmacy and Surgery; for *Phyſicians* not only compounded medicines, but performed all chirurgical operations themſelves, tho' they had then but a very imperfect knowledge of anatomy. During the commonwealth there were no *Phyſicians* or Surgeons

Surgeons in the army, but the ancient citizens, who had almoſt all ſerved in the army, adminiſtered medicines, and the ſoldiers dreſſed each other's wounds with ſome well-known remedies uſed in the city. The Emperors, however, having a particular reſpect to their own health, took *Phyſicians* upon every expedition. The art of healing was not held in high eſtimation at *Rome*, but was ſometimes profeſſed by ſlaves. *Cæſar* granted *Phyſicians*, as a ſingular favour, the freedom of the city; and their reputation encreaſed with the luxury of the people.

The *Babylonians*, the *Egyptians*, and the ancient *Portugueſe*, we are informed, had no *Phyſicians* amongſt them, but uſed to carry their ſick into the market, that all who paſſed by and had ever had or ſeen the like diſtemper, might give their advice, and encourage them to try what themſelves or others had uſed with ſucceſs in ſimilar caſes. The perſons who could recollect the greateſt number of caſes, with their cures, were moſt conſulted; and hence the origin of Phyſic and *Phyſicians*; but every malady had at firſt a diſtinct *Phyſician*, whoſe ſkill was never exerted beyond the diſorder he profeſſed himſelf capable of curing.

Picta *Toga*. See *Toga*.

Pila, was a ball made in a different manner according to the different games in which it was to be uſed. Playing at ball was very common amongſt the *Romans* of the firſt diſtinction, and was looked upon as a manly exerciſe, which contributed both to amuſement and health. The *Pila* was of four ſorts, 1ſt, *Follis* or *Balloon*; 2d, *Pila Trigonalis*; 3d, *Pila Paganica*; 4th, *Harpaſtum*. All theſe come under the general name of *Pila*. For the manner of playing with each of them, ſee the articles *Follis*, *Triconalis*, *Paganica*, and *Harpaſtum*.

Pilani, a name given to the *Triarii* in the *Roman* army, becauſe they were armed with javelins called *Pila*. See *Triarii*, *Battle*, *Soldiers*.

Pile, among the *Greeks* and *Romans*, was a pyramid built of wood, whereon were laid the bodies of the deceaſed, to be burnt. It was partly in the form of an altar, and differed in height according to the quality of the perſon to be conſumed. Probably it might originally be conſidered as an altar, on which the dead were conſumed as a burnt-offering to the infernal deities. The trees made uſe of in the erection of a funeral pile, were ſuch as abounded in pitch or roſin, as being moſt combuſtible; if they uſed any other wood it was ſplit, that it might the more eaſily catch fire. Round the pile were placed cypreſs boughs to hinder the noiſome ſmell. See *Funeral*.

Pilentum, was an eaſy kind of chariot uſed by the *Roman* ladies at games and religious proceſſions.

Pileus, was a hat or cap worn by the *Romans*, during any indiſpoſition which prevented them from appearing ſafely with their heads uncovered, as was the general cuſtom. The *Pileus* was alſo worn by ſuch as had lately received their freedom, becauſe on having their liberty granted they were conſtantly ſhaved: The *Pileus* therefore being neceſſary on this account, was alſo eſteemed a badge of liberty; hence *pileo donari* ſignifies to be made free.—The *Mitra*, *Cucullus*, *Galerus* and *Palliolum*, were coverings of the head which differed little from the

the *Pileus*, and have been long confounded together beyond a poſſibility of accurate diſtinction.

The *Pileus* was worn at public ſhews and ſacrifices, but not on a journey, for in travelling the *Petaſus* was preferred. See *Petaſus*.

The *Pileus*, by way of reward and conferring freedom, was often given to ſuch of the *Gladiators* as were ſlaves, and had acquitted themſelves with credit and applauſe, in their bloody occupation.

PILLARS. See *Column*.

PILUM, a miſſive weapon uſed by the *Roman* ſoldiers, and in a charge darted upon the enemy. Its point, we are told by *Polybius*, was ſo long and ſmall, that after the firſt diſcharge it was generally ſo bent as to be rendered uſeleſs. The *Legionary* ſoldiers made uſe of the *Pila*, and each man carried two. The *Pilum* underwent many alterations and improvements, inſomuch that it is impoſſible with any preciſion to deſcribe it. *Julius Scaliger* laboured much to give an accurate account of it, and would have eſteemed ſucceſs on this head amongſt the greateſt bleſſings of his life. This weapon appears, however, to have been ſometimes round, but moſt commonly ſquare, to have been two cubits long in the ſtaff, and to have had an iron point of the ſame length hooked and jagged at the end. *Marius* made an immediate improvement in this inſtrument, during the *Cimbrian* war, having ſo contrived it, that when it ſtuck in the enemies ſhield it ſhould bend down in an angle in the part where the wood was connected with the iron, and thus become uſeleſs to the perſon who received it.

PINACIA, among the *Athenians*, were tablets of braſs inſcribed with the names of all the citizens in each tribe, who were duly qualified and willing to be judges of the court of *Areopagus*. Theſe tablets were caſt into one veſſel provided for the purpoſe, and the ſame number of beans, an hundred being white, and all the reſt black, were thrown into another. Then the names of the candidates and the beans were drawn out one by one; and they, whoſe names were drawn out together with the white beans, were elected Judges or *Senators*. In *Solon*'s time theſe were only four tribes, each of which choſe 100 *Senators*; but the number of tribes afterwards encreaſing, the number of *Senators* or Judges encreaſed to ſo many hundreds more.

PINARII, an order of prieſts belonging to *Hercules*, who offered ſacrifices to that god, morning and evening, together with the *Potitii*, whoſe ſervants in fact they were; or at leaſt they were in ſome degree of ſubordination to them. See *Potitii*.

PINNIRAPI, a name given to a ſort of *Gladiators* at *Rome*, who were uſually matched againſt the *Samnites*. They had their name from the *Pinnæ* which adorned the *Samnite* helmet, which they uſed always to aim at and bear off in triumph, if their attempts proved ſucceſsful. Some, amongſt whom is Dr. *Holiday*, take the *Pinnirapi* to have been the ſame with the *Retiarii*. See *Retiarii* and *Samnites*.

PIRÆUS, at *Athens*, was a famous harbour for ſhips, and belonged to the tribe of *Hippothontis*. The *Piræus* contained three docks, the firſt called *Cantharus*, from a hero of that name; the ſecond

cond *Aphrodiſium*, from the two temples of *Aphrodite* or *Venus*; and the third *Zea*, from ζεια, *bread-corn*. This harbour had five porticoes, which being joined together compoſed one large portico, called Μακρα στοα. It had alſo two *Forums*, and a celebrated mart, to which merchants reſorted from almoſt every part of *Greece*.

PISCINA, a large baſon in an open public place, or ſquare, where the *Roman* youth learnt to ſwim. It was generally ſurrounded with a high wall to prevent the throwing of filth into it.

PITCHED-SHIRTS were made uſe of by the *Romans* to puniſh incendiaries. The criminals were wrapped up in a ſort of coat or ſhirt, daubed all over with pitch, and other combuſtibles, and then ſet on fire. When *Nero* had ſet *Rome* on fire, he endeavoured to caſt the *odium* of the crime upon the *Chriſtians*, as a ſort of men generally deteſted. He ſeized, on this occaſion, all he could diſcover, treated them as incendiaries, condemned them to the *Pitched-ſhirts*, and ordered them to be lighted up that they might ſerve for tapers in the dark.

PLACE *of Honour*, at the entertainments of the *Jews* in our *Saviour*'s time, as well as amongſt the *Greeks* and *Romans*, was the middle of the middlemoſt bed. Indeed among the *Greeks* it ſeems difficult to determine which was the moſt honourable place at table; but as the *Romans* ſeem to have imitated, in the ceremony of their tables, the cuſtoms of *Greece*, we are ſtrongly warranted in the ſuppoſition that there was an agreement in this particular. See *Accubation*.

PLANIPEDES, a name given to the *Mimi* of the *Romans*, becauſe they always acted barefoot. See *Mimi*.

PLATE was not uſed by the *Romans* during a great length of time under the commonwealth. Their veſſels were of wood or earth. In the year 477, *Publius Cornelius Rufinus*, was expelled from the *Senate* by *C. Fabricius* the *Cenſor*, becauſe he had about ten or twelve pounds of ſilver plate in his houſe. But, under the Emperors, the caſe was much altered, for a freed-man of *Claudius* cauſed a ſilver diſh to be made weighing 500 pounds. Gold plate was alſo common.

PLATONICS, a name given to thoſe ancient Philoſophers who adopted the doctrines of *Plato*. The intention of *Plato* was to blend into one ſyſtem the opinions of *Socrates*, *Heraclitus*, *Parmenides*, and the *Eriſtic* ſect. He divided Philoſophy into three parts, viz. *Dialectic*, *Contemplative*, and *Active*; and held that truth cannot be diſcovered by the ſenſes, but that the ſoul alone is the proper judge of it. He affirmed that memory is only a chain of ſenſations; that the ſoul of man is a blank page, without any impreſſions; and that all the ideas we ſeem to acquire, are but remembrances of what we learnt in a former ſtate. He aſſerted that God was incorporeal, perfectly wiſe, and eternal; and that he arranged, and ſtill controuls the material world; that all beings once exiſted, as ideas only, in the divine mind; that there were eternal Gods, and created Gods, beſides a Divinity pervading the Univerſe, which he called the mundane ſoul; that the ſoul of man was diſtinct from the mundane

dane ſoul; that Virtue was beautiful, and ſhould be followed for her own ſake; that the end of all ſcience is to make us reſemble the Deity, by prudence, juſtice, temperance, and piety; and that death frees us from impriſonment. The Platonic philoſophers, who have written ſince the time of Chriſt, are full of abſurdity, and have done great diſcredit to their founder. The notions of *Plato* are full of ſublimity, but are frequently viſionary. This great man taught in the *Academy*, whence his followers were called *Academics*. See *Academies*, *Philoſophy*.

PLAYS. See *Ludi*, *Games*, *Drama*, &c.

PLEADING, amongſt the *Greeks* and *Romans*, was limited as to its duration, by a *Clepſydra* or hour-glaſs of water; and to ſee that the *Orators* had juſtice done them, in this reſpect, an officer was appointed to diſtribute the proper quantity of water to each. This officer, by the *Greeks*, was called *Ephydor*. See *Ephydor*, *Clepſydra*, *Trial*.

PLEBEIAN, amongſt the *Romans*, was a perſon of the rank of the common people, or populace, as diſtinguiſhed them from the *Senatorian* and *Equeſtrian* orders. The *Plebeians* were generally attached to the higher orders of the *Roman* people, by certain ties of duty and obedience, conſidered in which relation they were called *Clientes*, and the perſons to whom they ſtood thus related were called *Patroni*. See *Client* and *Patron*.

The *Plebeians*, at firſt, were occupied in cultivating the lands, and the exerciſe of trades and mechanical profeſſions, and were confined to this narrow line of employment only; but in proceſs of time they broke through this illiberal reſtraint, exerted their *Roman* ſpirit, and claimed a participation with the other orders in places of truſt, dignity, and emolument. The power of the *Plebeians*, from the firſt appointment of *Tribunes*, in the year of the city 260, gradually encreaſed, till it became an over-match for that of the *Senate*. See *Tribunes*.

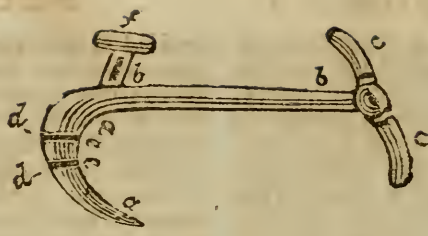
PLEBISCITA, among the *Romans*, were laws made at the *Comitia Tributa*, at the requeſt of the *Tribune*, or ſome other *Plebeian* magiſtrate, without the authority of the *Senate*, but by the power of the common people alone. The *Plebiſcita*, tho' not honoured with the title of *Leges*, were yet allowed to be of equal force with other conſtitutions. See *Comitia*, *Tribunes*, &c.

Plebiſcitum is more particularly applied to the law made by the people when they retired in diſguſt to the *Aventine Mount*.

PLECTRUM, among the ancients, was an inſtrument made of ivory or other matter, and uſed in playing upon the *Lyre*.

PLETHRON was a *Grecian* ſquare meaſure, conſiſting of 1,444, or according to others of 10,000 ſquare feet. See *Meaſure*.

PLOUGH, an inſtrument of huſbandry of great antiquity, for breaking up the ſoil, and preparing the lands for ſowing. There is a braſs figure of an antique *Plough* in the Jeſuit's college at *Rome*, which ſeems nearly to anſwer *Virgil*'s deſcription. The figure of it is as follows:



In this figure the bending part, *a a* is the *Buris*, or plough-tail—*b b* the pole, or *Temo*—*c c* the *Aures*, or two pieces that go over the necks of the oxen—*d d* the plough-share, or *Dentale*—*e e* the *Dorsa*, or clouts of iron to fasten the plough-share—and *f* is the handle, or *Stiva*. *Virgil*'s plough had no coulter. *Georg.* i.

POD

PLUMBATA, a kind of scourge, in use amongst the Ancients, and so called because it was armed with lead.

The *Roman* soldiers sometimes annoyed the enemy with leaden balls called *Plumbatæ*.

PLUNDER. See *Booty*.

PLUTEI, were a sort of military machines in the form of arched waggons, with three wheels, so conveniently placed that they would move either way with equal ease. The *Plutei* were made use of by the *Romans* with the same intention as the *Musculi*, viz. to convey the pioneers to the walls in safety, that they might undermine the foundations.

PODERIS, was a robe hanging down to the feet, worn by the *Jewish Priests* during their attendance in the temple. This was the proper habit of their order, and was made of linen, resembling a shirt, or rather surplice.

PODISMUS, among the *Greeks*, was the same as that measure which the *Romans* called *Pedatura*. See *Pedatura*.

PODIUM, in the *Grecian Theatre*, was the wall that separated the *Orchestra* from the *Scene*. See *Orchestra* and *Scene*.

POE

POETS, were formerly held in high estimation, and regarded as persons who were favoured with a sort of inspiration from heaven. *Hipparchus* Prince of the *Athenians* sent a galley to fetch *Anacreon* to him; *Hiero* of *Syracuse* importuned *Pindar* and *Simonides* to live with him; *Ptolemy Philopator*, King of *Egypt*, built a temple to *Homer*, and having set him on a throne therein, pictured round about him all the cities that contended for his nativity; and *Alexander*, we are told, had *Homer's Iliads* constantly at his bed's-head along with his dagger, saying that that performance instructed him in the military art. The *Romans* also had a particular regard for their *Poets*, for *Scipio Africanus* had *Ennius* always with him, and *Cicero* speaks of great Commanders who paid their court to poets, that they might be immortalized in their works; what *Cicero* thought of *Poets* he has told us at large, in his oration for *Archias*, and no one can be ignorant in what favour *Virgil* and *Horace* were with *Augustus* and *Mecænas*.

Moses, *David*, and the Prophets have left behind them the noblest monuments

monuments of poetical compoſition. Indeed, in the ruder ages of the world, poetry was the vehicle of moral inſtruction: and even aphoriſms of agriculture, and rules concerning any art were delivered in verſe. Nay the very laws of ſocieties and infant ſtates were drawn up in the language of poetry, that they might be more generally peruſed, and more eaſily retained. The ſtory of *Orpheus* and of *Amphion* aroſe from hence; for their moral maxims being delivered in a poetic dreſs, and recommended by the harmonious flow of their numbers, reduced mankind from a ſtupid and brutal ſtate, to a more humane and poliſhed method of living. See *Recitatio*.

POLEMARCH, an *Athenian* magiſtrate, whoſe duty it was to take care that the children of ſuch as loſt their lives in their country's ſervice were maintained out of the public treaſury; to offer ſolemn ſacrifices to *Enyalus* (who, according to ſome, was the ſame with *Mars*; but, according to others, his companion) and alſo to *Diana*, ſurnamed Αγρόλεξα, in honour of the patriotic *Harmodius*. The *Polemarch* had alſo the care of ſojourners and ſtrangers in *Athens*; his authority over them being equal to that of the *Archon* over the citizens.—This magiſtrate was one of the nine who were diſtinguiſhed by the general name of *Archons*. See *Archon*.

POLETÆ, were ten magiſtrates at *Athens*, who, together with three that had the management of money allowed for public ſhews, were empowered to let out the tribute money and other public revenues, and to ſell confiſcated eſtates; all which bargains were ratified by their preſident, or in his name. They were by their office alſo bound to convict ſuch as had not paid the tribute called Μίσθωτον, and ſell them in the market by auction. The market where theſe wretches were ſold was called πωλητήριον τῶν μισθωτῶν.

POLIEIA, a *Theban* feſtival in honour of *Apollo* πολιος becauſe in *Thebes*, contrary to the practice of of all other places, *Apollo* was repreſented with grey heirs.

POLLICIS *Preſſio* and *Pollicis Verſio*, were made uſe of at the combats of Gladiators, as ſignals of life or death to the vanquiſhed combatant; or notices to the victor to ſpare or take the life of his antagoniſt. The *Pollicis Preſſio*, by which the people granted life to the proſtrate Gladiator, was no more than a clenching of the fingers of both hands together, and ſo holding the two thumbs upright cloſe together. The *Pollicis Verſio*, which authorized the victor to kill the other combatant for a coward, was the bending back of the thumbs. This is the opinion of *Dacier*; but others ſay the *Pollicis Preſſio* was when the people held up one hand with the thumb bent, and the *Pollicis Verſio* when they ſhewed the hand with the thumb raiſed. Authors however are not on this point agreed, tho' the phraſes *pollicem premere* and *pollicem vertere* frequently occur in the *Latin Claſſics* as indications of the people's will that a Gladiator ſhould live or die. See *Gladiator*.

POLLINCTORES, an appellation given by the *Romans* to thoſe who waſhed and anointed the dead, preparatory to the funeral.

POLLUTION, under the *Moſaic* law, was of various kinds, ſome of which were voluntary, and others involuntary. Amongſt the voluntary *Pollutions* were touching a dead body; touching any ani-

mal that died of itself, or any creeping thing or unclean creature; touching any consecrated or holy things, if the person was not clean, or a priest; touching one who had a gonorrhœa, or who had touched a dead carcase; touching a woman who had lately lain in, &c. &c. &c. Involuntary *Pollutions* are so various and so numerous that we must refer our readers to the Bible for information. Vide *Numb.* xix. 11. 14. *Levit.* xi. 24. 43.—xii. 23. 45.—xv. 25. See *Expiation*, &c.

Numberless impurities and pollutions prevailed also amongst the *Greeks* and *Romans*, which required particular purifications and ablutions. *Virgil* represents *Æneas* as afraid to touch the household gods and sacred reliques of *Troy*, till he had washed off the defilements of war. See *Lustration*.

It was a notion that generally prevailed, not only in the *Jewish* nation, but in the *Heathen* world, that there was a pollution in the contact of dead bodies; and this they extended to the very house in which a corpse lay, and even to the uncovered vessels which stood in the same room. See *Funeral*.

POLYGAMY, a plurality of wives or husbands, in the possession of one man or woman, at the same time. It seems to be particularly discountenanced by the constitution of Nature, in the numbers of each sex, which are nearly equal, only there is a small excess on the side of the males, to make up for the extraordinary expence thereof in war, at sea, &c. To this argument we may add, that *Polygamy* would be attended with perpetual bickerings and jealousies amongst the wives of the same person; contention and perpetual enmity amongst the different children of such connections, and a thousand inconveniences which the slightest consideration would suggest. But, notwithstanding the arguments that might be urged against the practice, we find it was tolerated by the *Jewish* law. It was not allowed by the states of *Greece*, except upon some emergencies, when their men had been destroyed by war or other calamity. *Socrates* is said to have had two wives at the same time. But this may be accounted for from the reasons just now given; the fact, however, is not absolutely certain, and *Plutarch* thinks it fully confuted by *Panætius*. The *Romans* were not restrained from *Polygamy* by any law; but so strict were they in their morals, they never practised it till the time of *Mark Antony*, who was the first that took the liberty of having two wives at the same time. After this the example was frequently followed in the empire, till the reigns of *Theodosius*, *Honorius*, and *Arcadius*, who made an express law against it, A. D. 393. The Emperor *Valentinian*, however, allowed all his subjects, by an edict, to marry several wives, and does not seem to have met with any opposition from the bishops of those days. See *Marriage*, *Concubine*, *Wives*, &c.

POMOERIUM, among the *Romans*, was, according to *Livy*, that space of ground both within and without the walls, which the *Augurs*, at the first building of cities, solemnly consecrated, and on which no edifices were suffered to be raised. In drawing the *Pomœrium*, this, according to *Plutarch*, was the ceremony: "They dug a trench, and threw into it the first-fruits of all things, either good by custom, or necessary by nature; and every man taking a small

ſmall turf of earth, of the country from whence he came, they caſt them in promiſcuouſly. Then making this trench their centre, they deſcribed the city in a circle round it. After this, the founder yoking a bull and a cow together, ploughed a deep furrow, with a brazen plough-ſhare, round the bounds. The attendants took care that all the clods fell inwards, i. e. toward the city. This furrow they called *Pomœrium*, and built the wall upon it."—*Plutarch*, in this account, is to be underſtood as ſpeaking of *Rome*.

Pomœrium Proferre ſignifies to extend or enlarge a city, which could not be done by any, but thoſe who had taken away ſome part of an enemy's country in war. But this qualification was ſometimes diſpenſed with. *Pomœrium* is *quoſi pone mœnia*, *behind the walls*.

POMPA, among the *Romans*, was any ſort of ſolemn proceſſion at feſtivals, or on other religious occaſions. The *Pompæ* were always attended with much ceremony and laboured oſtentation.

POMPA *Circenſis* or *Cerealis*, was a proceſſion exhibited at the *Ludi Cereales* of the *Romans*, conſiſting of a ſolemn march of the perſons who were to engage in the exerciſes of the *Circus*, attended by the magiſtrates and ladies of quality; the ſtatues of the gods and illuſtrious men being carried along in ſtate on waggons called *Thenſæ*. See *Cereales*, *Thenſæ*.

PONTES were narrow boards or planks over which the *Centuries* paſſed into the *Ovilia* or *Septa*, when called upon to give their votes in the *Comitia Centuriata* among the *Romans*: Hence perſons who were upon any account refuſed the privilege of voting, were ſaid *de ponte dejici*, or called *Depontani*.

PONTIFEX, among the *Romans*, was one of the order of *Pontifices*, who had the ſuperintendance and direction of divine worſhip in general. The *Pontifices* were erected into a college conſiſting of fifteen perſons, of whom the eight firſt had the title of *Majores*, and the ſeven others of *Pontifices Minores*. They made together but one body, the chief of which was called *Pontifex Maximus*. The *Pontifices* owed their inſtitution to *Numa*, who confined their number to four, and choſe them out of the *Patricians*; four others of *Plebeian* rank were afterwards adopted. *Sylla*, the *Dictator*, augmented them to fifteen. The college of *Pontifices* ſuperintended every thing that related to religion, took cognizance of religious diſſentions, regulated ceremonies, and explained myſteries. It was alſo their duty to write the *Roman* hiſtory, in a ſimple ſtyle, year by year. They preſided in all games of the *Circus*, *Amphitheatre*, and *Theatre*, exhibited in honour of any of the gods. The *Pontiffs*, in general, were conſidered as ſacred perſons, and, by way of diſtinction, took place of all the magiſtrates. Vacancies in the *Pontifical* college were filled up by elections, according to plurality of voices. This method of electing new *Pontifices* continued under the Commonwealth for 650 years. The *Pontifex Maximus* was choſen in the ſame manner, till *Domitius Ænobarbus*, *Tribune* of the people, transferred that right to the people aſſembled by *Tribes*. But *Auguſtus* reſtored to the college the privilege of electing their own members. The office of *Pontifex*, in general, was filled by perſons of the firſt diſtinction; but

but that of *Pontifex Maximus*, from the extenſive power with which he was veſted, was aſſumed by the *Emperors* themſelves, and remained attached to their perſons. *Feſtus* calls the *Pontifex Maximus*, "*Judex* atque *arbiter rerum humanarum divinarumque.*" Authors differ as to the derivation of the word *Pontifex*; ſome will have it to be from *pons*, a *bridge*, and *facere, to make*; becauſe the *Pontifices* built and repaired the *Sublician* bridge: Others derive it from *poſſe, to be able*, and *facere*, which ſometimes ſignifies to *ſacrifice*. The firſt of theſe opinions more generally prevails, though *Plutarch* calls it abſurd.

The entertainments made upon the election and admiſſion of a new member, by the college of the *Pontifices*, were ſo expenſive and luxurious, that *Pontificum cœna* became proverbial and ſignified extravagance. For the ceremony of conſecrating the *Pontifex Max.* See *Conſecration*.

Popæ, certain officers of inferior rank who aſſiſted the Prieſts at ſacrifices, among the *Romans*. Their buſineſs was to provide the victims, and to kill them after they had knocked them down. They were naked, when upon duty, as far as the navel; but the reſt of their bodies to the midleg was covered with a linen apron, or the ſkins of the ſacrifices. They wore crowns of laurel on their heads. See *Victimarii*.

Poplifugium, a *Roman* feſtival, celebrated on the *Nones* of July. It was alſo called *Nonæ Caprotinæ*. The origin of this feſtival is differently related. Some ſay it was kept in honour of *Romulus*, who upon that day diſappeared amidſt thunder, lightning, and other unuſual diſorders of the air, while an aſſembly was held in the *Palus Capreæ* or goat-marſh: The people being terrified with the ſtorm betook themſelves to flight, hence the name *Poliſugium*: The place where the meeting was held, viz. *Palus Capreæ*, accounts for the name *Caprotinæ* alſo.—Others will have it that the feſtival was held in memory of a victory which the *Romans* obtained over the *Gauls* in the *Gallic* war, by the aſſiſtance of a *Roman* virgin, a priſoner in the enemy's camp, who, ſeeing the *Gauls* one night in diſorder, got into a wild fig-tree, and holding out a lighted torch, gave her countrymen a ſignal to fall on, which they did with ſuch ſucceſs as to obtain a memorable victory. According to this account the feſtival was called *Nonæ Caprotinæ*, from *Caprificus*, the wild fig-tree, from which the heroine gave the ſignal for attack.

Populares, the name of a party at *Rome* who ſtruggled to ingratiate themſelves with the people, and by extending *their* influence and power to encreaſe their own. The *Populares* were oppoſed to the *Optimates*. For a further account of the principles of each party, ſee *Optimates*.

Popularia, were benches or ſeats in the *Roman Amphitheatre*, where the people ſat to behold the games, &c. See *Amphitheatre*.

Porricere, was a term uſed in ancient ſacrifices of the *Romans*, by which they expreſſed the act of throwing the entrails of the victim into the fire, after they had been duly examined by the *Aruſpices*. *Inter cæſa, et porrecta*, is uſed proverbially to expreſs the ſudden intervention of any diſagreeable accident to hinder the completion of a thing juſt finiſhed.

Portæ, gates. Thoſe of *Rome* were

were originally but three, or four at the moſt: But as the building encreaſed the gates were multiplied, and in *Pliny*'s time there were no fewer than thirty-four; the principal of which were *Porta Flumentana*, ſo called becauſe it was near the river: *Porta Flaminia*, which owed its name to the *Flaminian Way* which begins there: *Porta Carmentalis*, ſo called by *Romulus* in honour of the propheteſs *Carmenta*, the mother of *Evander*: *Porta Nævia*, derived a *nemoribus*, from the woods that ſtood near it formerly: *Porta Saliana*, ſo called becauſe the *Sabines* brought ſalt through it to ſupply the city: *Porta Capena*, ſo called from *Capua*, becauſe the way to *Capua* laid through this gate: It is ſometimes called *Appia*, from the *Appian* way to which it led, and *Triumphalis*, becauſe the triumphal proceſſion paſſed through it, and *Fontinalis*, from the *Aquæducts* raiſed over it. See *Gates*.

PORTICO's, a ſort of buildings at *Rome*, which were carried to an extreme degree of magnificence, and ſerved for various uſes; ſometimes for the aſſembly of the *Senate*, ſometimes for ſtands of the moſt curious merchandize. But the general uſe they were put to was the pleaſure of exerciſing in them on foot, or on horſeback, like the preſent *Piazza's* in *Italy*. The *Portico's* were oftentimes annexed to other public buildings, and took their names from the temples they ſtood near, or from the founder, or from their form, or, laſtly, from the ſhops kept in them, &c. Private men, in time, grew ſo extravagant, that they built *Portico's* to rival the public ones. *Nero* had three *Portico's* to adorn his palace, each 6000 paces long.

The *Athenians* were curious in their *Portico's*, and the poets and philoſophers recited their works, and held their diſputations there. Their moſt famous *Portico* was that called *Pœcilè*, which was in fact a picture gallery, adorned with the works of the greateſt maſters of *Greece*. The philoſopher, *Zeno*, kept his ſchool in a *Portico*, whence he and his ſcholars were called *Stoics*. We read of ſubterraneous *Portico's* for ſummer.

PORTISCULUS, was an officer among the *Romans*, who had the direction of the rowers in a galley. He was called ſometimes *Pauſarius* and *Hortator Remigum*.

PORTITORES, were officers appointed to collect the taxes or tolls called *Portoria*. See *Portorium*.

PORTORIUM, was a tax or toll paid always on carrying any exportable goods to the haven, where they were to be ſhipped. The *Cæcilian* law took off this tax from all the *Italian* ſtates.

POSCA, was the drink of the *Roman* ſoldiers, conſiſting of water ſharpened with a little vinegar. This mixture, when under ſtrict diſcipline, was an indulgence, their uſual drink being water only. See *Vinegar*.

POSIDEON, was the ſeventh month of the *Athenian* year, conſiſting of thirty days, and anſwering to the latter part of our *December* and the beginning of *January*. It was ſo called from *Poſidia*, or *Poſidonia*, a feſtival in honour of *Neptune*, obſerved during this month by the *Athenians*. See *Month*.

POSITI, an appellation given by the *Romans* to their dead when placed at the door, with their feet outwards, previous to their interment. See *Funerals*.

POSTLIMINIUM,

POSTLIMINIUM, among the *Romans*, signified the return of any one to his own country, after he had gone to sojourn elsewhere, or had been banished, or taken by the enemy.

POSTS, or public couriers, are said to owe their origin to *Cyrus*, who, in order to receive the earliest intelligence from the governors of the several provinces, erected post-houses throughout the kingdom of *Persia*, at equal distances, which supplied men and horses to forward the public dispatches. *Augustus* first introduced this most useful institution amongst the *Romans*, by employing post-chaises, at convenient distances from each other, for the purpose of political intelligence. The Magistrates of each city were obliged to furnish horses for the public messengers upon their producing of their *diploma*, or warrant, either from the *Emperor*, or from such as had proper authority under him. Sometimes, upon very urgent and extraordinary occasions, persons who travelled upon their own private affairs were allowed the use of these post-chaises.

It is surprizing *Posts* were not sooner used for the purposes of commerce and private communications. *Louis* XI. first established them in the kingdom of *France*, A. D. 1474; but it was not till the 12th of *Charles* the IId. that the post-office was settled by act of parliament in *England*.

The persons among the *Persians* who were charged with important dispatches, were authorized at the end of their stages (to prevent delays) to compel any one they met with to proceed with the packet. This act of compulsion was called Αγγαρευειν; from Αγγαρος, which signifies a *Persian* courier, and is alluded to by St. *Matthew*, v. 41.

Augustus Cæsar, we find, besides the post-chaises above-mentioned, appointed young persons to act as news-carriers in the provinces, placing them at small distances from each other.

POST-SCENIUM, was the back part of the *Roman Theatre*, whither the actors retired to undress themselves. It was sometimes used to signify a lady's dressing room, where she kept her washes and her paint, and whither the men were never admitted.

POSTOMIS, a barnacle, or iron instrument to fix on the nose, or put into the mouth of a horse, to make him quiet.

POSTULATIO *Actionis*, was when the plaintiff, having given the defendant notice of his design to sue him, asked leave of the *Prætor* to prosecute him in such an action. This being done, the next thing was *vadari reum*, to require sureties of the defendant for his appearance on the day appointed. See *Trial*.

POSTULATITII, a sort of *Gladiators*, the most valiant of all, and kept for the *Emperor*'s diversion. They were called *Postulatitii*, because, on account of their singular skill and courage, the people often desired them to be produced for their entertainment. See *Gladiators*.

POTITII, were Priests dedicated and ordained to the service of *Hercules*. They owe their institution to *Evander* on the following account: *Hercules* having killed the giant *Cacus*, who had stolen his cows, was surrounded by an ignorant mob of country people, who apprehended and brought him before king *Evander*. *Evander*, upon examination, found him to be the person of whose coming his

his mother *Carmenta*, had propheſied, intimating at the ſame time, that he ſhould afterwards become a god. *Evander*, upon this, erected an altar, and ſacrificed a young bullock to him, which had never been yoked, ordaining that the ſame ſolemn ceremony ſhould be annually repeated. The performance of theſe rites he therefore committed to the care of the *Potitii* and *Pinarii*, two of the nobleſt families in thoſe parts. The *Potitii* having applied to *Appius Claudius* the *Cenſor*, got leave to have their hereditary miniſtry diſcharged by ſervants; but the whole family, it is ſaid, by way of judgment for this neglect, became extinct, and *Appius*, for his haſty compliance, loſt his ſight. The *Pinarii* were prieſts dedicated to the ſame god, and appointed to the ſame miniſtry, but were ſubordinate to the *Potitii*. See *Pinarii*.

The *Potitii* were always clad in the ſkins of beaſts.

PRACTORES, *Athenian* officers, appointed to receive the money due to the city from fines laid upon criminals.

PRÆCIÆ, the ſame as *Præclamitatores*. See *Præclamitatores*.

PRÆCIPITATIO *de Robore*, amongſt the *Romans*, was a capital puniſhment, inflicted on the criminal by throwing him headlong from that part of the priſon called *Robur*, or elſe from the higheſt part of the *Tarpeian* rock. See *Robur*.

PRÆCLAMITATORES, were certain officers or criers, who went along the ſtreets of *Rome*, before the *Flamen Dialis*, to cauſe all people to give over their work on holy-days; for, if they ſaw any one at work, the ſervice of the gods could not be performed.

PRÆCONES, among the *Romans*, were public cryers, whoſe office it was to proclaim things in the ſtreet, to attend ſales, and declare what every one bade. Sometimes at public aſſemblies of the people, they called the *Claſſes* and *Centuries* in order, and ordered ſilence in the temple during ſacrifice. They differed from the *Aſcenſi*. See *Aſcenſi*.

PRÆFECTURÆ, were certain towns in *Italy*, whoſe inhabitants had the name of *Roman* citizens; but were neither allowed to enjoy their own laws nor magiſtrates, being governed by annual *Præfects* ſent from *Rome*. Theſe were generally ſuch places as were ſuſpected, or had ſome way or other incurred the diſpleaſure of the State. This was accounted the hardeſt condition that was impoſed upon any people of *Italy*.

PRÆFECTUS, among the *Romans*, was a title applied to many officers, the principal of which I ſhall here ſet down in order.

PRÆFECTUS *Alæ*, a name by which each of the two officers, who had the command of the two grand diviſions of the allies, called *Alæ*, were diſtinguiſhed. Theſe *Præfects* were appointed by the *Conſul*, and governed their reſpective diviſions in the ſame manner as the *Legionary Tribunes*. See *Ala*.

PRÆFECTUS *Annone* was an officer at *Rome*, whoſe buſineſs it was to ſupply the city with proviſions.—*Maximin* the Emperor ſeems to have filled this office, before he was raiſed to the command of the Empire.

PRÆFECTUS *Ærarii*, an officer appointed by *Auguſtus* to ſuperviſe and regulate the public fund which he raiſed for the maintenance of the army. He was choſen out of

ſuch perſons as had diſcharged the office of *Prætor*. This office was created by *Auguſtus*, and adopted occaſionally by ſeveral of his ſucceſſors.

PRÆFECTUS *Caſtrorum*, was an officer appointed by *Auguſtus*. His province was to pitch upon the ground for encamping, and to lay it out; to diſtribute the quarters and pavilions, and to direct the workmen in raiſing the ramparts, digging the ditches, &c. He had alſo under his care, all the military engines, carriages, and iron tools. There was one of theſe officers in every legion, and they ſeem to have ranked before the *Tribunes*.

PRÆFECTUS *Claſſis*, was an officer in the *Roman* navy, reſembling our admiral, having the command of the fleet ſent upon any expedition.

PRÆFECTUS *Frumenti*, was an officer whoſe duty it was to inſpect and regulate the diſtribution of corn, which uſed to be often made among the common people of *Rome* on different occaſions.

PRÆFECTUS *Legionis*, was the ſame with *Primipilus*. See *Primipilus*.

PRÆFECTUS *Prætorio*, was an officer firſt created by *Auguſtus* to command the *Pretorian Cohort*, or Life-guard, who borrowed their name from *Prætorium*, the General's tent, all commanders in chief being anciently ſtiled *Prætores*. The office of *Prætorian Præfect* anſwered nearly to that of *Magiſter Equitum* under the old *Dictators*. *Auguſtus* created two of theſe officers, and ſome of the *Emperors* three. While there continued more than one, their authority was not ſo extenſive as it became afterwards, being confined to the deciſion of differences which aroſe among the ſoldiery. But when it became a ſole command, the perſon that poſſeſſed it was called in to try almoſt all affairs, and became the principal magiſtrate for adminiſtering juſtice. Appeals lay from all other *Tribunals* to his, and from his there was no appeal, but to the *Emperor*. The *Præfect*, in ſhort, was the ſecond perſon in the empire. None but *Knights* were choſen at firſt to fill this office, but afterward *Senators*, and men of *Conſular* dignity, eſteemed it an honour to be inveſted with it. The *Præfectus* was generally the higheſt perſon in favour with the ſoldiers, and therefore, when the army came to make their own *Emperors*, this officer was commonly made choice of. The authority of the *Prætorian Præfect*, in the plenitude of his power, extended through the empire and all its provinces; but he had deputies under him, called *Vicarii*, whoſe juriſdiction extended over a certain diviſion, called a *Dioceſe*, containing ſeveral principal cities. The *Inſignia* of the *Præfect*'s dignity were the ſword and belt, the rods, the *Curule* chair, the ivory ſceptre or ſtaff, the *Prætexta*, the *Laticlave* and *Trabea*, alſo the *Infula* or *Mitre*, and a company of archers by way of guard. *Conſtantine*, finding the power of the *Præfect* almoſt a match for that of the *Emperor*, aboliſhed the office, but created four Magiſtrates under the ſame name, to whom he aſſigned four different parts of the empire, of which they were governors, but only in a judicial capacity, for they had no military command.

PRÆFECTUS *Vigilum*, was commander in chief of the ſoldiers appointed as a conſtant watch to the city, there being a *Cohort* for every two *Regions*. The buſineſs of this officer was to take cogni-

zance

zance of thieves, incendiaries, idle vagrants, and the like. He had alſo the power to puniſh all petty miſdemeanors which were of too trivial a nature to come under the care of the *Præfectus Urbis*.

PRÆFECTUS *Urbis*, was a ſort of *Mayor* of the city. The office had exiſted under the *Kings* and *Conſuls* during their abſence; but in proceſs of time grew into diſuſe, till the reign of *Auguſtus*, who, with the advice of his friend *Mecænas*, revived it, and made it perpetual. The firſt Magiſtrate of this name under *Auguſtus* was *Mecænas*. The *Præfectus Urbis* took precedence of all other city Magiſtrates. He received appeals from the inferior courts, and had power to decide almoſt all cauſes within the limits of *Rome*, or a thouſand ſtone-throws (which ſome will have to be 100 miles) round it. He convened the *Senate*, judged the *Senators*, and defended all their rights and prerogatives. It was his duty alſo, on the firſt day of the year, to preſent the *Emperor* with ſome golden cups, and five pieces of money, in the name of all the people.

PRÆFERICULUM, was a veſſel uſed by the *Romans* in their ſacrifices, particularly thoſe of *Ops*. It had a prominent mouth, like many veſſels now in uſe.

PRÆFICÆ, amongſt the *Romans*, were female mourners hired to attend funeral ſolemnities, where they praiſed the dead in their *Næniæ*, or lamentable ſongs, ſhewed many artificial ſigns of grief, beating their breaſts, and inciting others to mourn by the rueful diſtortions of their countenances. See *Funeral*.

PRÆLIARES *Dies*, were ſuch days as the *Romans* held to be favourable for engaging the enemy, and on which they thought it lawful to commence hoſtilities: For during the time of ſome particular feaſts, as the *Saturnalia*, *Feriæ Latinæ*, and that of *Mundus Patens*, which was conſecrated to *Dis* and *Proſerpine*, they reckoned it a piece of impiety to raiſe, march, or exerciſe men for war, or to encounter the enemy, unleſs firſt attacked. See *Saturnalia*, *Feriæ*, *Mundus*, &c.

Præliares Dies belong to the general claſs of days called *Proſeſti Dies*. See *Day* and *Proſeſti*.

PRÆLUSIO, when applied to the *Roman Gladiators*, was a flouriſhing before the fight begun, in which they tried their ſkill one againſt another with harmleſs weapons, ſuch as the *rudes*, headleſs ſpears, blunted ſwords, files, &c. This previous trial of ſkill was ſometimes called *Ventilatio*. See *Gladiators*.

PRÆNOMEN, among the *Romans*, was that which was put before the general name, and ſignified as much as our Proper or *Chriſtian* name, and ſerved to diſtinguiſh brothers, &c. from each other. The *Prænomen* was not brought into uſe till long after the *Nomen*, or Family Name. The *Nomen* was given to boys on the ninth, and to girls on the eighth day after their birth; but they did not receive the *Prænomen* till they aſſumed the *Virile* robe, or *Toga Virilis*, that is, about the age of ſeventeen. Thus *Cicero*'s children, before that age, were called *Ciceronis Pueri*; but afterwards he called them *Marcus Filius*, *Quintus Filius*, &c. Care was generally taken, in conferring the *Prænomen*, to give that of the father to the oldeſt, that of the grandfather to the ſecond, and ſo on. The *Prænomina* moſt in uſe, together with the initials, which commonly ſtand for them in writ-

ing, are as follow:—A. *Aulus*; C. *Caius*; D. *Decius*; K. *Cæso*; L. *Lucius*; M. *Manius* and *Marcus*; N. *Numerius*; P. *Publius*; Q. *Quintus*; T. *Titus*; AP. *Appius*; CN. *Cneus*; SP. *Spurius*; TI. *Tiberius*; MAM. *Mamercus*; SER. *Servius*; SEX. *Sextus*. See *Name*.

PRÆPETES, a name given by the *Romans* to such birds as furnished the *Auspices* or *Augurs* with observations and *omens* by their flight. Of this sort were eagles, vultures, buzzards, &c. See *Augur*, *Augury*.

PRÆPOSITUS *Sacri Cubiculi*, among the *Romans*, was an officer appointed to take care of the *Emperor*'s bed-chamber. His office was nearly the same as that of our Lord-Chamberlain, and he had the privilege of marching next to the Captain of the Horseguards.

PRÆSALTOR, a name given to the person who had the direction of the ceremonies and dances of the *Salii*. See *Salii*.

PRÆCICIA, were those parts of sacrifices which were cut off and offered to the gods, chiefly the entrails.

PRÆTEXTA, or *Toga Prætexta*, was a long white robe, with a purple border, originally appropriated, by *Tullus Hostilius*, to the *Roman* Magistrates, and some of the Priests; but afterwards worn by children of quality, by boys till the age of seventeen, when they assumed the *Toga Virilis*; and by girls till they were married. The Magistrates, Priests, and *Augurs*, as well as *Senators*, wore it on solemn days, and in certain ceremonies. The *Prætexta* was not put on by the noble youths till the age of thirteen; for till that period they wore the vest without sleeves, called *Alicata Chlamys*. The *Prætexta* was reckoned a sacred habit, and is supposed to have been adopted as proper for that age, to guard them against such temptations as youth is exposed to, and induce others to reverence and defend their age's weakness. The *Prætexta* we find was worn by Matrons at the festival of *Poplifugium*. See *Poplifugium*.

PRÆTEXTATÆ, in the *Roman Drama*, were plays in which the actors personated people of quality, who had the particular privilege of wearing the *Prætexta*. These plays were of the same nature as our genteel Comedy, and contradistinguished from *Tabernariæ*, in which the performers exhibited low characters, such as are found in the *Tabernæ*, or mean ordinary buildings. See *Comedy*.

PRÆTOR, the name given to one of the chief Magistrates amongst the *Romans*. It is derived *a Præundo*. The office of *Prætor* was instituted in the year of the city, 388, to administer justice in the city instead of the *Consuls*, who were at that time wholly engaged in foreign wars. The institution also was intended to compensate, to the nobility, the loss of their exclusive right to the *Consulship*, to which honour the commons had now put in their claim, and succeeded. Only one *Prætor* was created at first, but another was added in the year of the city 501. One of them applied himself wholly to the preserving of justice amongst the citizens, with the name of *Prætor Urbanus*; and the other appointed judges in all matters relating to foreigners. Upon reducing *Sicily* and *Sardinia* to the condition of provinces, two more *Prætors* were created to assist the *Consuls* in the government of them;

them; this happened in the year of *Rome* 520. As many more were added on the entire conquest of *Spain*, in the year of the city 551; and *Sylla* encreased the number to eight. *Julius Cæsar* augmented them first to ten, and afterwards to sixteen; but the second *Triumviri* raised them to sixty-four. After this their number fluctuated, being sometimes eighteen, sometimes sixteen, and sometimes twelve; but in the decline of the empire they fell again to three.

The *Prætor*'s business was to administer justice in the quality of judge, to protect widows and orphans, to act as *Consul* in the act of that Magistrate, to assemble the *Senate*, and preside in the public games. During his office, he was obliged to exhibit shews, and celebrate the feast of the *Bona Dea*, in which his wife always presided; for the other sex was totally excluded from it. He decreed and proclaimed public feasts; could make and repeal laws, with the approbation of the *Senate* and people; and kept a register of all the freed-men who were enfranchised at *Rome*, and of the reasons why they were made free. In the absence of the *Consuls*, he had a right to command the armies: He also commanded the *Quæstors*, who served him as Lieutenants, and were charged with part of the business of his office. He was entitled to the *Prætexta*, the *Curule* chair, and two *Lictors* to walk before him in *Rome*, and six when out of the city. He was also attended by a Secretary, and other officers called *Ascensi* or *Criers*. After the number of *Prætors* had been encreased, and the *Quæstiones*, or enquiries into crimes, were made perpetual, and not committed to officers specially appointed for the purpose, the *Prætor Urbanus* (and, as *Lipsius* thinks, the *Prætor Peregrinus*) undertook the cognizance of private causes, and the other *Prætors* that of criminal matters: These latter were therefore sometimes called *Quæsitores*, because "*quærebant de crimine*," whereas the former barely *Jus dicebat*, i. e. allowed the action, and granted *Judices* to determine it: such is the sense of *Jus dicere*, and it differs materially from *Judicare*, which only relates to the *Judices*, and denotes their actual hearing and deciding a cause.—A sword and spear were planted upright before the *Prætor's Tribunal*, whilst he gave audience and administered justice. Justice was administered by these three words: *Do*, *Dico*, *Addico*—*Do* signified to admit the plaintiff to commence his suit; *Dico* to summon upon oath, to dispatch matters of adoption, and to make edicts as a supplement to the civil law; and *Addico* to adjudge, condemn, and pronounce sentence.—The whole office of the *Prætor* may be thus summed up: It consisted in administring justice to citizens and foreigners, in presiding over games, taking care of sacrifices, and sometimes commanding armies.—The *Prætor's Tribunal* was called *Prætorium*. The *Prætor Urbanus* rode a white horse as a distinction of honour. The *Prætor* was generally assisted by ten *Assessors*, viz. Five *Senators* and as many *Knights*, whom he was obliged to consult before he pronounced sentence.

Provincial *Prætors* were not only judges, but assisted the *Consuls* in the government of *Provinces*; and even were invested with the government of *Provinces* themselves.

PRÆTORES *Cereales*, officers appointed by *Julius Cæsar* to take care that *Rome* was supplied with corn. They were sometimes called *Frumentarii*.

PRÆTORIANI, *Prætoriæ Cohortes*, or *Pretorian Guards*, were the *Emperor*'s guards, who at length were encreased to ten thousand. They were so called, according to some, because they were stationed at a place in the palace called *Prætorium*. Their commander was stiled *Præfectus Prætoris*. The *Prætorian* bands were very inimical to the liberties of *Rome*: They owe their first institution to *Scipio Africanus*, who chose for his guards a company of the bravest men in his army.

PRÆTORIUM, among the *Romans*, denoted the hall or court where the *Prætor* administred justice: It was also his palace, sometimes it signified his pleasure house.

Prætorium was also the name given to the general's tent, or pavilion, in the *Roman* camp. This tent was of a round figure, and its chief parts were the *Tribunal* where courts martial were held, and councils of war assembled; and the *Augurale*, which was set apart for religious purposes, as prayers, sacrifices, &c. It was called *Prætorium* from *Prætor*, because the ancient *Romans* called all their commanders *Prætors* a *Præeundo*. See *Camp*.

PRÆVARICATOR, in the civil law, is one who betrays the cause to the adversary, and turns on the criminal's side, whom he ought to prosecute, thus making only a sham prosecution. An action laid among the *Romans* against this sort of villainous collusion. See *Calumnia*.

PRANDIUM, among the *Romans*, denoted the refreshment taken before supper, which we know was their principal meal. This *prandium*, or dinner, consisted of fruits, &c. according to the season, and was very inconsiderable. It was taken about the fifth hour, or eleven o'clock, according to our reckoning. See *Hour*, *Meals*, &c.

PRASINA, was the name of one of the four factions or companies of charioteers at *Rome*. It is derived from πρασον, a *leek*, in allusion to the colour of the livery. The *Romans* were as much divided, and as much enflamed against each other on behalf of their particular party, as if the safety or destruction of the State had depended upon the success of a particular driver in a chariot-race. See *Charioteers*, *Faction*, &c.

PRAYER, an act of devotion, wherein we implore the assistance of Heaven for procuring blessings, or averting evils. Among the *Hebrews* prayers were daily put up together with their offerings. For this purpose they had liturgies, or pre-composed forms. These forms at first were few in number, but have now encreased, for the *Synagogue* service, to a tedious length. The most solemn part of the *Jewish* prayers is that called *The Eighteen Prayers*, composed, as they say, by *Ezra*, with the assistance of the *Great Synagogue*. To these eighteen another was added, a little before the destruction of *Jerusalem*, by *Rabbi Gamaliel*. This nineteenth prayer was designed against the *Christians*, under the name of *Heretics* and *Apostates*.—In cases of extreme danger, or when the long forms could not be repeated, this excellent short prayer was made use of: "The necessities of thy people are many, and their understanding is weak: May it please thee, O Lord, our God, to grant

"grant us what is sufficient for "our sustenance, and what is "good in thine eyes. Blessed be "thou, O Lord, that hearest our "prayer." The posture of the *Jews* in prayer was bowing or kneeling, or prostration, and sometimes standing. The three first were used on the day of *Expiation*. Their heads and faces were covered with a veil, as a mark of humility and confusion of countenance, before the presence of the Divine Being. Those that dwelt at *Jerusalem* or in *Judea* turned their faces towards the Temple, and those that dwelt elsewhere, constantly looked towards the Holy Land. They were to appear neat and clean in their cloaths, and neither were allowed to eat, or drink, or sleep in their *Synagogues*.

Neither *Greeks* nor *Romans* undertook any business of consequence without first asking the favour and assistance of the gods; and it seems to have been an universal custom among all nations, civil or barbarous, to recommend themselves to their several deities morning and evening at least. The *Lucedemonians* had a peculiar form of prayer, in which they made no other request than that the gods would grant what was honourable and good for them, and enable them to suffer injuries. The usual postures in prayer among the *Greeks* and *Romans* were standing, sitting, kneeling, and prostration; the two last, however, were the most common. The ceremonies used in supplication were various. The petitioners had green boughs in their hands, crowns upon their heads, or garlands on their necks. The boughs were generally of olive or laurel, and wrapped about with wool. With these they touched the knees of the statue. If they had hopes of success, they touched the right-hand of the image; and if their hopes arose to any degree of confidence, they touched the chin, the cheeks, or head. They touched the knees, as being most flexible; the hand, as the instrument of action; and the head, as being the assenting member —Sometimes they prostrated themselves at the entrance of the Temple, and kissed the threshold. They even pulled off their hair, and offered it to the god; and often cloathed themselves in rags, or in a mourning habit, to excite compassion. In praying to *gods*, they turned to the east; but in addressing *heroes* or *demi-gods*, they looked towards the west. Others say they followed the sun, looking east in the morning, south at noon, and west at night.—In praying to *celestial* deities, they held up their hands; but in addressing the *infernal* gods, they held them downwards, and stamped upon the ground. Kissing their own hands, and the hands and feet of the statue was very common. They also believed that their prayers would be more successful, if offered in a barbarous and unknown language. When their petitions were granted, they always shewed their gratitude by offering some rich gift, or sacrificing, or registering the blessing received. See *Imprecations*, *Curses*, *Devoting*, *Adoration*, and *Sacrifice*.

PRÆROGATIVE, an epithet applied to those *Tribes* or *Centuries*, who had the right of voting first in the *Roman Comitia*, or assemblies of the people for the election of Magistrates. The *Centuriæ Prærogativæ* and *Tribus Prærogativæ* were always determined by lot, and were first called upon to

give

give their ſuffrages; the other *Tribes* and *Centuries* were called *Jure Vocatæ*, becauſe they were called out according to their proper places and due order. The *Prærogative Centuries* were intended to rectify a diſadvantage which the commons laboured under; for the *Centuries* of the firſt and richeſt claſs being firſt called upon, before this expedient was found out, the other claſſes were rendered needleſs; becauſe the *Centuries* of this claſs being three more in number than all the reſt put together, if they all agreed, which was generally the caſe, the buſineſs was already decided. It was therefore ordained that the *Century* ſhould firſt vote which ſhould be firſt drawn by lot, the reſt being to follow according to their *Claſſes*. After the conſtitution of the thirty-five *Tribes*, into which the *Claſſes* and their *Centuries* were divided, the *Tribes* firſt caſt lots which ſhould be the *Prærogative Tribe*, and then the *Centuries* of the *Tribe* for the honour of being the *Prærogative Century*. That *Candidate* who had the voices of the *Prærogative Tribe*, or *Century*, was ſaid to have *omen prærogativam*, and had a fair chance for ſucceſs, becauſe the other *Tribes* and *Centuries* generally followed their determination. See *Century*, *Claſſis*, *Tribe*, *Comitia*, &c.

PRECEPTS of *Noah*, are ſeven traditionary Injunctions, frequently mentioned by the *Jews*, as given to the ſons of *Noah*. Six of theſe Precepts they affirm were enjoined to *Adam* and his children, and the ſeventh to *Noah*. They are as follow: 1. To renounce all Idols, and idolatrous worſhip. 2. To worſhip the true God. 3. To avoid bloodſhed, or to commit no murther. 4. To abſtain from fornication, adultery, and inceſt. 5. To avoid injuſtice and theft. 6. To adminiſter juſtice, and preſerve the order of civil ſociety. 7. To abſtain from eating fleſh with the blood. See *Proſelyte*.

PRESAGES. See *Omens*, *Augurs*, *Augury*, *Divination*, &c.

PRESENTS. It was the cuſtom of the Eaſtern People to carry Preſents to their Kings or other perſons in authority, whenever they viſited them, or requeſted a favour. Thus *Jacob*'s ſons carried a Preſent to *Joſeph*, when they went to buy corn in *Egypt*, *Gen.* xliii. 2. The Magi alſo, or wiſemen of the Eaſt, brought Preſents when they viſited *Chriſt*, as the Meſſiah, or King of the *Jews*, *Matth.* ii. 11. The ſame cuſtom yet continues in the countries of the Eaſt, as travellers inform us, and our Nabobs can teſtify.

PRESBYTERS, were a ſecond order of Eccleſiaſtics in the primitive Chriſtian Church, holding their rank betwixt *Biſhops* and *Deacons*. *Biſhops*, indeed, are ſometimes called *Preſbyters*; for in fact, every *Biſhop* was a *Preſbyter* or *Prieſt*, tho' every *Preſbyter* was not a *Biſhop*. The *Preſbyters* might baptize, preach, conſecrate, and adminiſter the elements of the Euchariſt, if authorized and deputed by the *Biſhop*, but was conſtantly liable to his ſuperintendance and controul. See *Bingham*, *Potter*, *Burnet*, and other eccleſiaſtical writers. See the article *Biſhops*, *Deacons*.

PRIEST, a general name for a Miniſter of any religion. Before the promulgation of the law by *Moſes*, the firſt-born of every family, the Fathers, the Princes, the Kings, were Prieſts: This was the caſe with the whole *Heathen* world,

world, and, in ſhort, in all the world; for *Cain* and *Abel*, *Noah*, *Abraham*, *Job*, *Abimelech*, and *Laban*, *Iſaac*, and *Jacob* offered themſelves their own ſacrifices. But after the Lord had choſen the family of *Aaron*, and annexed the prieſthood to that line, then the right of ſacrificing to God was reſerved to that family only. The High-Prieſthood was confined to the firſt-born, and that branch in ſimilar ſucceſſion; and all the reſt of his poſterity were Prieſts ſimply ſo called, or Prieſts of the ſecond order. Both in the High-Prieſt and the ſecond or inferior Prieſts, two things deſerve notice, their *conſecration* and their *office*. In ſome things they differed, and in ſome things agreed. In their conſecration they differed thus: The High-Prieſt had the *chriſm*, or ſacred ointment poured upon his head, ſo as to run down to his beard, and the ſkirts of his garment, *Exod.* xxx. 23. *Levit.* viii. 12. *Pſalm* cxxxiii. 2. But the ſecond Prieſts were only ſprinkled with this oil, mixed with the blood of the ſacrifice, *Levit.* viii. 30. They differed alſo in their garments, which were a neceſſary adjunct to *conſecration*. The High-Prieſt wore at the ordinary times of his miniſtration in the Temple, eight garments; linen-drawers—a coat of fine linen cloſe to his ſkin—an embroidered girdle of fine linen, blue and ſcarlet, to ſurround the coat—a robe all of blue, with ſeventy-two bells, and as many pomegranates of blue, purple, and ſcarlet upon the ſkirts of it; this was put over the coat and girdle—an *ephod* of gold, and of blue, purple, ſcarlet, and fine linen curiouſly wrought, on the ſhoulders of which were two *beryls* engraved with the names of the twelve *Tribes*; it was put over the robe, and girt with a curious girdle of the ſame—a breaſt-plate, about a ſpan ſquare, wrought with gold, blue, purple, ſcarlet, and fine linen, and faſtened upon the *ephod* by golden chains and rings; in this breaſt-plate were conjoined the *urim* and *thummim*, alſo twelve ſeveral ſtones, containing the names of the twelve *Tribes*—a *mitre* of fine linen, ſixteen cubits long, to wrap round his head—and laſtly, a plate of purple gold, or *holy crown*, two fingers broad, whereon was engraved *Holineſs to the Lord*; this was tied with blue lace upon the front of the *mitre*. Beſides theſe garments which he wore in his ordinary miniſtration, there were four others, which he wore only upon extraordinary occaſions, *viz.* on the day of *expiation*, when he went into the *Holy of Holies*, which was once a year. Theſe were as follows: Linen drawers—a linen coat—a linen girdle—a linen *mitre*, all white, *Exod.* xxviii. *Levit.* xvi. 4. The inferior Prieſts had only four garments: Linen drawers—a linen coat—a linen girdle—a linen bonnet. The Prieſt and High-Prieſt differed alſo in their marriage reſtrictions, which may be conſidered as an adjunct of *conſecration*; for the High-Prieſt might not marry a widow, nor a divorſed woman, nor a harlot, but a virgin only; whereas the other Prieſts might lawfully marry a widow, *Levit.* xxi. 7.

In the following particulars the High-Prieſt and inferior Prieſts agreed in their *conſecration*: Both were to be void of bodily blemiſh—both were to be preſented to the Lord at the door of the *Tabernacle*—both were to be waſhed

with water—both were to be consecrated by offering up certain sacrifices—both were to have the blood of a ram put upon the tip of the right ear, the thumb of the right hand, and the great toe of the right foot, *Exod.* xxix. 20.—In the time of consecration, certain pieces of the sacrifice were put into the Priest's hand, which was called *filling his hand*; hence the *Hebrew* phrase, "filling of the hand," signifies *consecration*.

In the discharge of their offices, the High-Priest differed from the other Priests in these particulars: The High-Priest only, and that but once a year, might enter into the *Holy of Holies*—the High-Priest might not mourn for his nearest relations, by uncovering his head, or tearing any part of his garments, except the skirt; whereas the Priest was allowed to mourn for these six,—father, mother, son, daughter, brother, and sister if she had no husband, *Levit.* xxi. 2. 10, 11.

In the discharge of their office, the High-Priest and Priests agreed in these respects: They both burnt incense and offered sacrifices—they both sounded the trumpet, either as an alarm in war, or to assemble the people and their rulers—they both slew the sacrifices—both instructed the people—and both judged of leprosy.

For the more orderly performance of these offices, the High-Priest had his *Sagan*, who, in case of the High-Priest's Pollution, performed his duty. The *High-Priest* and his *Sagan* resembled our *Bishop* and his *Suffragan*. King *David*, for the sake of regularity, distributed the whole company of Priests into twenty-four ranks, or courses, called ἐφημερίαι. The succession of Priests was preserved in the families of *Eleazar*, and *Ithamar*, after the death of *Nadab* and *Abihu*; *David*, therefore, made his division according to the number of people in each family. This division was by lot, and the first lot fell to *Jehoiarith*, the second to *Jedaiah*, the third to *Harim*, &c. 1 *Chron.* xxiv. Every rank or course retained the names of those, who, at the time of the division, were the heads of the several families. The chief of every course was called *Summus Sacerdos istius Classis*. The weekly course of Priests fell out by lot, and by lot was determined also the particular office, in the Temple, of each Priest, namely, who should burn incense, who slay the victims, who lay them on the altar, who trim the lamps, &c. Thus *Zacharias* was of the course of *Abia*, and his lot was to burn incense, *Luke* i. 9. The Priests wore their hair short, clipt with sciffars, not shaven; and they officiated with their heads covered, for to have the head covered was a mark of respect amongst the *Jews*. The age of consecration was twenty-five, and they quitted the ministry at fifty. But *David* permitted them to attend the service of the Tabernacle at twenty years of age. The Priests were supported by tithes, first-fruits, offerings, &c. and, with the *Levites*, had forty-eight cities assigned for their habitation, six of which were *cities of refuge*.

The High-Priest was at the head of all religious affairs, and was the ordinary judge of all matters concerning the justice and judgments of the *Jewish* nation.

Priests were held in great veneration in all the states of *Greece*, as were the Priestesses also: And originally

originally the prieſthood and the ſovereignty were united. At *Athens* the Prieſts and Prieſteſſes were drawn by lot, from the men and virgins of diſtinguiſhed family and irreproachable life. Maimed or deformed perſons were not admitted, and purity and chaſtity were ſo particularly required, that the Prieſts frequently uſed means to emaſculate themſelves. When they performed their office in the Temples, they wore a linen robe and crown. Some Prieſthoods were hereditary, and the worſhip of the gods of the country was ſometimes excluſively committed to certain families. Celibacy was generally, but not always, enjoined to Prieſts and Prieſteſſes. Women who had had more than one huſband, were excluded from ſome *ſacerdotal claſſes*. The Prieſteſſes generally carried ſome diſtinctive emblems of the deity to whom they were conſecrated. In great cities there were different *claſſes* of Prieſts, and over the whole number an High-Prieſt. The different orders of Prieſts were many; the chief of them will be found under their reſpective heads.

The *Roman* Prieſts, like thoſe of the *Grecians*, were numerous, and as different as the gods to whom they were conſecrated. The principal were the *Luperci*, the *Potitii*, and *Pinarii*, the *Fratres Arvales*, the *Curiones*, the *Titii Sodales*, the *Flamines*, the *Auguſtales*, the *Salii*, the *Corybantes*, the *Augurs*, the *Feciales*, the *Epulones*, the *Pontifices*, the *Duumviri*, &c. which will be explained under their diſtinct heads. See *Luperci*, &c.

Many of the *Roman* Prieſts, as well as other Magiſtrates, were obliged to exhibit games to the people, when they entered upon their office. See *Preſbyters*.

PRIME. See *Golden Number*, *Cycle*.

PRIMOPILUS. See *Primopilus*.

PRIMITIÆ, the firſt-fruits of the earth, which were offered to the gods upon an altar in the form of a *trivet*. Not only the *Jews*, *Greeks*, and *Romans*, but, in ſhort, all nations almoſt, have agreed in conſecrating the firſt-fruits to the Deity. To give a ſmall part of what we receive, to him from whom every bleſſing of our lives proceeds, is but common gratitude. The *Greeks* called their *Primitiæ* Απαρχαι. See *Firſt-Fruits*.

PRIMOGENITURE, or the circumſtance of being firſt-born, had many privileges annexed to it amongſt the *Jews*: For the firſt-born was conſecrated to the Lord, had a double portion of the eſtate allotted him, had a dignity and authority over his brethren, and ſucceeded in the government of the family or kingdom.—When God, by the ſword of the deſtroying angel, had cut off the firſt-born of *Egypt*, he ordained that all the firſt-born male children, and all the firſt-born of tame beaſts ſhould be conſecrated to him. If a man had many wives, the firſt-born of each of them, if males, were holy to the Lord. If a woman's firſt child was a girl, neither ſhe, nor the children that came after, were conſecrated. What is meant by their being conſecrated to the Lord, is, that they were to be offered in the Temple, and redeemed by their relations, for the ſum of five *Shekels* each. The firſtlings, or firſt-born of clean beaſts, were ſacrificed at the Temple, the blood was poured round the altar, the fat was burnt, but

the flesh belonged to the Priests. The firstlings of unclean beasts, such as horses, asses, camels, &c. were either redeemed with money, or some other animals were given in exchange; thus the firstling of an ass was redeemed by giving a lamb; if it were not redeemed, it was to be killed. This consecration of animals must necessarily bring in a large revenue to the Temple, and make, in addition to other sources of wealth, a vast income for the Priests. See *Priests*.

Primogeniture, in almost all nations, has given a title to particular privileges, though there does not appear to be any foundation in nature for such partiality.

PRIMOPILUS *Centurio*. among the *Romans*, was the principal *Centurion* in the *Roman Legion*. He was the *Centurion* of the right-hand order of the first *Manipulus* of the *Trearii* or *Pilani* in every *Legion*. He had the honour of being admitted into the councils of war to which the *Tribunes* were summoned. He gave the word of command by order of the General or *Tribunes*. He made the troops march or halt according to the orders he received. He had the care of the *Eagle*, or chief standard of the *Legion*, had it in his keeping, defended it in battle, and, when the army was to march, he was the person that took it up, and gave it to the standard-bearer. His stipend was very considerable; probably equal to a Knight's estate. After he quitted his charge, he was reputed equal to members of the *Equestrian* order, and bore the title of *Primipilarius*; and, among other privileges enjoyed by such officers, most of the soldiers who died in the campaign left them their heirs. The *Primopilus*, besides this name, was distinguished with the title of *Dux Legionis*, *Præfectus Legionis*, *Primus Centurionum*, and *Primus Centurio*. See *Centurio*.

PRINCEPS *Juventutis*, was the title given by the *Romans* to the captain or chief in the little army of boys, who celebrated the *Ludus Trojæ*. The *Princeps* was generally the son of some principal *Senator*; and, under the *Emperors*, he was sometimes the next heir to the empire. See *Troja*.

PRINCEPS *Senatus*, an honourable appellation given to that *Senator* who stood first upon the *Censor's* roll. But, notwithstanding this title, the chief Magistrates, as *Consuls*, *Dictators*, &c. were always his superiors in the house. See *Senate*.

PRINCIPALIS *Constitutio*, was the name given to such ordinances as were made by any single person, into whose hands the Commonwealth was at any time committed. The *Principalis Constitutio* had the force of a law. See *Laws*.

PRINCIPES, a name given to one of the four grand divisions of the *Roman* infantry. The *Principes* were generally men of the greatest vigour, and of a middle age, who, probably before the institution of the *Hastate*, used to begin the fight, and from this circumstance, perhaps, they derive their name. The other three bodies were the *Velites*, *Hastati*, and *Triarii*. See *Velites*, &c.

PRINCIPES *Ordinum*, the same with *Primopili*. See *Primopilus*.

PRINCIPES *Centurionum*, the same with *Primopili*. See *Primopilus*.

PRINCIPIA, was a spot of ground, about 100 feet in length, included between the two partitions of the *Roman* camp, in which

which were erected altars and ſtatues of the gods, and in which, perhaps, were lodged the chief enſigns altogether, ſuch as the *Standards* and the *Inſignia*.

PRISONERS, amongſt the *Romans*, were fettered and confined in a ſingular manner. One end of a chain, that was of a commodious length, was fixed about the right-arm of the Priſoner, and the other about the left-arm of a ſoldier. Thus a ſoldier was coupled to the priſoner, and every where attended him. To this *Manilius* alludes,

Vinctorum dominus, ſociuſque in parte catenæ,
Interdum pœnis innoxia corpora ſervat. LIB. V.

In this manner was St. *Paul* confined, when he made his incomparable apology before *Feſtus*, King *Agrippa* and *Bernice*. It was this which gave peculiar *pathos* to his eloquence, when he held up his irons, and ſaid, "Would to God that not only *you*, but alſo *all* that hear me this day, were not *almoſt* but *altogether* ſuch as I am, except theſe *bonds*."

Sometimes the priſoner was faſtened to two ſoldiers, one on each ſide. St. *Paul*, at firſt, was thus confined; and in this manner alſo was St. *Peter* confined by *Herod Agrippa*. See *Acts* xxi. 33. and xii. 6.

PROBATIO, a review of the *Roman Equites* who compoſed the cavalry. The *Probatio* was annual, and conſiſted of a diligent enquiry into the lives and manners of the *Equites*, and an examination into their plight of body, ſtate of their arms, condition of their horſes, &c.

PROBOLIUM, was a kind of ſpear made uſe of by the *Romans*, in hunting the wild boar.

PROBULEUMA, προβουλευμα, among the *Athenians*, was a decree or vote of the *Areopagus* or *Senate* of *Athens*. This decree could not have the force of a law for more than a year, unleſs it was propounded to, and ratified by an aſſembly of the people, becauſe the *Senators* laid down their commiſſions at the end of the year, as did the other Magiſtrates alſo.

PROCESTRIA, among the *Romans*, were buildings adjoining to eſpecially winters quarters, or ſtanding camps, where ſutlers, ſtrangers, traders, &c. reſided; for they were not allowed to mix with the ſoldiers, unleſs when the enemy was near.

PROCHARISTERIA, προχαριστηρια, a ſolemn ſacrifice offered yearly to *Minerva*, by the *Athenian* Magiſtrates, when the Spring began to make its firſt appearance.

PRO-CONSULS, amongſt the *Romans*, were the chief provincial officers, and may be divided into four ſorts:—1. Such as being *Conſuls*, had their office prolonged beyond the legal time.—2. Such as being in a private ſtation before, were inveſted with this honour, either for the government of the provinces, or the command in war.—3. Such as immediately upon the expiration of their *Conſulſhips* went *Pro-conſuls* into the provinces, in the time of the Commonwealth.—4. Such governors as in the times of the empire were ſent into thoſe provinces which fell to the people's ſhare.

The third kind more properly enjoyed the name and dignity of *Pro-conſuls*, and ſhall therefore be deſcribed.

The *Pro-conſul* then, was a magiſtrate ſent to govern a province, with a *conſular* and extraordinary power. The *Conſuls* elect at the time of election, choſe by lot what

what provinces they had a mind to govern, at the expiration of their Conſulſhip, in the quality of *Pro-conſuls*: afterwards they formally got leave of the people, procured a decree of the *Senate*, and laſtly, applied for the *Tribunes* permiſſion to undertake this command. A *Pro-conſul*, before he quitted *Rome*, went up to the *Capitol*, offered ſacrifice, put on the robe of war called *Paludamentum*, and then departed from the city in a kind of pomp, preceded by *Lictors*, with rods, and axes, and attended by his friends to ſome diſtance from *Rome*. His equipage conſiſting of pavilions, charging horſes, mules, clerks, ſecretaries, &c. was called his *Viaticum*, and provided at the public expence. The *Pro-conſul* carried with him into his province a number of young men of diſtinction, to learn the trade of war, and to form his court; theſe were called *Contubernales*. His adminiſtration began on the very day of his arrival. The winter he generally ſpent in the execution of civil buſineſs, the ſummer in the exerciſe of his military authority. By virtue of his edicts he ordered all things relating to *Tribunes*, taxes, contributions, &c. In his *Prætorium* he received petitioners, heard complaints, granted writs under his ſeal, &c. In the *Prætorium*, or Palace, alſo he ſometimes decided caſes of equity and juſtice, in a private manner; but the moſt general method was to determine matters of that kind publicly in the Common-Hall. The proceſſes were to be in all reſpects the ſame as thoſe at *Rome*.

This office laſted no longer than one year, at the expiration of which the *Pro-conſul* had only thirty days allowed him for his return to *Rome*. He either met his ſucceſſor, and reſigned his charge into his hands, or left a deputy in his room to perform the ceremony of reſignation, having firſt made up his accounts, and left them in writing in the two chief cities of the Province. He was alſo obliged within thirty days to give in his accounts into the public treaſury, and his whole conduct underwent a ſtrict enquiry.

Pro-conſuls had all the enſigns of a *Conſul's* power, viz. the *curule* chair, the ivory ſceptre, the purple robe; but they had no more than ſix *Lictors*.

This is a ſtate of the *Pro-conſular* power during the Commonwealth; but, under the *Emperors*, it was greatly altered and diminiſhed. *Auguſtus* divided the Provinces into two parts, giving one to the management of the people, and reſerving the other to himſelf. *Pro-conſuls* were then deprived of their military power, and the management of the finances.

PROCUBITORES, among the *Romans*, a name given to that diviſion of their infantry called *Velites*; becauſe, when the enemy was near, they always formed the out-guard. They were alſo called προκινδυνευτὰς, or *the forlorn hope*, becauſe they were moſt expoſed to danger. See *Velites*.

PROCURATORES, under the *Roman Emperors*, were officers ſent into the Provinces to regulate the public revenue, receive it, and diſpoſe of it as the *Emperor* directed. Such an officer was *Pontius Pilate* in *Judea*; but, becauſe the *Jews* were looked upon as a rebellious people, beſides his authority over the revenue, he was inveſted with all the power of a *Pro-conſul*, even a power of life and death; and, that he was thoroughly

roughly prepared to pafs an unjuft fentence, appears from the character given him by *Agrippa*, as a perfon guilty of corruption, a venal perverfion of juftice, rapine, violence, ruin, torments, the fhedding of innocent blood, and the moft barbarous cruelties. Thefe officers were generally diftinguifhed by the name of *Procuratores Cæfaris*.

PROCURATORES, in the *Roman* courts of judicature, were properly fuch lawyers as affifted the plaintiff in proving, or the defendant in clearing himfelf from the matter of fact alledged. They are often confounded with the *Advocate*.

PRODIGALS, by a decree of the *Emperor Adrian*, if they had fquandered away their eftates, were to be publicly whipped in the midft of the *Amphitheatre*, and then difmiffed to go where they pleafed. Before this decree, thofe who had fpent their fortunes by their extravagance, and contracted debts which they were not capable of difcharging, either became their creditors' flaves, or loft all their goods, or were obliged to fell themfelves.

Among the *Grecians*, thofe who had wafted their patrimony, forfeited the right of being buried in their father's fepulchres, and their bodies, if they died in debt, became the property of their creditors, and might be by them withheld from burial till fatisfaction was made.

PROEDRI were certain *Athenian* Magiftrates, who had the firft feats at the public affemblies, and whofe office it was to propofe at each affembly the things to be deliberated upon and determined. Their office always ended with the meeting. Their number was nine, fo long as the *Tribes* were ten in number.

PROFESTI *Dies*, in the *Roman* diftinction of days, were thofe days which were allotted for the civil bufinefs of men. They were divided into *Fafti*, *Comitiales*, *Comperendini*, *Stati*, and *Præliares*. See *Day*, *Fafti*, &c.

PROGYMNASMATA, certain preparatory exercifes performed by all thofe who offered themfelves to contend in the *Olympic* games.

PROJECTIO *in Fluentem*, was a punifhment inflicted upon parricides. It ufually went by the name of *Culeus*. See *Culeus* and *Parricide*.

PROLETARII, one of the two fubdivifions of the fixth clafs of *Roman* people. They were fo poor, that they could contribute but very little to the neceffities of the ftate, by way of taxes; it was therefore intended that they fhould ftock the Commonwealth with men, and by their procreative faculties, labour at once to promote both the ftrength and population of their country. The word is derived from *Proles*, an offspring. The other fubdivifion of the fixth clafs was called *Capite Cenfi*, becaufe they marfhalled rather by their heads than their eftates. See *Claffis*.

PROLOGIA, was a feftival celebrated in *Laconia* before the gathering of the fruits.

PROMACHIA, a feftival in which the *Lacedæmonians* crowned themfelves with reeds.

PROMETHIA, an *Athenian* feftival in honour of *Prometheus*. It was celebrated with torch-races, in memory of his having firft taught men the ufe of fire.

PROPHETS, perfons who foretel future events. The term is particularly applied to thofe infpired men,

men, among the *Iſraelites*, who were commiſſioned by God to declare his will and purpoſes to that people. We have in the Old Teſtament the writings of ſixteen Prophets, four of whom were called the Greater, and twelve the Leſſer: The greater Prophets are,—*Iſaiah*, *Jeremiah*, *Ezekiel*, *Daniel*. The leſſer Prophets are,—*Hoſea*, *Joel*, *Amos*, *Obadiah*, *Micah*, *Jonah*, *Nahum*, *Habakkuk*, *Zephaniah*, *Haggai*, *Zechariah*, *Malachi*.

The moſt uſual way by which God communicated himſelf to the Prophets, was inſpiration. He alſo intimated his will by dreams, and nocturnal viſions, trances, and audible voices.

As the nations round about the *Jews* had their *oracles* and arts of *divination*, which the law of *Moſes* ſtrictly prohibits, and as the *Jews* were a ſtiff-necked people, and ready to adopt the cuſtoms of the *Heathens*, there ſeems to have been a neceſſity of eſtabliſhing ſome *prophetic* officers amongſt them, to prevent their apoſtacy from the laws of *Moſes*. For this purpoſe ſchools or academies of Prophets were erected, about the time of *Samuel*, where young people were inſtructed in religion and piety, the better to qualify them for the reception of the prophetical ſpirit. Here the ſcholars ſat at their maſter's feet, and received prophecies from his mouth. The ſtudents were called *Sons of the Prophets*, and had ſome venerable prophet as their preſident. The principal of theſe academies were at *Bethel*, *Jericho*, and *Gilgal*; there were ſome alſo in *Judah*, particularly at *Jeruſalem*, within the ſecond wall of the city.—When a Prophet firſt entered upon his office, ſome think he was anointed with oil, like Kings and Prieſts; others ſuppoſe the ceremony of inauguration to have been the putting over his ſhoulders the prophetic mantle, or upper garment of lamb-ſkin. Hair-cloth, tied with a leathern girdle about the body, was worn next the ſkin.

The prophetic ſpirit being very common, the *Sanhedrim*, to prevent impoſtors, uſed this method of trial: If a Prophet propheſied good, and it came not to paſs, he was condemned. If an undoubted Prophet gave him teſtimony, he was received as true. If he propheſied evil, and the evil did not come to paſs, his credit was not hurt; becauſe God is merciful, and might withhold his threatened judgments, as in the caſe of *Hezekiah* and of *Nineveh*.

The diet, the dreſs, and the dwellings of Prophets, were generally ſimple and mean.

After *prophecy* ceaſed among the *Jews*, they ſubſtituted a piece of ſtrange ſuperſtition in the room of it, called *Bath-kol*, or *the Daughter of the Voice*. See *Bath-kol*.

Prophecies in general are ſuppoſed to have had a double ſenſe, and a double completion; one ſenſe referred to, and had its accompliſhment about the time when the prophets wrote; the other ſenſe had a relation to diſtant times and events, to which it applies in a ſomewhat allegorical manner. As to the accompliſhments of particular prophecies, we find endleſs diſputes among critics and interpreters concerning them, and there are few modern events, of any conſiderable note, but one interpreter or other finds to be the completion of ſome Scripture prophecy. But though much darkneſs reſts upon the ſubject

ject in general, yet it must be allowed that the prophecies, relating to the *Messiah*, were remarkably fulfilled in *Jesus Christ*. In the history of the first publishing of the Gospel, mention is made of *Prophets*, who seem to have been ordained for the present occasion, by God himself, and inspired with the spiritual gifts, not only of *foretelling* things to come, but, of *interpreting* the types and *prophecies* of the *Old Testament* which relate to *Christ*. This last seems to have been particularly their province, and the word *Prophet* must be conceived as of the same import as Interpreter, in the New Testament. See *Acts* xi. 7. xiii. 1.

The nature of the pretences which the *Greeks* and *Romans* made concerning their skill in predicting future events, may be found under their proper heads. See *Augur*, *Augury*, *Divination*, *Oracles*.

PROPINATIO, a particular method of drinking, which prevailed at entertainments among the *Greeks*. It was thus,—the master of the feast took a large cup, filled it, and then drank off the whole, or a part, sending the cup with the remainder (if there was a remainder) to the person whom he named; the rules of good-fellowship required that he, to whom it was sent, should drink all that remained, or, if the cup was drank off, take another of the same size. The person who sent the cup was said προπινειν, and he who received it ανθιπροπινειν ομοια. The *propination* was generally carried about toward the right-hand, hence it is sometimes termed δεξιωσις. In the *propination*, the person's health was drank, which was expressed by the word χαιρε. This method of drinking is frequently alluded to, both in the *Greek* and *Latin Classics*. See *Drinking*.

PROPITIATORY, or *Mercy-Seat*, the covering of the Ark of the Covenant. This covering was of gold, and at its two ends were fixed two *Cherubims* of the same metal, which, by their wings extended forwards, seem to form a throne for the Majesty of God, who in Scripture is represented as sitting between the *Cherubims*; and the Ark itself was, as it were, his footstool. It was from hence that God gave his oracles to *Moses*, or to the Priest that consulted him.

PRO-PRÆTOR, among the *Romans*, was a Magistrate who had all the authority of a *Prætor*, and the same ensigns of honour. In the early times of the Commonwealth those *Prætors* who had the command of provinces, and continued in power beyond the time fixed for the continuance of the *Prætorship*, assumed the name of *Pro-prætors*, tho' their authority remained the same as before. About the year of *Rome* 604, the *Prætors* elect began to divide the *Prætorian* provinces by lot, as the *Consuls* did the *Consular*; and at the expiration of their offices retired to their respective governments, under the title of *Pro-prætors*. Their creation, their entrance on their governments, and the whole course of their administration were exactly similar to those of *Proconsuls*. They had six *Lictors*, and the same number of *Fasces*. In the time of *Augustus*, the *Pro-prætors* got the preference of the *Proconsuls* in respect of power, being invested with military command, and continuing in office during the Emperor's pleasure. See *Proconsuls*.

PRO-QUESTOR, among the *Romans*,

mans, was the *Quæſtor*'s Lieutenant, or the perſon who performed his office for him. The *Proquæſtor* was not deputed by the *Senate*, and was ſeldom appointed except when a *Quæſtor* died, or came from his province to *Rome*, before a ſucceſſor was choſen in his ſtead. See *Quæſtor*.

PROSCENIUM, in the *Grecian* and *Roman* theatres, was the ſtage or place before the ſcene, where the *Pulpitum* ſtood, into which the actors came from behind the ſcenes to perform. See *Theatre*.

PROSCHÆRETERIA, προσχαιρήτηρια, among the *Greeks*, was a day of rejoicing, kept when a new married woman went to cohabit with her huſband.

PROSCRIPTIO, a puniſhment in uſe among the *Romans*, which had ſome analogy to our outlawry. The names of the *Proſcripti*, or perſons ſuffering under *proſcription*, were fixed up in tablets at the *Forum*, to the end that they might be brought to juſtice, a reward being propoſed to thoſe that took them, and a puniſhment to thoſe that concealed them. It was not poſitive baniſhment, but it was compelling perſons to become exiles, by way of ſecuring themſelves from worſe conſequences. *Sylla* proſcribed 2000 Knights and Senators at once. If proſcribed perſons did not appear, their eſtates were confiſcated, on a preſumption of their guilt.

PROSELYTE, a perſon who quits or renounces one religion to embrace and profeſs another. Amongſt the *Jews*, thoſe went by this name who came to dwell in their country, or who embraced their religion, not being *Jews* by birth; and in the New Teſtament they are ſometimes called *Proſelytes* and ſometimes *Gentiles*. The *Hebrews* acknowledged two kinds of *Proſelytes*, viz. *Proſelytes of the Gate*, and *Proſelytes of Juſtice*. *Proſelytes of the Gate* were ſuch as ſerved and worſhipped the true God, and obſerved the precepts delivered to the children of *Noah*, without obliging themſelves to circumciſion, or any other ceremony of the Law. The precepts given to the ſons of *Noah* are ſaid to be theſe: To obey Magiſtrates —To guard againſt the worſhip of falſe gods, ſuperſtition, and ſacrilege—To avoid blaſphemy and perjury—To beware of inceſtuous and unnatural conjunctions:—Murder, maiming, and the effuſion of blood, either of men or other animals, are prohibited; as are alſo thefts, cheating, and lying—And, laſtly, they are in theſe precepts cautioned againſt eating the parts of any animal ſtill alive. *Proſelytes of the Gate*, if they obſerved theſe precepts and prohibitions, were thought to have juſt pretenſions to eternal life. They are mentioned in the New Teſtament under the appellation of the *Devout*. *Acts* x. 2. xvii. 14. See *Devout*, *Precepts*.

The *Proſelytes of Juſtice* are ſuch as were converted to *Judaiſm*, who had engaged themſelves to receive circumciſion, and obſerve the whole law of *Moſes*. Theſe were admitted to all the privileges and prerogatives of the people of the Lord, both in this world and the world to come. *Proſelytes* of this kind were firſt examined as to the ſincerity of their converſion, and, if approved, were admitted to circumciſion, and afterwards, when the wound was healed, they were baptized. Women *Proſelytes* were admitted by baptiſm only. Boys under twelve,

twelve, and girls under thirteen years of age, could not become *Proſelytes* without the conſent of parents, or in caſe of their obſtinate refuſal, the concurrence of the officers of juſtice. After admiſſion, an oblation of two turtles or pigeons was required. The *Rabbins* tell us that the *Proſelytes of Juſtice* received from heaven a new ſoul, and a new ſubſtantial form.

Proſelytes of the Gate are the ſame with *ſtrangers within thy gates*. *Proſelytes of Juſtice* were alſo called *Proſelytes of the Covenant* and *Proſelytes of Righteouſneſs*. The word *Proſelyte* is derived απο τυ προσεληλυθεναι, *to come over to a party*.

PROSEUCHÆ, places of prayer amongſt the *Jews*, ſuppoſed to have been nearly the ſame as their *Synagogues*; only the *Synagogues* were covered places, and originally in the cities; whereas the *Proſeuchæ* were out of the cities, upon the banks of rivers, &c. and had no covering, except perhaps the ſhade of ſome trees, or a few covered galleries. In a *Proſeuchæ* every one prayed apart for himſelf, as in the Temple. The word is derived from προσευχη, *prayer*. See *Synagogue*.

PROSTATES, προσταλης, among the *Athenians*, was any patron to whoſe protection ſojourners committed themſelves, and in whoſe name they tranſacted buſineſs. He was allowed to demand ſeveral ſervices of them, in which if they failed, or neglected to chuſe a patron, an action was brought before the *Polemarch*, and, on conviction, their goods were confiſcated. See *Sojourners*.

PROSTITUTION. See *Harlots*.

PROTASIS, in the ancient *Dra-*, was the firſt of the four parts of a *Comic* or *Tragic* piece, wherein the ſeveral perſons are ſhewn, their characters intimated, and the ſubject of the piece propoſed and entered upon. It might reach as far as our two firſt acts. Where the *Protaſis* ended, the *Epitaſis* began. See *Epitaſis*, *Drama*, &c.

PROTHESIS, among the *Greeks*, was the ceremony of laying out the dead near the door, till the time of their interment, with their feet outwards, on which account the *Romans* called them *Poſiti*. The ceremony was called by the *Latins Collocatio*. See *Collocatio*, *Poſiti*, and *Funeral*.

PROTRYGIA, a *Grecian* feſtival, in honour of *Bacchus*, ſurnamed προτρυγιος απο της τρυγος.

PROVINCES, belonging to the *Roman* empire, were foreign countries of large extent, which, upon their being entirely reduced under the *Roman* dominion, were new modelled, according to the pleaſure of the conquerors, and ſubjected to the command of annual governors, ſent from *Rome*, being liable to ſuch taxes and contributions as the *Senate* thought fit to require. The larger Provinces were governed by *Pro-conſuls*, and the leſs by *Pro-prætors*.—Thoſe provinces which behaved well, and patiently ſubmitted to the yoke, were often allowed to make uſe of their own conſtitutions, and ſometimes excuſed from paying tribute: Thoſe that were refractory and obſtinate, met with a degree of ſeverity anſwerable to their conduct, and were ſeverely taxed. Hence the diſtinctive appellations of *Provinciæ Immunes*, and *Provinciæ Vectigales*. The tribute exacted from the provinces was of two ſorts, *certain* and *uncertain*. The *certain* tribute was

called *Stipendium*; the *uncertain* was what arose from the *Portorium*, *Scriptura*, and *Decuma*. See *Stipendium*, *Decuma*, *Portorium*, *Scriptura*.

The *Roman* provinces in the times of the emperors were of two sorts, *Provinciæ Cæsaris* and *Provinciæ Senatus*: The first or imperial provinces were such as the Emperor, for reasons of policy, reserved for his own administration, or the administration of those whom he should think proper to appoint: The other, or *Pro-consular* provinces were such as were left to the government of *Pro-consuls* and *Prætors*, chosen according to usual form. See *Pro-consuls*, &c.

PRYTANES, were certain *Athenian* magistrates who presided in the *Senate*. Their authority consisted chiefly in assembling the *Senate*, which for the most part was done once every day (festivals excepted,) and oftener, if occasion required. They constantly resorted to a common-hall, near the *Senate-house*, in order to give audience, in which they offered sacrifice, and had their diet together. The common-hall where they assembled was called *Prytoneum*. The *Prytanes* were elected out of the *Senate*, which consisted of 500, 50 being chosen for each *Tribe*; and the manner of their election was this: The names of the *Tribes* were thrown into one vessel, with nine black beans, and a white bean into another; the *Tribe*, whose fortune it was to be drawn together with the white bean, presided first; and the rest in the order in which they were drawn, for their proportion of the year, which was divided into ten parts of 35 days each; but this division fell short of the year; and how the supernumerary days were employed authors are not agreed. When the number of *Tribes* was encreased to 12, each of the *Prytanes* presided a full month.

PRYTANEUM, was a large building at *Athens*, where the council of the *Prytanes* assembled, and where those who had rendered signal service to the Commonwealth, were maintained at the public charge. See *Prytanes*.

Prytaneum was also a name given to all places sacred to *Vesta* Hence those widows called *Prytanides*, who took care of the sacred fire, received their name. See *Prytanides*.

PRYTANIDES, were old women amongst the *Greeks*, to whom the sacred fire of *Vesta* was committed. These women were required to be widows, as those who watched the vestal fire at *Rome* were to be virgins. See *Prytaneum*.

PSALTERY, a musical instrument much used among the ancient *Jews*, who called it *Nabel*, or *Nablum*. See *Nablum*, *Harp*, *Kinnor*.

PSEPHISMA, the same with *Probuleuma*. See *Probuleuma*.

PSEPHOMANCY, a species of divination by lots, the same with *Cleromancy*. See *Cleromancy*.

PSEPHOS, a name given to several things made use of by the *Greeks* in giving their suffrages, and in their computations, as small stones, shells, beans, &c. The *Psephi*, in calculations were all of the same colour; but in suffrages, part were white and part were black. The *Psephi* amongst the *Romans* were called *Calculi* and *Tabellæ*, viz. tablets. See *Calculi* and *Tablets*.

The *Psephi* used at public games

games are frequently called *Calculi Athletici*; they were marked with figures and used thus: Suppose twenty *Athletæ* ready to engage, twenty *Calculi* were thrown into a silver urn, every two of which were marked with the same numerical figures from 1 to 10: Upon drawing, those who got the same numbers were to engage together. Hence the combatants were called *Homogrammi*. See *Homogrammi*.

Psilli, were a sort of snake doctors, who made it their business to cure the bite of serpents, by sucking out the poison. They pretended, also, to a power of enchanting serpents, and disarming them of their fury, by stupifying them, and laying them asleep. *Jerem.* viii. 17.

Psilocitharista, among the ancients, was one who played on the *Cithara* without singing in concert to it. See *Cithara*.

Psychomancy, a species of *Necromancy* in which the dead appeared only in airy forms, to give the intelligence required; hence this kind of divination is sometimes called *Sciomancy*. See *Necromancy*.

Publicans, among the *Romans*, were farmers or receivers of public money. Persons employed in collecting such impositions as were hateful to the people. There were two sorts of *Publicans* farmers general of the revenues, who were men of great consideration in the empire,—and deputies, or under-farmers, or *Publicans* of the lower order, who were looked upon as so many thieves and pick-pockets.—The *Jews* particularly valued themselves upon their freedom, therefore to see *Publicans* in their country rigorously exacting those tributes and impositions, which were laid upon them by the *Romans*, must fill them with indignation, as bringing to their recollection the hated idea of their loss of liberty. *Publicans* were not by the *Jews* allowed to come into the Temple or *Synagogues*, and their oblations they disdained to receive. To prevent extortion, to which the *Publicans* had strong temptations, the *Roman* laws required that whenever any of that class of farmers were convicted of that offence, they should restore four times the value of what they had extorted. To this *Zaccheus* alludes, *Luke* xix. 8.

Pugilatus. See *Boxing*.

Pugillares, amongst the *Romans*, were tablets smeared with wax, in order to be written upon with the *Stylus*. The *Pugillares* were generally of box wood, sometimes they were made of citron, sometimes of ivory, and sometimes of parchment. *Homer* calls them Πινακες. Il. vii. 169. Hence *Pliny* concludes they were in use before the *Trojan* war. They were covered with wax, that what was written upon them might the more easily be corrected, altered, or erased; for this purpose one end of the *Stylus*, or writing instrument, was pointed, and the other flat; the first being intended for the formation of the characters, and the second for making the necessary erasures. See *Stylus*.

Pullarius, a name given by the *Romans* to the *Augur* who took *omens*, and drew conjectures of future fortune from the sacred chickens, kept in a particular coop for that very purpose. This *Augur* usually went to consult them early in the morning; and, having commanded silence, he threw

threw them down a handful of crumbs, or of corn, and then let out the chickens from their confinement. If they ſeemed indifferent to the meat, paſſed by it without notice, or ſcattered it with their wings, or flew away, it was an unlucky *omen*. If, on the contrary, they leaped haſtily out of the penn, fell greedily to the meat, ſo as, in their impatience, to let ſome of it drop from their beaks upon the pavement, there was aſſurance given of ſucceſs. The crumbs falling to the ground were called *Tripudium, quaſi terræ pavium* or *terripavium*, from ſtriking the earth, from the old verb *pavio, to ſtrike*. It was in the power of the *Pullarius*, by previouſly feeding or ſtarving the birds, to give what *omen* he pleaſed: *Claudius Pulcher* ſeemed indeed to think ſo, when he ordered the chickens to be thrown into the ſea for diſcountenancing his ſcheme of engaging the enemy, "If they will not eat," ſays he, "they ſhall drink."

Pullarius is alſo a name given to the perſon who was appointed to keep the ſacred chickens. See *Augur*, *Augury*, &c.

PULLATA *Veſtis*, was an habit generally worn by the common people among the *Romans* by way of mourning. The colour of it was black or brown, and in form it reſembled the *Lacerna*. See *Lacerna*.

PULPITUM, in the *Grecian* and *Roman* theatres, was a place where the players performed their parts. It was lower than the *Scena*, and higher than the *Orcheſtra*. It nearly anſwered to what we call the ſtage, as diſtinguiſhed from the pit and galleries.

Pulpitum alſo was a moveable deſk or pulpit, from which diſputants pronounced their diſſertations, and authors recited their works.

PULVERATICUM, in *Roman* antiquity was a fee paid to ſurveyors for the trouble, ſweat, and duſt occaſioned by the execution of their office. It alſo ſignifies a certain ſum exacted of the provincial cities by their garriſons.

PULVINARIA, were cuſhions on which the ſtatues of the gods were reclined round the tables in the *Roman* temples, in times of public rejoicing, or general humiliation; for by way of expreſſing their joy or averting impending calamities, it was cuſtomary to give the gods a treat, which they called *Lectiſternium* or *Epulum*. The miniſters who conducted the ſolemn farce were called *Epulones*. See *Epulones*, *Epulum*, and *Lectiſternium*.

Ad omnia Pulvinaria ſupplicare, ſignifies to make ſolemn proceſſion to all the temples, take down the ſtatues of the ſeveral gods, and lay them on cuſhions.

PUNISHMENTS, among the *Jews*, were of various kinds, moſt of which are here ſet down; crucifixion, hanging, ſtoning, burning, the baſtinado, precipitation, decapitation, tearing in pieces, ſawing aſunder, plucking off the hair, plucking out the eyes, cutting off the extremities of hands and feet, expoſing to wild beaſts, impriſonment. Many of thoſe puniſhments, it muſt be allowed, are not *Jewiſh*, but I thought proper to inſert them, as they are all found in the *Old* and *New Teſtament*; this circumſtance gives them a title to be mentioned in this place. Under the *Law* the leſſer offences and legal pollutions were expiated with ſacrifices and offerings; the greater offences were puniſhed with a fine, reſtitution, and loſs of the ſame limb of which any

any perſon deprived another, or by ſcourging. The higheſt offences were puniſhed with death, ſuch as murder, ſmiting and curſing parents, man-ſtealing, witchcraft, beſtiality, idolatry, adultery, ſodomy, and blaſphemy. But the Jewiſh Doctors mention only four kinds of capital puniſhment, viz. ſtoning, burning, beheading with the ſword, and ſtrangling: ſtoning however was the moſt frequent way of putting criminals to death. Sometimes the offender was cut off by the immediate hand of God.

The principal and moſt uſual puniſhments amongſt the *Athenians* were Ατιμια, or public infamy; Δουλεια, ſervitude; Στιμαλα, burning in the hand or forehead; Στηλη, engraving the criminal's offence upon a pillar; Δεσμος, chains, which were of various kinds; Φυγη, exile; Οστρακισμος, oſtrachiſm, which was a particular ſort of baniſhment. See *Oſtraciſm*.

Capital puniſhments amongſt the Greeks in general were, Ξιφος, the ſword; Λιθοβολια, ſtoning; Καταξηρανισμος, precipitation from a rock; Καταποντισμος, drowning in the ſea; Φαρμακον, poiſon; Βαραθρον, throwing into a deep pit; Τυμπανισμος, beating to death with ſticks; Βροχος, hanging; Πυρ, burning.

The principal military puniſhments were thoſe inflicted upon ſuch as had refuſed to ſerve, and ſuch as had deſerted their ranks. Offenders of theſe kinds were obliged to ſit in the *Forum* in a female habit, for three days, and were excluded from the temples and aſſemblies. Runagates always ſuffered death. Among the *Lacedemonians* to loſe their bucklers, was no leſs diſgraceful than to quit their ranks; and he that ran away was at every man's mercy, and no man had mercy upon him: He was obliged to wear a naſty patched habit of various colours, and to have his beard half ſhaved, half unſhaved. He was not allowed to ſtand upon the defenſive when abuſed and inſulted. No perſon was permitted to marry into his family. Such was the diſgrace of running away, that mothers generally atoned for the crime, by ſtabbing their guilty ſons, at the firſt meeting.

Amongſt the *Romans* eight different puniſhments were in uſe, viz. *Damnum*, or a fine; *Vincula*, or impriſonment and fetters; *Verbera*, ſcourging or ſtripes; *Talio*, retaliation; *Ignominia*, public ſhame; *Exilium*, baniſhment; *Servitus*, bondage; *Mors*, death. As belonging to this laſt-mentioned puniſhment we may reckon *Percuſſio Securi*, or beheading; *Strangulatio*, or ſtrangling; *Præcipitatio de Robore*, or throwing the criminal headlong from a part of the priſon called *Robur*; *Dejectio e rupe Tarpeia*, or throwing down from the *Tarpeian* precipice; *in crucem actio*, or crucifixion; *Projectio in profluentem*, or throwing a perſon ſewed up in a ſack into the ſea, or ſome neighbouring lake. This puniſhment was commonly called *Culeus*. See *Culeus*, &c.

Beſides theſe puniſhments now mentioned, which prevailed during the free ſtate of *Rome*, there were others invented or adopted under the Emperors, and freely inflicted upon the firſt *Chriſtians*; the moſt conſiderable of theſe were the condemnations *ad Ludos*; *ad Metalla*, *ad Beſtias*, and the *moleſtia Tunica*. See *Ad Ludos*, *ad Metalla*, &c.

The puniſhments moſt commonly inflicted upon the *Roman* ſoldiers for neglect of duty, &c. were the *vites*; *admonitio fuſtium*; *decimation*;

decimation; *degradation*; giving them barley, inſtead of their allowance of wheat; taking away their belt; making them ſtand, whilſt the reſt ſat; and, for cowardice, blood-letting. See *Vites*, *Admonitio*, *Fuſtium*, &c.

PURIFICATION. See *Pollution*, *Expiation*, *Luſtration*, *Ablution*.

PURIM, among the *Jews*, was a ſolemn feſtival, uſually called the *Feaſt of Lots*. It is ſometimes written *pur* or *phur*, both which words ſignify a *lot*. This feaſt was inſtituted by *Mordecai*, in memory of the deliverance which the *Jews* received from the wicked attempts of *Haman*, before whom lots were caſt day by day, and month by month, for the deſtruction of that people. It began on the 14th day of *Adar*, and continued till the end of the 15th, *Eſther* iii. 7.—ix. 51. On theſe two days they uſed to read the book of *Eſther* in the *Synagogues*. In that book there are five paſſages wherein the reader raiſed his voice and made a dreadful howling. The names of the ten ſons of *Haman* were repeated quick, without taking breath, to ſhew that they were deſtroyed in a moment; and as often as the name of *Haman* himſelf occurred, the congregation uſed to knock and beat the boards and benches of the *Synagogues* with their fiſts, or with hammers, as if they were ſtriking the man himſelf. A great ſtone was ſometimes brought into the *Synagogue*, with the name of *Haman* written upon it, which they beat and broke to pieces with other ſtones, while the book of *Eſther* was reading. A gibbet was often built at this feaſt, on which they burnt a man of ſtraw, which they called *Haman*. The *Jewiſh* doctors, of later times, allowed the people to drink wine till they could not diſtinguiſh between "curſed be *Haman*, and curſed be *Mordecai*." They allowed them alſo on the ſecond day of the feſtival to dreſs the men in women's apparel, and the women in the apparel of men, contrary to an expreſs prohibition of the law, *Deut.* xxii. 5.

PURPLE, amongſt the *Ancients*, was held in high eſteem, and was the diſtinguiſhing badge of the chief Magiſtrates of *Rome*, inſomuch that *purpura* is uſed figuratively for the higheſt offices, and for the Imperial dignity. Purple was very expenſive, eſpecially the fineſt ſort. The dye was the blood or ſome juice of the fiſh *Murex*. The quality of the dye was very different according to the different coaſts where the *Murex* was caught. Before the *Cæſars*, purple was worn by matrons of the middle claſs, but it was prohibited afterwards to all private perſons whatever. In *Judea*, in *Greece*, and in *Rome*, the uſe of it has been confined to the rich and great, and it was worn by Princes and Potentates by way of diſtinction. The different kinds of purple met with in the *Claſſics* are as follow: *Purpura Alexandrina*, *Purpura Dibapha*, *Purpura Laconica*, *Purpura Phœbia*, *Purpura Probiana*, *Purpura Tyria*. The *Purpura Laconica* and *Tyria* were the moſt valuable. See *Murex*.

PURSES, amongſt the *Ancients*, were pouches or ſmall pockets in the duplicature or folding of their girdles. Hence the word *zona* ſignified both a girdle and a purſe. See *Girdle*, *Zona*.

PUTEAL, among the *Romans*, was a ſmall kind of edifice built over the ſpot where a thunder-bolt had fallen. Thus we read of *Puteal Libonis*, and *Puteal Scribonium*, erected by *Scribonius Libo* by order of the *Senate*. This ſacred building

ing ſtood nigh the *Roſtra*, and the *Prætor's Tribunal* being cloſe by, is often ſignified in authors by the ſame expreſſion. Commentators differ much indeed in their accounts of *Puteal Libonis*; but the opinion of *Dacier*, which I have here given, is by far the moſt probable. Some take it to have been a bank, near the ſtatue of *Janus* with three heads, others ſuppoſe it was the cover of a water-pit, others the brink of a well, others a bar or tribunal. It was a place, however, much frequented by the merchants of *Rome*.

PUTICULI, or *Puticulæ*, were ditches or holes in the earth, like wells, a little without the *Eſquiline* gate, in which the poorer ſort of people were buried: Hence it became a nuiſance to the neighbourhood, for the removal of which *Auguſtus* gave the place to *Mæcenas*, who built there an elegant houſe, and made beautiful gardens, as *Horace* informs us, *Sat.* viii. *Lib.* i. ver. 8.

PYANEPSIA, an *Athenian* feſtival, ſo called απο τε εψειν τα πυανα, from *boiling pulſe*; the reaſon of which cuſtom, and ſome account of the ſolemnity, may be given thus: *Theſeus*, having buried his father, paid his vows to *Apollo* on the ſeventh day of the month *Pyanepſion*, for on that day the youths who returned ſafe from *Crete*, made their entry into the city, and having put their pulſe and other proviſions, which they had yet remaining, into one common pot, they boiled the whole together, and feaſted out of the common ſtock, with much rejoicing. An olive branch, bound with wool, and crowned with all manner of fruits, &c. was carried in proceſſion, to ſignify that their poverty was now no more. The olive branch, bound with wool, was called Ειρεσιωνη. The branch, when carried in honour of *Apollo*, was of laurel; when in honour of *Minerva*, it was of olive. When the ceremony was over, they erected it before their houſes as an amulet againſt poverty. Some ſay this feſtival was obſerved in memory of the *Heraclidæ*.

PYANEPSION, an *Athenian* month, containing thirty days. It was the fifth of the year, anſwering to the latter half of our *October*, and the former half of *November*. The feaſt of *Pyanepſia* was celebrated in this month, and hence the reaſon of its name. See *Month*, *Pyanepſia*, &c.

PYGON, Πυγων, a *Grecian* meaſure of length, properly ſignifying the diſtance betwixt the elbow and the ſecond joint of the fingers. As a certain meaſure it is equal to 1 foot, 3 inches, and $109\frac{3}{5}$ decimal parts *Engliſh*. See *Meaſure*.

PYRA, a name given by the *Romans* to the funeral pile, which *Servius* ſays was called *Pyra* before it was lighted, *Rogus* when the burning was begun, and *Buſtum* after it was reduced to aſhes. See *Pile* and *Funeral*.

PYRGUS, among the *Romans*, was a dice-box, of the ſhape of a *Modius*, open above, and with many ſhelvings or partitions within, ſo that when the dice were thrown into it out of the *Fritillum*, they were turned ſeveral times before they reached the bottom, in which there was an opening for them to fall through upon the table. See *Fritillum*.

PYROBOLI were fire-balls, uſed both by the *Greeks* and *Romans*. They ſeem to have been the very ſame with the *Malleoli*. See *Malleoli*.

PYROMANCY, a ſpecies of divination by fire. It was generally practiſed at the altar, while the

facrifice was burning, and conjectures concerning futurity were drawn from the appearances exhibited by the flame, fmoke, or noife of the fire.

PYRRHICE, or *Pyrrhica Saltatio*, a fort of warlike dance, faid to have been invented by *Pyrrhus* to grace the funeral of his father *Achilles*. Its original is, by fome, referred to *Minerva*, by others to the *Corybantes*, and others again fuppofe it to have been the fame with the *Ludus Trojæ*; but its name fufficiently indicates its inventor. The performance of this dance feems to have confifted chiefly in the nimble turning of the body, and the fhifting every part as if it were done to avoid the ftrokes of an enemy. It was performed by a company of young men, fometimes by a band of young men and maids together. Thefe dancers were always armed, and ftruck their weapons againft their fhields in a fort of mufical cadence. The motions required in this exercife, might be looked upon as a kind of training for the field of battle. The *Pyrrhica* is faid to be defcribed by *Homer*, as engraved upon the fhield of *Achilles*.

PYTHAGOREANS were a fect of Philofophers founded by *Pythagoras*. They are frequently called the Italic Sect. The fyftem of *Pythagorean* Philofophy is, from various caufes, involved in impenetrable obfcurity. The principal intent of it feems to have been to difengage the foul from too intimate an union with the body. The doctrine of *Pythagoras* was two-fold, *public* and *fecret*. The latter he communicated only to a felect and chofen number; the former he taught indifcriminately to all, as it confifted chiefly of moral rules. He required from his Difciples a five years filence, before they could be admitted to the fecrets of his more fublime and recondite Philofophy. He was particularly fond of Arithmetic, and found, or fancied he found particular powers and magical effects in particular combinations of numbers. He was a very able Geometrician, and feveral of his Problems are of great ufe to this day. His Pupils had their exercifes prefcribed for every part of the day, as Study, Mufic, Dancing, Sacrificing, and walking for recreation. He taught the Tranfmigration of Souls, and confequently touched no animal food. For certain myfterious reafons, too, he abftained from beans. He ufed Allegory and Symbols in his Philofophy, which, not being now underftood, throws an air of myftery over his doctrines, and involves them in obfcurity. He was acquainted with the true fyftem of the world, which is now called the *Copernican*, and held that the moon and planets were habitable orbs. He afferted the movement of the planets to be in harmony, and held that there were antipodes. See *Philofophy*.

PYTHIA, the Prieftefs of *Apollo* at *Delphi*, by whom he delivered oracles. She was fo called from *Pythius*, a name of that god, which is faid to have been given him on account of his victory over the ferpent *Python*.

The *Pythia* was at firft required to be a young girl, but in later times fhe was a woman of fifty years of age. The firft and moft famous *Pythia* was *Phemonoe*. Oracles were firft delivered by her in *hexameter* verfe. All the *Pythias* were to be pure virgins, and all of them delivered their oracles with great enthufiafm and violent agitations, fitting on the cover of a brazen veffel, called Ολμος, which

was

was mounted on a *Tripod*, or three-legged ſtool. See *Oracle*, *Tripod*, &c.

PYTHIAN *Games* were celebrated in honour of *Pythian Apollo* at *Delphi*, a city, which was likewiſe called *Pytho*; hence the appellation of theſe games, and the ſurname of *Apollo*. In early times the *Pythian* games were celebrated every nine years, and afterwards every five years. With this change the *Amphictyons* renewed them, after they had been for a conſiderable while omitted. The time of celebration was the ſixth day of the month called Βυσιος by the *Delphians*, and Θαργηλιων by the *Athenians*; anſwering to the latter part of *April* and the beginning of *May*. The *Amphictyons* alſo added the conteſt of the flute to that of the lyre, which had been of ancient appointment. In the conteſt of the flute they played the *Pythian Mode*, or Νομος, in memory of *Apollo*'s victory over the ſerpent *Python*. This *mode* had five parts, Αναπρεσις, or the preparation for fight; Εμπειρα, or the firſt attempt; Καλαικελευσμος, or his collecting freſh courage; Ἰαμβοι και δακτυλοι, or *Apollo*'s inſulting ſarcaſms over the vanquiſhed monſter; Συριγγες, or the ſerpent's expiring hiſſes. Sometimes they danced to the ſound of the lyre, and the dance was divided into five parts, termed Πειρα, Καλαικελευσμος, Ιαμβικος, Σπονδειος, Καλαχορευσις. The combats at the *Pythian* were the ſame as thoſe at the *Olympic* games. Horſe-races and chariot-races made part of both. At the *Pythian* games there were alſo prizes for intellectual merit, by way of encouragement to the cultivation of genius. The prize, when muſical excellence only was diſputed, was of ſilver or gold; but when gymnaſtic exerciſes were added, a crown of laurel, a branch of palm, or of beech, or ſome fruits, made the prize. See *Olympic Games*.

The firſt inſtitution of the *Pythian* games is, by ſome, attributed to *Amphictyon*, the ſon of *Deucalion*; by others to *Agamemnon*; by others to *Diomede*, and by others to *Apollo* himſelf, which ſeems to be the moſt general opinions, tho' a fabulous tranſaction is but a poor foundation for a real ſolemnity.

Q.

QUADRANS, was the fourth part of the *Roman As*; ſometimes it was called *Teruncius* or *Triuncis*, becauſe it contained three ounces, or three twelfths of the *As*. See *As*, *Money*, &c.

Quadrans is uſed for a fourth part of any *Integer*, when ſuppoſed to be divided into equal parts. It generally ſignifies three-twelfths of an eſtate, &c. becauſe the *Romans* made the ſame diviſion of their property as they did of the *As*, viz. into twelve parts. See *As*.

QUADRATA *Legio*, literally ſignifies a ſquare *Legion*; and, in *Roman* antiquity, denotes a *Legion* conſiſting of 4000 men. See *Legion*.

QUADRIGÆ, among the *Romans*, were chariots drawn by four

horſes, which were harneſſed all abreaſt, and not in pairs, or two and two.

QUADRIGATUS, among the *Romans*, was a name ſometimes given to the *Denarius*, when the figure of the *Quadrigæ* was ſtamped upon it. See *Denarius*.

QUADRIREMIS, was a ſort of ſhip of war, a ſpecies of the *Naves Longæ* uſed by the *Romans*, and alſo by the *Greeks*. The *Quadriremis* were ſo called becauſe they had four banks of oars. See *Ships*.

QUADRUPLATORES, among the *Romans*, were informers, who, if their information was followed by conviction, had the fourth part of the confiſcated goods for their pains. Informers of this kind were, as we may well ſuppoſe, very common in *Rome*, and were ſometimes called *Delatores* and *Mandatores*. See *Delatio*, *Delator*, *Mandatores*, *Informers*, *Sycophant*.

QUATUORVIRI *Viarum Curandarum*, among the *Romans*, were perſons deputed by the *Cenſor* to ſuperviſe the public ways.

QUÆSITORES, a name given to the *Roman Prætors* who, in their judicial capacity, took cognizance of crimes. The *Prætor Urbanus* and *Prætor Peregrinus* took cognizance only of private cauſes; all the other *Prætors*, therefore, were *Quæſitores*. The name is derived *a quærendo de crimine*. See *Prætor*.

Quæſitores Parricidii vel rerum Capitalium, were Magiſtrates diſtinct from the *Prætors*, till about the year of the city 604. They were appointed by the people after the *Conſuls* were denied the privilege of giving judgment in criminal matters; but after the period above-mentioned, the *Prætors* had this power conferred upon them by the people, the inquiſition of ſuch and ſuch crimes being committed to ſuch and ſuch *Prætors*. They were alſo called *Quæſtores*.

QUÆSTOR, among the *Romans*, was an officer who had the management of the public revenue or treaſury. The *Quæſtorſhip* was the firſt office any perſon could bear in the Commonwealth, and might be undertaken at the age of twenty-four or twenty-five, or, as others ſay, of twenty-ſeven. The name is derived from *Quæro*, becauſe it was the *Quæſtor*'s buſineſs to get in the revenue. The *Quæſtors* were at firſt but two, and were created about the year of the city 269; but two others were appointed in the year 332, whoſe buſineſs it was to take care of the payment of the armies abroad, and to ſell the plunder and booty. Theſe laſt-created *Quæſtors* accompanied the *Conſuls* in any expeditions, and had the name of *Peregrini*, whereas the two others were called *Quæſtores Urbani*. Four more *Quæſtors* were added in the year of the city 439, who had their reſidence with the *Pro-conſuls* and *Pro-prætors* in the provinces, and were employed in regulating and receiving the taxes and cuſtoms due from thence to the State. The *Quæſtors* had a right to a ſeat in the *Senate*, and we are told that *Sylla* the *Dictator*, and after him *Julius Cæſar*, created a great many to fill up that body; *Sylla* appointed twenty, and *Julius Cæſar* forty.

We may properly enough divide the *Quæſtors* into *Urbani*, *Peregrini*, and *Provinciales*: The firſt had the care of the treaſury, and kept an account of all receipts and diſburſements. They alſo required, of every General, an oath that he had been ſaluted *Imperator* by the ſoldiers, and that he had given the *Senate* a true account of the numbers ſlain on both ſides, before they

they would permit him to enjoy the honour of a *Triumph*. These *Quæstors* also kept the *Roman* eagles, or military ensigns, when the armies were not in the field, in the temple of *Saturn*, which was the public treasury. They had also the care of lodging, as well as receiving and carrying out Embassadors: They also, by the appointment of *Augustus*, kept the decrees of the *Senate*, which before had been under the care of the *Ædiles* and *Tribunes*. This appointment gave rise to these two offices, that of *Quæstor Principis*, or *Quæstor Augusti*, or *Candidatis Principis*, which resembled our Secretary of State; and that of *Quæstor Palatii*, answering nearly to our Lord Chancellor. Thus have I given a summary of the duty and office of the *Quæstores Urbani*; and as to the *Quæstores Peregrini* and *Provinciales*, enough has been said in the first part of this article concerning their duties.

QUÆSTORES *Parricidii*. See *Quæstores*.

QUÆSTORIUM, in the *Roman* camps, was the apartment or tent of the *Quæstor*, or treasurer of the army. It stood on the right of the *Prætorium*, or the apartment of the General, and near the *Forum*, where various commodities for the use of the army were exposed to sale. *See Prætorium, Camp*, &c.

QUARTARIUS, a *Roman* measure, being the fourth part of a *Sextarius*, and nearly equal to a quarter of a pint of our wine measure.

QUESTOR. See *Quæstor*.

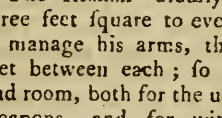
QUINARIUS was a small *Roman* coin, equal to half the *Denarius*, and consequently worth about three-pence three-farthings of our money. See *Money*.

It was called *Quinarius* because it contained the value of five *Asses*, in the same manner as the *Denarius* was named from its containing ten.

QUINCUNX, amongst the *Romans*, was used to signify five-twelfths of any *Integer*, particularly of the *As*, which was always considered as consisting of twelve parts, called *Unciæ*. *Quincunx*, therefore, is *Quinque Unciæ*. See *As*.

Quincunx also signifies a certain order observed in the plantation of trees, but particularly in vines, in which the disposition is like the five at cards, thus:  and continued to any length the ground would admit of.

This was also the order in which the *Roman* army was drawn up for battle, according to some, and is supposed to be alluded to in *Virgil*'s second *Georgic*, 278. Tho' others imagine the Poet meant the following order:



The *Romans* usually allowed three feet square to every soldier to manage his arms, that is, six feet between each; so that they had room, both for the use of their weapons, and for withdrawing into the spaces behind them, without occasioning any confusion. This arrangement *Virgil*, in the passage above referred to, recommends, according to the opinion of Dr. *Martyn*, for the planting of vines.

QUINDECEMVIRI, were an order of Priests appointed originally by *Tarquinius Superbus*, to take care of the *Sibylline* books. The number of Priests, to whose charge these books were committed, were

at

at first only two, with the name of *Duumviri*. Afterwards they were encreased by the *Tribunes* of the people to ten, about the year of the city 388, and were then called *Decemviri*; and, in the time of *Sylla* the *Dictator*, they were further augmented to fifteen, and had the title of *Quindecemviri*. See *Decemviri*, &c.

QUINQUATRIA, or *Quinquatrus*, was a festival kept at *Rome* in honour of *Minerva*, which began on the eighteenth of *March*, or, as others will have it, on the nineteenth, and lasted five days. On the first day they offered sacrifices and oblations, without the effusion of blood: The second, third, and fourth were spent in shews of *Gladiators*; and on the fifth they went in procession through the city. Scholars had a vacation during the solemnity, and presented their masters at this time with a gift or fee called *Minerval*. Boys and girls used now to pray to the goddess *Minerva* for wisdom and learning, of which she had the patronage. Plays were acted, and disputations held, at this feast, on subjects of polite literature. The *Quinquatria* were so called because they lasted for five days. There seems to be a strong resemblance betwixt this festival and the *Panathenæa* of the *Greeks*. See *Panathenæa*, *Minervalia*.

QUINQUENNALES *Ludi*, were the same with the *Actian* games. See *Actian Games*.

Quinquennales is also used to signify any other games celebrated every five years, in honour of such Emperors as had been deified.

QUINQUENNALES, among the *Romans*, was a Magistrate in the colonies and *municipal* towns or cities of the empire, who had much the same office as the *Ædile* at *Rome*. See *Ædile*.

QUINQUE-PRIMI, amongst the *Romans*, were the five principal men, in the *Senate* of every *municipal* town.

QUINQUEREMIS, a name given by the *Romans* to a galley, which had five rows of oars. See *Ship*.

QUINQUERTIONES, among the *Romans*, was an appellation given to those who came off victorious in the *Quinquertium* or *Pentathlum*.

QUINQUERTIUM, amongst the *Romans*, was the same with the *Grecian Pentathlon*, or *Pentathlum*. See *Pentathlum*.

QUINQUEVIRI *Mensarii*, amongst the *Romans*, were five officers extraordinary, appointed by the *Consuls*, to discharge the debts of the people, who had been ruined by the usuries exacted from them.

QUINTANA, a name given sometimes to the *Forum* in the camps of the *Romans*. See *Camp*.

QUINTILIS, the month of *July*, so called because it was the fifth month of *Romulus*'s year, which began in *March*. It received the name of *July* from *Marc Anthony*, in honour of *Julius Cæsar*, who reformed the calander. See *July*, *Month*, *Year*.

QUIRINALIA, a feast celebrated by the *Romans* in honour of *Romulus*, who was called *Quirinus*. It was held on the thirteenth of the *Calends* of *March*.

QUIRITES, was a name given to the people of *Rome*, from *Cures*, a city of the *Sabines*, with which *Romulus* made a strict alliance; and, uniting the people of that place with his own, they called the whole united body by the common name *Quirites*. *Quirites* is applied to the common citizens chiefly, as distinguished from the soldiery.

QUOITS, a kind of exercise or game in use amongst the Ancients, and generally known by the name of *Discus*. See *Discus*.

R.

R.

RABBI, *Rab*, *Rabbin*, *Rabban* or *Rabbim*, a title of dignity amongſt the *Hebrews*, ſignifying maſter or excellent. *Rab* was of greater honour than *Rabbi*, and *Rabbin* or *Rabbim*, which are plurals, were of greater dignity than either *Rab* or *Rabbi*. There were ſeveral gradations before they could arrive at the dignity of *Rabbin*, as amongſt us is the caſe with reſpect to the degree of doctor. The maſter, or head of the ſchool, was called *Chacham* or *Wiſe*; he, who aſpired to the doctorſhip, and for this purpoſe frequented the ſchool of the *Chacham*, had the name of *Bachur* or *Elau*; when further advanced he was called *Cabar* of the *Rab*, or the maſter's companion; and laſtly, when he was further ſkilled in knowledge of the law and traditions, he was called only *Rab*, or *Rabbin*, or *Morena*, our maſter. The *Cacham Rab*, or maſter *Rabbin*, decided all ſorts of differences, determined what was allowed and what was forbidden, and was judge in civil and religious controverſies. He celebrated marriages, declared divorces, preached and preſided in the academies. He reprimanded, cenſured, and excommunicated. The *Rabbies* and *Scribes* claimed an implicit acquieſcence in all they taught, and required no leſs belief from their hearers than if their words had been equal to the Law of God; nay more, they taught, that a Prophet ought to ſhew a ſign or a miracle to procure him credit; but *their* traditions ought to be received on their *own bare words*. This obſervation will illuſtrate *Matth.* xxiii. 8, 9, 10. The *Rabbins* in their ſchools ſat upon raiſed chairs, and their ſcholars at their feet: Thus *St. Paul* ſtudied at the feet of *Gamaliel*. Such of the doctors, as ſtudied the letter or text of ſcripture, were called *Caraites*, thoſe who ſtudied the *Cabballa*, *Cabbaliſts*, and thoſe whoſe ſtudy was in the traditions or oral law, were called *Rabbins* or *Rabbiniſts*. The common functions of the *Rabbins*, in general, were to pray, preach, and interpret the law in the *Synagogues*. When a *Synagogue* was poor and ſmall, one *Rabbin* performed the offices of both judge and doctor. But in places where the *Jews* were rich and numerous they appointed three Paſtors, and a houſe of judgment, where all civil affairs were determined; and, in that caſe, the *Rabbin* confined himſelf to the buſineſs of inſtruction only, unleſs he was called into the council to give his advice. The *Rabbins* were generally very proud, very ignorant, full of themſelves, and ſticklers for precedency. Their creation was by impoſition of hands. *Rabboni* or *Rabbani* ſignifies *My Maſter*.

RACA, is a *Syriac* word, and ſignifies vain, empty, fooliſh, beggarly; and includes in it a ſtrong idea of contempt. The *Jews* uſed to pronounce the word with certain geſtures of indignation, as ſpitting, turning away the head, &c. Our *Saviour* uſes the word, *Matth.* v. 22, and intimates, that whoſoever ſhould call his neighbour *Raca*, ſhould be condemned by the council of the *Sanhedrim*.

RACES, were much encouraged by the Ancients, becauſe they tended to improve ſtrength, and by habit to give ſwiftneſs; both which are excellent qualifications in a warrior. We may properly enough diſtinguiſh the races of the Ancients into three kinds, foot-races, horſe-races, and chariot-races. The *Greeks* and *Romans* perfectly agreed in the manner of performing and managing each of theſe conteſts, ſo that one account will ſuffice.

As to foot-races they were particularly countenanced, becauſe they were conſidered as training men for war; and *Homer* tells us, that ſwiftneſs is one of the moſt excellent endowments a man can be bleſſed with, for it ſerves for ſudden aſſault and quick retreat; what wonder then that ποδας ωκυς is the conſtant character of *Achilles?* But to return; the courſe where the races were performed was called *Stadium*, and generally contained 125 paces; hence the runners were called *Stadiodromi*. Purging the ſpleen was looked upon as a neceſſary preparation for the conteſt. Sometimes they ran once, ſometimes twice, thrice, or oftener over the ground; and ſometimes they ran over it in armour; in this caſe they had the name of *Oplitodromi*. The part of the *Stadium* where they began the race was called, in *Latin*, *Carceres*; in *Greek*, Αφεσις, Βαλβις, and Γραμμη. The other boundary of the *Stadium* was called, in *Latin*, *Meta*; in *Greek*, Τελος, Τερμα, &c. Many perſons ran together, and he who firſt reached the goal received a prize, by the *Greeks* called Αθλον and Βραβειον, which was adjudged by the ſtewards or preſidents of the games, called Βραβευλαι. Thoſe prizes were oftentimes of little value, being crowns of olive, pine, apple-tree, parſley, &c.

Horſe-races were performed either by ſingle horſes, which were called Κελητες or Μοναμπυκες; or by two horſes, on one of which they performed the race, and leaped upon the other at the goal; theſe men were called Αναβαται; and if it was a mare they leaped upon, ſhe was named Καλπη.

Chariot-races were performed by one, two, three, four, five, or more horſes joined together in chariots. How great ſoever the number of horſes might be, they were all ranged abreaſt, or in one front, being coupled together in pairs. *Cliſthenes*, the *Sicyonian*, introduced the cuſtom of coupling the two middle horſes only, which were therefore called Ζυγιοι; the reſt he governed by reins. Sometimes mules were uſed inſtead of horſes, and the chariots drawn by them were called Απηναι. The principal part of a Charioteer's ſkill conſiſted in dexterouſly avoiding the Νυσσαι, *Metæ*, or goals; a failure in this point overturned his chariot, which was an event that was attended not only with great danger, but alſo with great diſgrace. The chariot-races were generally ended at the ſeventh turn round the *Metæ*. The number of *Miſſus*, or matches, was uſually twenty-four. See *Miſſus*.

We read that *Nero*, at the *Olympic* games, made uſe of a *Decemjugis*, or chariot drawn by ten horſes. The ſame Emperor uſed camels in the *Roman Circus*; and *Heliogabalus* introduced elephants inſtead of horſes.

The moſt remarkable circumſtance relating to the *Roman* chariot-races, was the factions or companies of the Charioteers, which divided into parties the whole city of *Rome*. See *Charioteer*.

RADISH.

RADISH. See *Raphanidosis*.

RAINS fell in *Judea* but twice in the year, in any considerable quantities. The rainy seasons were in the beginning of the *civil* year, about *September* or *October*; and half a year after, in the month *Abib*, or *March*, which was the first month in the *ecclesiastical*, or holy-year. Hence will appear the propriety of these expressions, the *former rain*, and the *latter rain*; the *rain of the former season*, and the *rain of the latter season*. The *latter rain*, as happening in the first month of the *ecclesiastical* year, is called the *latter rain of the first month*, *Joel* ii. 23.

RAM, or *Battering-Ram*, an engine used in war, described under the article *Aries*. See *Aries*.

RAPHANIDOSIS, a punishment inflicted at *Athens* upon adulterers. The manner of it was this: The hair was plucked off from the privities of the offender, hot ashes laid upon the place, and a radish thrust up his fundament. Sometimes a mullet was used for the purpose, to which *Juvenal* alludes, *Sat.* x. ver. 317.

Quosdam mœchos et mugilis intrat.

But poor men only were thus treated, the rich being allowed to commute. See *Adultery*.

Persons who had been thus punished were called ευπρωκτος. The word *raphanidosis* is derived from ραφανις, *a radish*.

RECENSIO, was an account taken by the *Censors*, every *Lustrum*, of all the *Roman* people. It was a general survey, at which the *Equites*, as well as the rest of the people, were to appear. New names were now put upon the *Censor*'s list, and old ones cancelled. The *Recensio*, in short, was a more solemn and accurate sort of *Probatio*, and answered the purpose of a review by shewing who were fit for military service. See *Probatio*.

RECHABITES were a religious order of men amongst the *Jews*, who owed their foundation to *Jonathan* the son of *Rechab*, and the *Rechabites* were confined to his family. Their rules were "to drink no wine; to build no houses, but live in tents; to sow no corn; to plant no vineyards:" and these rules they strictly adhered to. When they were constrained to retire to *Jerusalem* for fear of *Nebuchadnezzar*'s army, *Jeremiah* brought them to the temple, and offered them vessels of wine to drink, on the refusal of which, agreeably to their rules, the Prophet took occasion to reproach the *Jews* with their disobedience to the laws of God; *Jeremiah*, chap. xxxv.

RECITATIO. It was customary with authors, amongst the *Romans*, particularly poets, when their compositions were finished, to engage an house, if their own was not suitable for the purpose, and to recite, amongst their literary friends, who were invited on the occasion, their whole performance. By this means they availed themselves of the hints given by the learned for the farther improvement of the work, or suppressed it if it did not meet with approbation. But authors are in general partial to their own productions; and this was so much the case in those days, that few were invited, who were not inclined to be favourable to the work, from private friendship, or gratitude for kindnesses received. The custom of thus reciting their works is alluded to frequently in classic authors. See *Hor. Lib.* 1. *Ep.* 19. ver. 34—47. *Art. Poet.* 419—433. *Juv. Sat.* 1. 1—6. *Pers. Sat.* 1, &c. See *Reviewers*.

RECINIUM, or *Recinum*, or *Recinus*, was a kind of square mantle or veil wore by women on their heads. *Salmasius* will have it to be a sort of gown of a purple colour, worn by *Roman* ladies, and tucked up before with a square pin.

RECUPERATORES, were judges, delegated by the *Prætor* to decide controversies about receiving or recovering things which had been lost or taken away.

REDDITIO, was the third part of the sacrifice of the heathens, and consisted of the solemn act of putting in again the entrails of the victims, after they had been religiously inspected. See *Sacrifice*.

REDIMICULUM, among the *Romans*, was a girdle, which being put about the neck, divided on the breast, passed down each side, and then going round, kept the robe tight to the body.

REFUGE, *Cities of*, were places provided as *Asyla*, for such as against their will should happen to kill a man. Of these cities there were three, on each side *Jordan*: On this side were *Kedesh* of *Naphtali*, *Hebron*, and *Schechem*; beyond *Jordan* were *Bezer*, *Golan*, and *Ramoth-Gilead*. When any of the *Hebrews*, or strangers that dwelt in their country, happened to spill the blood of a man, they might retire thither to be out of the reach of the violent attempts of the relations of the deceased, and to prepare for their defence and justification before the judges. The manslayer underwent two tryals; first before the judges of the city of refuge, to which he had fled; and secondly, before the judges of his own city. If found guilty he was put to death with all the severity of the law. If he was acquitted he was not immediately set at liberty; but, to inspire a degree of horror against even involuntary homicide, he was reconducted to the place of refuge, and obliged to continue there, in a sort of banishment, till the death of the high-priest: If, before this time, he ventured out, the revenger of blood might freely kill him; but after the high-priest's death he was at liberty to go where he pleased, without molestation. It was necessary that the person, who fled to any of the cities of refuge, should understand some trade or calling, that he might not be burthensome to the inhabitants.

The cities of refuge were required to be well supplied with water and necessary provisions. They were also to be of easy access, to have good roads leading to them, with commodious bridges where there was occasion. The width of the roads was to be thirty-two cubits, or forty-eight feet, at least. It was further required that at all cross-ways direction posts should be erected, with an inscription pointing out the road to the cities of refuge. The fifteenth of *Adar*, which answers to our February moon, was appointed for the city magistrates to see that the roads were in good condition. No person in any of these cities was allowed to make weapons, lest the relations of the deceased should be furnished with the means of gratifying their revenge. *Deut.* xix. 3. iv. 41. 43. *Josh.* xx. 7.

Three other cities of refuge were conditionally promised, but never granted. See *Asylum*.

REGIFUGIUM, was a feast celebrated at *Rome* on the 24th of *February*, in commemoration of the expulsion of *Tarquinius Superbus*, and the abolition of regal power. It was also performed on the 26th of

of *May*, when the king of the ſacrifices, or *Rex Sacrorum*, offered bean flour and bacon, in the place where the aſſemblies were held. The ſacrifice being over the people haſted away with all ſpeed, to denote the precipitate flight of King *Tarquin*.

REGION, in ancient *Rome* was a part or diviſion of the city. The regions were only four in number, till *Auguſtus Cæſar's* time, who divided the city into fourteen; over each of which he ſettled two ſurveyors, called *Curatores Viarum*, who were appointed annually, and took their diviſions by lot. Theſe fourteen regions contained four hundred and twenty-four ſtreets, thirty-one of which were called greater or royal ſtreets, which began at the gilt pillar that ſtood at the entry of the open place, in the middle of the city. The extent of theſe diviſions varied greatly, ſome being from 12000 or 13000 to 33000 feet, or upwards in circumference. Authors however are not agreed as to the exact limits of each. The *Curatores Viarum* wore the purple, had each two lictors in their proper diviſions, had ſlaves under them to take care of fires that happened to break out. They had alſo two officers called *Denunciatores*, in each region, to give account of any diſorders. Four *Vico-magiſtri* alſo were appointed in each ſtreet, who took care of the ſtreets allotted them, and carried the orders of the city to each citizen.

REGISTERS, were kept both at *Athens* and *Rome*, in which were inſerted the names of ſuch children as were to be brought up, as ſoon as they were born. *Marcus Aurelius* required all free perſons to give in accounts of their children, within thirty days after the birth, to the treaſurer of the empire, in order to their being depoſited in the temple of *Saturn*, where the public acts were kept. Officers were alſo appointed as public regiſters in the provinces, that recourſe might be had to their liſts of names, for ſettling diſputes, or proving any perſon's freedom.

RELEGATIO, among the *Romans*, was a ſort of baniſhment made uſe of againſt certain criminals; but it was of ſuch a nature, that tho' the offender was ſent to a certain place, for a certain time, or perhaps for ever; yet he was not deprived of the privileges of a *Roman* citizen, as he was in the caſe of *exilium*, or baniſhment properly ſo called. A new ſort of *relegatio* was invented by the Emperor *Claudius*, in which the ſuſpected perſon was forbidden to ſtir three miles from the city. See *Baniſhment*.

RELIGION. See *Worſhip*.

RELIQUIÆ, were the aſhes and bones of the dead, which remained after the bodies had been burnt upon the funeral pile, and which the Ancients kept very religiouſly in *Urns*, and afterwards laid up in *Tombs*.

REMANCIPATION, a form of divorce, obſerved by the *Romans*, in marriages which had been contracted by *coemption*. As marriage by *coemption* was concluded by delivering the wife into the hands of the huſband, ſo it was again diſſolved by the huſband's re-delivering his wife into any perſon's hands agreed upon betwixt them. See *Divorce*, *Marriage*, &c.

REMURIA, was a feſtival inſtituted by *Romulus*, in honour of his brother *Remus*; thus was an empty ceremony called in, to atone for an unnatural murther.

Remuria is uſed alſo for the place

where *Remus* took his *Augury* from the flight of birds, and where he was afterwards buried.

REPETUNDÆ, or *Crimen repetundarum*, bribes taken by the Magiſtrates from the allies and ſubjects of the *Romans*, as alſo from the citizens. This crime was not at firſt made capital, tho' it became ſo afterwards, as may be ſeen in the example of *Verres*. This crime includes oppreſſion and extortion exerciſed upon the inhabitants of provinces, whom, as allies and confederates, the *Romans* were obliged to patronize and defend.

REPOTIA, a feaſt made by new-married men on the day after the celebration of their nuptials. At this entertainment the wife laid on the ſame couch at table with her huſband, leant upon him with a familiar air, renounced all maideniſh ſhame, and talked without reſerve. On this day the married couple received preſents from their friends, and ſacrificed to the gods.

The word *repotia* is uſed to ſignify not only the feaſt, but the day itſelf after the marriage ſolemnity, and is perhaps derived from *repeto, to repeat*, becauſe the former day's feſtivity was now repeated. This day was obſerved by the *Athenians* in the ſame manner, and was called by them πάλια, from πάλιν, which ſignifies *over again*. See *Marriage*.

REPUDIUM, is oftentimes uſed to ſignify an actual *Divorce*; but it differs from *Divortium* in this, that *Repudium* implies breaking off the marriage contract or eſpouſal, before marriage; whereas *Divortium* was a ſeparation after actual matrimony. *Repudium* ſometimes ſignifies a bill of divorcement ſent to the wife, and containing the reaſons of ſeparation. See *Divorce, Marriage*, &c.

RETALIATION. See *Talio*.

RETIARII, among the *Romans*, a kind of *Gladiators* who entered the liſts armed only with a trident in the left, and a net in the right-hand. Their utmoſt addreſs was to be uſed to throw the net over, and entangle their antagoniſts. If they miſſed of their aim, they were to betake themſelves to flight, till they had the good fortune to recover their nets. The trident which they bore was called *Fuſcina*, and was made uſe of to diſpatch their antagoniſts when caught in the net. Their dreſs was a ſhort coat, and a hat tied under the chin, with a broad ribbon. Their antagoniſts were called *Secutores*. See *Gladiator, Secutores*, &c.

REVENUES of the *Roman* government, under the kings, aroſe chiefly from a capitation tax, which equally affected rich and poor; from a duty laid upon herbs and roots, carried to market; and ſome ſalt works made by *Ancus Martius* near *Oſtia*. The revenues of the commonwealth were augmented in proportion to her new conqueſts: But in the year of the city 359, gold was ſo ſcarce that when *Camillus*, on the taking of *Veii*, had vowed the tenth of the booty to *Apollo*, and reſolved to make that god a preſent of a golden cup of that value, he could not diſcharge his vow, without borrowing of the ladies rings and ornaments of gold for that purpoſe; for there was no money in the treaſury at that time, except copper or braſs. After *Rome* had extended her conqueſts beyond *Italy*, gold became plentiful, and in the year of the city 586, upon the reduction of *Macedonia*, the public treaſure was ſo augmented by foreign tributes,

butes, &c. that the *Roman* people were exempted from paying the annual taxes. It would be impoſſible to give a certain ſtate of the revenues of the commonwealth, becauſe they were continually changing. It will be ſufficient to mention that the provinces paid, beſides a capitation tax, three kinds of impoſt, viz. *Portorium*, *Decuma*, and *Scriptura*. Sumptuary laws were alſo found neceſſary to check the extravagance of the people; hence taxes were laid upon the luxuries of life. The gold, ſilver, and lead mines of *Spain*, &c. brought large ſums into the treaſury. From the 397th year of *Rome*, the twentieth part of what ſlaves made free were worth, belonged to the State. One *per cent.* was paid for goods ſold voluntarily, and two for thoſe ſold by auction, in the reign of *Tiberius*. *Auguſtus* exacted a twentieth of inheritances in the collateral line; he alſo exacted a legacy from every perſon of fortune, otherwiſe their wills could not be executed. We might mention alſo the ſalt revenues, and taxes upon various articles of merchandiſe, taxes upon urine, and from journeys and voyages, &c. but a large volume would not ſuffice, if we were to deſcend to particulars belonging to this head. See *Decuma*, *Portorium*, *Scriptura*, &c.

REVIEWERS The Earl of *Roſcommon*, in his Preface to the Notes on *Horace*'s Art of Poetry, informs us, that in *Aſia*, *Greece*, *Macedonia*, and *Egypt*, there were, time out of mind, ſelect aſſemblies of perſons to examine the writings of the Poets and Orators, in the quality of authorized Reviewers. *Auguſtus*, he tells us, erected ſuch a ſociety at *Rome*, and encouraged them by rewards and honours, aſſigning them the Temple and Library of *Apollo* to meet at. And to this, he ſays, the aſſemblies of learned men, which we call Academies, owe their origin. *Theodorus Marcilus*, who however does not tell us his authority, ſays the number of this *Roman* Academy was twenty, of which five or ſeven can only be termed judges. He goes ſo far as to give us the names of them, and, whether he is right or not, he could not have named better men than his ſociety of Reviewers was compoſed of, viz. *Virgil*, *Varius*, *Tarpa*, *Mecænus*, *Plotius*, *Valgius*, *Octavius*, *Fuſcus*, the two *Viſcus's*, *Pollio*, the two *Meſſala's*, the two *Bibulus's*, *Servius*, *Fulvius*, *Tibulus*, *Piſo* the father, and *Horace*. This aſſertion perhaps was founded on the liſt of names given us at the end of the firſt *Satire* of *Horace*, *Lib.* 1. *Marcilus* ſuppoſes, alſo, that *Horace* wrote the Art of Poetry, at the inſtance of the Academy, in order to collect all the rules and judgments which were made in the ſociety, and form them into a ſyſtem.

REUS, in the *Roman* courts of judicature, anſwered to our word *Defendant*, and is oppoſed to *Actor*, which anſwers to our *Plaintiff*.

REWARDS *Military*, among the *Athenians*, were called Αριστεια, and may be enumerated as follows: Soldiers were preferred to the rank of officers, and ſubalterns to ſuperior rank. Gallant actions were praiſed in poetry and funeral orations. Crowns were beſtowed on ſuch as had behaved with remarkable bravery, on which were inſcribed their names. Pillars and ſtatues were erected in honour of the gods, with the victories inſcribed upon them.—Πανοπλια, or complete ſuits of armour

mour were sometimes given to those who had distinguished themselves in battle. The honourable title of *Cecropides* was given to soldiers of conspicuous valour (*Cecropides* signifies persons of ancient and noble blood) and their arms were deposited in the citadel. They who had been maimed in battle, were maintained at the public charge. The children of those who had fallen in battle, were maintained by the public, and, when grown up, were presented with the *Panoplia*, and honoured with distinguished seats at the public games. *Solon* also ordained that parents who had lost the comfort and support of their children, by the chance of war, should be supported by the public.

The chief military rewards amongst the *Romans*, besides the pecuniary gratifications, and promotion in the army, were the *Hasta Pura*, the *Armillæ*, the *Phaleræ*, the *Vexilla*, the *Torques*, the different kinds of *Crowns*, the *Salutatio Imperatoris*, the *Supplicatio*, *Ovation*, and *Triumph*. See *Hasta*, *Armillæ*, *Phaleræ*, &c.

It deserves particular notice, that *Sicinius Dentatus* received during his military service, eight crowns of gold, fourteen *Civic* and three *Mural* crowns, eighty-three golden *Torques*, sixty golden *Armillæ*, eighteen *Hastæ Puræ*, and seventy-five *Phaleræ*.

Rex *Sacrorum*, or *Rex Sacrificulus*, among the *Romans*, was a person appointed to preside in certain sacred duties. He generally performed such offices as the Kings of *Rome* had reserved to themselves before the abolition of their power. He was chosen by the *Augurs* and *Pontifices*, at the establishment of the Commonwealth, that the name of King might not be wholly extinct; and that his power might never be dangerous to civil liberty, he was made inferior to the *Pontifex Maximus*, and was not permitted to have the least share in *civil* affairs. His business was to declare the holy-days, explain the reasons of them, prepare the necessaries for sacrifice, declare what was lawful or unlawful every month, and, on the fifth of the *Ides* of *January*, sacrifice a ram to *Janus*. He also offered up a sacrifice in the *Comitium*, or great hall of justice; after which he ran out as fast as he could to the market-place, to intimate the precipitate flight of *Tarquin*. See *Regifugium*.

His wife was called *Regina Sacrorum*, and sacrificed a lamb or a pig on the *Kalends* of each month to *Juno*.—The *Vestals* once every year addressed the *Rex Sacrorum* with *Vigilasne Rex? Vigila*—to put him in mind of his duty.

Rhabdomancy, a species of divination among the Ancients, performed with rods. It was practised by the *Jews* sometimes, and was done by erecting two rods, and muttering a few words; the direction in which the sticks fell formed the answer. It was practised both amongst the *Greeks* and *Romans*.

Rhacdophori, were officers appointed amongst the *Greeks*, to preserve peace and good order at the public games. They were so called from Ραβδος, *a rod*, which was the badge of their authority.

Rhapsodi, a name given to such poets as sung their own works, in detached pieces, from town to town; of this class was *Homer*, as we are gravely informed by ancient writers. See *Rhapsody*.

Rhapsodi was also the appellation given to persons who made it their business to sing *Homer*'s poems

ems in ſcraps and pieces. When they ſung the *Iliad* their dreſs was red; but blue, when they ſung the *Odyſſey*. As they ſung in competition, the two antagoniſts, at the concluſion, joined their papers together, hence the name, from ῥαπτω, *to ſew*, and ωδη, a ſong.

Rhapsodomancy, a ſpecies of divination performed by the Ancients with the works of *Rhapſodiſts*, or poets; particularly *Homer* and *Virgil*.—For an account of the ceremony of conſulting theſe books, ſee *Sortes*.

Rhapsody, a poem ſung or rehearſed by the *Rhapſodi*. The term, however, is particularly applied to the works of *Homer*, which, having been for a long time diſperſed in pieces and fragments, were at length collected together, by order of *Piſiſtratus*, and digeſted into books called *Rhapſodies*, from ῥαπτω, *to ſew*, and ωδη, *a ſong*.

Rhetores, amongſt the *Athenians*, were ten in number, elected by lot to plead public cauſes in the *Senate* houſe or aſſembly. For every cauſe in which they were retained, they received a *Drachm* out of the public money. They were ſometimes called Συνηγοροι, and their fee το Συνηγορικον. No man was admitted to this office before he was forty years of age, tho' others ſay thirty. Valour in war, piety to their parents, prudence in their affairs, frugality and temperance, were neceſſary qualifications for this office, and every candidate underwent an examination concerning theſe virtues previous to the election. The *Orators* at *Rome* were not unlike the *Athenian Rhetores*. See *Orator*.

Riddles, have engaged the attention of men in every age of the world, and, tho' looked upon as trifles now, have ſometimes employed the minds of heroes, philoſophers, and kings: Thus we read of the *riddle* of *Samſon*, and the *ridales* that paſſed betwixt *Solomon* and *King Hiram*; and as to the philoſophers of antiquity, their principal ſtudy ſeems to have had for its object the formation or ſolution of *Ænigmas:* What elſe indeed was their philoſophy, but an attempt to diſcover truth under borrowed appearances. And what is this but ſolving *riddles*. The *Mythologiſts* deal in nothing but *riddles*, in which the operations of nature were diſguiſed under various ſymbols, and emblematically expreſſed. The *riddle* of the *Sphynx* is known to all; and that the poets have employed themſelves in compoſing *riddles*, is obvious to all who have read the *Eclogues* of *Virgil* and the *Idyllia* of *Theocritus*; *Virgil*'s *riddles* have puzzled the commentators in general ſince they were firſt propounded: And we are told that *Homer*, the prince of poets, in a fit of deſpair languiſhed and died, becauſe he was unable to ſolve a *riddle* propoſed to him by ſome fiſhermen at the iſland of *Io*. To be ſerious, the ſolution or compoſing of *ridales* is an innocent amuſement, which gives ſtretch to the fancy, and play to the imagination, and might prove as certain a means of improvement as forming ſyllogiſms or finding out logical fallacies, which in fact are but *riddles* of a leſs entertaining kind.

Rings, are of great antiquity, as is proved from ſcripture and profane authors. *Judah* left his ring or ſignet to *Tamur*, *Pharach* took a ring from his finger and put it on *Joſeph*'s when he committed to him the government of *Egypt*. The *Iſraelitiſh* women wore

wore rings, not only on their fingers, but alſo in their noſtrils and ears. The Prodigal Son had a ring put on his finger at his return, which was a mark of reſpect. The ring was uſed chiefly as a ſeal or ſignet, and conſequently was highly valued. Rings were uſed both by *Greeks* and *Romans* in their eſpouſals; but theſe were generally of iron, tho' ſometimes of copper and braſs, with little knobs in the form of a key, to repreſent that the wife had poſſeſſion of the huſband's keys. Some of the nuptial rings had inſcriptions, as *Ama me, amo te: Bonam vitam*, &c. In the early times of the commonwealth, only *Knights* and *Senators* of *Rome* were allowed to wear gold rings, which might be partly owing to the great ſcarcity of gold; but in proceſs of time gold rings were indiſcriminately worn, as may appear from the three buſhels gathered out of the ſpoils after *Hannibal*'s victory at *Cannæ*. Rings were at firſt of a plain conſtruction, and worn on the fourth finger only, a ſtone afterwards was added by way of ſeal, then gems and precious ſtones were introduced: by and by a ring was worn on the fore finger, by way of ornament; afterwards they added another on the little finger. At length they grew ſo extravagant, that they had light rings for ſummer, and heavy ones for winter.

Roads. Of all the people in the world the *Romans* took moſt pains in forming roads: The labour and expences they were at in rendering them ſpacious, firm, and durable, are almoſt incredible. They uſually dug a trench and ſtrengthened the ground which formed the foundation of the road, by ramming it, laying it with flints, pebbles, or ſand, and ſometimes with a lining of maſonry, rubbiſh, bricks, or other materials, bound together with mortar. This compoſition reaching in ſome places ten or twelve feet deep, became at laſt hard and compact as marble, which has reſiſted the injuries of time for 1600 years, and is ſtill ſcarce penetrable by all the force of hammers, &c. tho' the flints it conſiſts of are not bigger than eggs. The moſt noble of the *Roman* roads were the *Via Appia*, *Via Flaminia*, and *Via Æmilia*. The length of the *Via Appia* was five days journey, or 350 miles, 12 feet broad, and made of ſquare free ſtone, a foot and a half on each ſide. Tho' this road has laſted 1800 years, yet it is in many places, even now, as entire as when it was firſt made. The *Roman* roads are diſtinguiſhed into *military roads*, *double roads*, and *ſubterraneous roads*. The *military roads* were intended for marching their armies into the provinces; of this kind were *Iknild-ſtreet*, *Watling ſtreet*, *Foſs-way* and *Erminage-ſtreet* in *England*. *Double-roads* were roads for carriages, having two pavements, one for thoſe going one way, and the other for thoſe returning the other way. Between the two pavements was a cauſeway, a little raiſed for foot paſſengers, which was paved with brick, and had a border, mounting-ſtones and mile-ſtones. *Subterraneous roads* were thoſe dug through a rock and left vaulted, as that of *Puzzoli* near *Naples*, which is near half a league long, fifteen feet broad, and as many high. Making of roads was the employment of the ſoldiers, which enured them to labour, contributed to increaſe their ſtrength, improved their health, and prevented idle habits. The *Roman* policy,

policy, in this particular, is worthy the imitation of our own country. It would be of ſervice to the men themſelves, and of great advantage to the nation at large. See *Soldiers*.

ROBIGALIA, was a feaſt obſerved by the *Romans* on the 25th of *April*, in honour of the deity *Robigo*, or *Robigus*, who took care to keep off the mildew and blaſting from corn in the ear, and from fruits.

ROBUR, a name given to that part of the priſons at *Rome*, from whence criminals, by way of puniſhment, were thrown down headlong.

ROGATIO. See *Irrogatio*.

ROGATIO *Legis*, was the propoſing a law in the *Roman Comitia*. It was called *Rogatio*, becauſe the perſon who brought in the bill made an oration to the people, to point out the expediency and convenience of ſuch a law; and began with this interrogatory form of words, *Velitis Jubeatiſne, Quirites?* The perſon who propoſed the law was called *Rogator*. See *Law*.

ROGUS, a name given by the *Romans* to the *Funeral Pile* after the burning was begun. It was called *Pyra* before it was lighted, and *Buſtum* when burnt down. See *Pyra*, *Pile*, *Funeral*, &c.

ROMANI, was a title of leſs honour than *Cives Romani*. The inhabitants of ſuch of the *Municipia* as enjoyed the privilege of *Roman* citizens, ſuch as voting in the aſſemblies, bearing offices in the city, &c. were honoured with the name of *Cives Romani*; when theſe privileges were not enjoyed, they were called *Romani* only. See *Municipia*.

ROME, the Capital of the *Roman* Empire, was founded by *Romulus*, its firſt King, 753 years before *Chriſt*, or, according to *Newton's Chronology*, 627 B. C. The *Sabine* women are ſeized, at a public ſpectacle, by the *Romans*, and detained for wives, 750 B. C. The *Romans* and *Albans*, contending for ſuperiority, decide the conteſt by three champions choſen on each ſide; the *Horatii* on the part of the *Romans*, and the *Curatii* for the *Albans*; in the engagement, the *Albans* were conquered, but united with the *Romans* 667 B. C. The *Circus* built, capable of containing 150,000 people 605 B. C. *Sextus Tarquin*, having raviſhed *Lucretia*, is expelled with his whole family from *Rome*. Kingly government aboliſhed, and the *Republican* eſtabliſhed, under two annual *Conſuls*, 508 B. C. The *Dictatorſhip* firſt introduced 493 B. C. *Decemviri* appointed to collect a body of laws, which being done, they were written on ten tables, afterwards tranſcribed on pillars of braſs, and made the ſtandard of judicial proceedings, 451 B. C. Creation of *Cenſors* 443 B. C. *Patrician Tribunes* choſen, inſtead of *Conſuls*, 421 B C. *Conſuls* reſtored 418 B. C. Three *Quæſtors* from among the people elected 410 B. C. The Temple of *Mars* built 380 B. C. The firſt *Punic* war declared; before which the *Romans* had never carried their arms beyond *Italy*, nor encountered their enemies at ſea, 264 B. C. Silver money inſtead of braſs, which had been in uſe before, was firſt coined in the Temple of *Juno Moneta*, from whence it took its name of *Moneta*, about the year 260 B. C. The ſecond *Punic* war began 218 B. C. The third *Punic* war 149 B. C. The *Romans* take and utterly deſtroy *Carthage*, after a three years

 ſiege,

siege, 146 B. C. *Marius* makes his grand triumphant entry into *Rome*, with the rich spoils of *Numidia*, the famous *Jugurtha*, its King, and his two sons in chains, to grace his *Triumph*, 103 B. C. The *Ambrones* and *Teutones* defeated by *Marius*, and the wives of the former, being refused security from violation, murther themselves and their children, 102 B. C. *Pompey* and *Julius Cæsar* begin their contention for the supreme power over the Commonwealth, which produced a civil war, 59 B. C. *Cæsar* assassinated in the *Senate* house, and the revolution, intended to be prevented by this catastrophe, is only hastened, 44 B. C. The *Roman* State divided into two parties by *Octavianus Cæsar* and *Marc Antony*, and a civil war ensues, 41 B. C. The Republic changed to an Empire; *Octavius Cæsar* having the titles of *Imperator* and *Augustus* conferred upon him by the *Senate* and people, 27 B. C. About this time the annual revenue of the Empire amounted to forty million pounds sterling. The city of *Rome* is computed to have been fifty of our miles in circumference, and its inhabitants to have exceeded four millions. The famous Temple of the Mother of the Gods consumed by fire, A. D. 2. A *Census* held, and the people numbered by *Claudius* the Emperor, who found them to amount to six million nine hundred thousand, A. D. 48. *Goths*, *Vandals*, and other northern barbarians begin to invade the Empire, A. D. 250. The Empire divided into four parts between two Emperors, *Diocletian* and *Constantius*, which hastened its dissolution, 292. The Seat of Empire removed from *Rome* to *Constantinople*, by *Constantine*, 330. Divided again into the *Eastern* and *Western* Empires 379. *Rome* taken and plundered by the *Goths* 410. By the *Vandals* 455. By the *Heruli* 476. Is recovered for *Justinian*, by *Belisarius*, 537. Re-taken by the *Goths* 547. Reconquered for *Justinian*, by *Narses*, one of his Generals, 553. Revolted from the *Greek* Emperors, became a free State, and was governed by a *Senate*, 726. The *Senate* and people acknowledged *Charlemagne*, King of *France*, as Emperor of the *West*, who surrendered the City and Dutchy to the *Pope*, reserving the Sovereignty, A. D. 800. The *Popes* afterwards made themselves independent, and continue in possession of this renowned City, and its territories, called the *Ecclesiastical States*, to this day.

Rorarii, a name given to a party of young men in the *Roman* army, whose business it was to go before the main body, and, by skirmishing, to annoy the enemy. They are also called *Ferentarii*. They were armed with several sorts of weapons. The *Rorarii* were discontinued after the institution of the *Velites*. See *Velites*.

Roses, are too grateful to the sense not to have been admired and sought after by the *Ancients*. The Rose has accordingly been celebrated, not only by *Greek* and *Roman* Poets, but by those of the *Jewish* nation also. It was never omitted, in its proper season, at the feasts of the *Ancients*, whether public or private. In such estimation was it held, that it is frequently used as an emblem of beauty. We find also that it was the symbol of silence, and as such was worn at feasts upon the head, and placed, in entertaining rooms, above the table, to signify that what was

was there ſpoken, ſhould be kept private: Hence our *Engliſh* phraſe, *Under the Roſe*, is uſed as a requiſition of ſilence and ſecrecy. Amongſt the *Greeks* and *Romans*, to hold up a Roſe to any perſon, was to demand his faithful concealment of the converſation paſſing. The Poets ſay, that *Cupid* conſecrated the Roſe to *Harpocrates*, the god of ſilence, to engage him to conceal the lewd actions of *Venus*; and hence we are told it came to be eſteemed an emblem of ſilence: This reaſon is aſſigned in the following beautiful epigram:

Eſt Roſa flos Veneris, cujus quo facta laterent
Harpocrati, matris dona, dicavit Amor:
Inde Roſam menſis hoſpes ſuſpendit amicis;
Conviva ut ſub eâ dicta tacenda ſciat.

But *Nazianzen* ſeems to imply that the Roſe, for its natural qualities, may be conſidered as an obvious ſymbol of ſilence. His verſes on this ſubject are thus tranſlated:

Utque latet Roſa verna ſuo putamine clauſa,
Sic os vincla ferat, validiſque arctetur habenis,
Indicatque, ſuis prolixa ſilentia labris.

Beſides the uſe of the Roſe at feaſts and convivial meetings, it was alſo frequently laid upon the tombs of the dead, either to ſignify the ſilence of death, or as an offering grateful to the deceaſed, or, perhaps to overcome, by its agreeable odour, the fœtid exhalations of the grave.

ROSTRA, was a ſort of ſtage or pulpit, adorned with the prows of ſhips taken from the *Antiatæ*, in the firſt naval victory obtained by the *Romans*, in the *Conſulſhip* of *Duillius*. From this pulpit orations were made to the people on public occaſions. It ſtood in the *Forum Romanum*, and was called *Roſtra* from the beaks of ſhips, which were fixed there by way of trophy, as being the moſt public place in the city. In common converſation it is uſual to talk of mounting the *Roſtrum*; but the phraſe is certainly improper, for it ought to be *Roſtra*, the plural number. See *Roſtrum*.

ROSTRUM, by the *Greeks* called εμβολον, was an important part of the ancient ſhips of war, which were hence denominated *Naves Roſtratæ*. The *Roſtrum*, or beak, was made of wood, but fortified with braſs, and faſtened to the prow to annoy the enemy's veſſels. It was ſo called from its reſemblance to the *Roſtrum*, or beak of a bird; and the invention of it is attributed to *Piſæus*, an *Italian*. The firſt *Roſtra* were made long and high; but afterwards *Ariſto*, a *Corinthian*, contrived to make them ſhort and ſtrong, and placed them ſo low as to pierce the enemy's ſhips under water. By the help of theſe, great havock was made in the *Athenian* fleet by the *Syracuſans*. The *Roſtra* taken by the *Romans* from their enemies, and hung up as trophies of victory in the *Forum*, occaſioned the pulpit, or pleading place, to be called *Roſtra*. See *Roſtra*.

ROWERS, among the *Greeks* and *Romans*, were placed on each ſide of the ſhip, upon benches, called by the *Greeks* τοιχοι and εδωλια; by the *Romans*, *Fori* and *Tranſtra*. Theſe benches were placed one above another. The loweſt was called θαλαμος, and the rowers that laboured thereon θαλαμιοι;

the middle ζυγα, and the men ζυγιοι; the uppermoſt θρανοι, whence the rowers were termed θρανίται. There was generally a muſician on board called τριηραυλης, who, by the harmony of his voice and inſtrument, raiſed and ſupported the ſpirits of the rowers, and aſſiſted them in keeping time with the ſtroke of their oars. See *Ships*, *Officers*, &c.

PUDIARII, a name given to ſuch *Gladiators* as had got an exemption from engaging in public exhibitions and ſhews. This exemption was given by preſenting them with the *Rudis*. See *Rudis*.

RUDIS, was a knotty rough ſtick, which the *Prætor* occaſionally gave to *Gladiators* as a mark of their freedom. Hence *rude donare*, which ſignifies to make a *Gladiator* free, and diſcharge him from fighting any more, is alſo metaphorically uſed to ſignify the acquiſition of liberty from love engagements, or any other mental ſervitude. The *rudis*, being given to ſuch *Gladiators* as were ſlaves, excuſed them from further performances in public only, upon which they generally turned *laniſtæ*, or fencing-maſters; but the *rudis*, when given to ſuch perſons as were free, but had hired themſelves out for the ſhows, reſtored them to a full enjoyment of their liberty. Thoſe who had got the *rudis* were called *Rudiarii*, and hung up in the temple of *Hercules* the inſtruments of their profeſſion. The *rudis*, we have reaſon to ſuppoſe, was of different kinds, according to the different ſorts of *Gladiators*. That of the *Thraces* was crooked, that of the *Retiarii* was made with prongs, that of the *Secutores* was ſtreight. Sometimes it had the form of a ſword, ſometimes of a cudgel, and ſometimes of a *ferula*.

RUE, a garden herb, of which the hypocritical *Phariſees* paid tithe, tho' not required by the law; but notwithſtanding their ſuperſtitious exactneſs in ſuch little matters, they were very deficient in more eſſential points.

RULERS *of the Synagogue*. See *Synagogue*.

RUNNING. See *Races*, *Games*, &c.

RUSSATA *Factio*, a name given to one party of *Charioteers*, among the *Romans*, whoſe diſtinguiſhing colour was red. See *Charioteer*.

S.

SABBATH, was a feſtival among the *Jews*, inſtituted by God, in commemoration of the creation of the world, which was finiſhed on the ſixth day. The inſtitution of the *Sabbath* was intended to preſerve the remembrance of the creation, to lead men's minds to a contemplation of the true God, to give one day of reſt and reſpite, every week, both to man and beaſt; and to celebrate the memory of the return of the *Iſraelites* from the land of *Egypt*.

The *Sabbath* began on *Friday* evening about ſun-ſet, and ended the next day at the ſame time. *Friday* was called the preparation of the *Sabbath*. During the *Sabbath* both man and beaſt were obliged

obliged to rest, and abstain from all servile occupations. This rest seems to have been a very essential part of the solemnity and worship of the day. Religious exercises, however, such as reading the law, praying and blessing, were reckoned necessary on the *Sabbath*, tho' not enjoined by the law. Even the most necessary works were forbidden on pain of death, as gathering wood, baking bread, lighting a fire, sowing, reaping, and plucking of corn, or going above two thousand cubits or paces, which in Scripture was called a *Sabbath* day's journey; nay so far did the *Jews* carry their scruples on this head, that they imagined they were not even allowed to fight, in defence of their lives, on the *Sabbath* day. Circumcision, and works of mercy to men or beasts, were however held to be lawful on this day. A burnt offering of two lambs was on the *Sabbath* added to the morning and evening sacrifices. According to *Josephus*, *Philo* and the *Talmudists*, feastings and rejoicings were held essential to the *Sabbath*, and *Christ* himself made no scruple of being at a feast on the *Sabbath* day, *Luke* xiv. 1. On the day preceding the *Sabbath*, a greater quantity of provision than ordinary was prepared for the morrow; and on the *Sabbath* the trumpet was sounded at different times, illuminations were made, and every man put on his best garments as a token of joy.

St. *Luke*, chap. vi. ver. 1, uses the expression σαββάτῳ δευτεροπρώτῳ, which has perplexed the commentators not a little. It is not therefore my intention to state the various opinions on the subject, and the arguments by which they are maintained; but I shall take the liberty to observe, that to me it seems most probable, that δευτεροπρώτῳ σαββάτῳ signifies the first *Sabbath* after the second day of the feast of *unleavened bread*, when the handful of barley was offered, and from which the seven weeks between the *Passover* and *Pentecost* were reckoned. Many circumstances tend to confirm this supposition, on which I have not at present time to insist.

Sabbatical *Year*, among the *Jews*, happened every seventh year, and was for that reason sometimes termed the *Sabbath*. The first *sabbatical* year, celebrated by the children of *Israel*, was the fourteenth year after their coming into the land of *Canaan*; because they were to be seven years in making themselves masters of it, and seven more in dividing it amongst themselves. This year was reckoned from *Tisri* or *September*, and for several reasons was called the year of *release*: 1. Because the ground remained entirely untilled. 2. Because such debts as had been contracted during the six preceding years, were remitted and cancelled. 3. Because all *Hebrew* slaves were then set at liberty, unless they were willing to remain in the same state for life, in which case their masters brought them before the Judges, and bored their ear through with an awl against the door-posts; hence boring the ear signified perpetual obedience, see *Psalm* xl. 6.—4. Because every one entered into his inheritance again who had been alienated. The *sabbatical* year then seems not only to have been appointed in memory of the creation, but to inculcate humanity, for the sovereignty of the Lord was acknowledged by giving up the fruits of the field, and humanity was promoted by the care which was taken of the poor, and of the strangers. See *Jubilee*, *Slaves*, *Ear*.

Sacellum,

SACELLUM, among the *Romans*, was a place ſacred to the gods, but without a roof. The word *ſacellum* is a diminutive of *ædes ſacræ*, in the ſame manner as *ædicula*, ſignifying a little *ædes*. See *Temple*.

SACKBUT, *Sambuca*, a muſical inſtrument uſed in *Chaldea*, and mentioned in the Old Teſtament. It is thought to have had four ſtrings only, and to have given a ſhrill ſound. Some ſay it reſembled the *Pectis*, *Magadis*, and *Trigonos*, the figure of which is not known to us. Others ſay it reſembled the *Hautbois*, and took its name from the *Sambucus*, or elder-tree, of which it was made.

SACK-CLOTH was worn by the *Jews* by way of mourning for the death of friends or relations, or in times of calamity and diſtreſs.—It was alſo the common clothing of Prophets.

SACRAMENTUM *Militare*, was the oath taken by the *Roman* ſoldiers, after the levies were completed. It was adminiſtered firſt to one whom the *Tribunes* made choice of, as the propereſt for the purpoſe, and was in ſubſtance as follows: "That he would obey his commanders in all things, to the utmoſt of his power; be ready to attend whenever his appearance was neceſſary; and never to leave the army but with their conſent." After he had ended, the whole *legion*, paſſing one by one, ſwore to the ſame effect, each man crying as he paſſed, *Idem in me*. This and ſome other oaths were ſo neceſſary to the military ſtate, that the word *ſacramenta* is uſed by *Juvenal* for *milites* or *militiæ*. See *Sat.* xvi.

SACRARIUM, among the *Romans*, was a chapel in a private family. It differed from *Lararium*, which was conſecrated particularly to the *Lares*, whereas this was conſecrated to ſome particular divinity. See *Temple*.

SACRIFICE, is an offering made to ſome god upon his altar, by a lawful Miniſter, to acknowledge his authority, procure his favour, or avert his wrath. It is not eaſy to determine whether mankind firſt offered ſacrifice by the poſitive command of God, or of their own accord, from the ſuggeſtions of reaſon, influenced by gratitude. The laſt opinion is the moſt probable. But however this be, it is certain, that the ſacrifices of the Law were of Divine inſtitution, being appointed to tie up the people of *Iſrael* to the ſervice of God, to turn them from idolatry, and to continue as figures of things to come under the *Goſpel* diſpenſation.

Sacrifices, properly ſo called, amongſt the *Jews*, were known by the general name of *Corban*, that is, an *holy gift*, and may be divided into *bloody* or *animate*, and into *unbloody* or *inanimate*. The firſt were of three ſorts, viz. *Whole Burnt-offerings*, *Sin-offerings*, and *Peace-offerings*. Some were public, and others private; there were ſome appointed for the Sabbaths, the ſolemn feaſts, and extraordinary occaſions. This, however, may be ſet down as common to them all: 1. Sacrifices in general were holy offerings, but the public ones were holieſt. 2. It was unlawful to ſacrifice any where but in the Temple. 3. All ſacrifices were to be offered in the day-time, never in the night. 4. There were only five ſorts of animals which could be offered up, namely, oxen, ſheep, goats, pigeons, and turtle-doves. All theſe were to be perfect, without ſpot or blemiſh. 5. Certain ceremonies were obſerved in every ſacrifice, ſome of which were performed by thoſe that offered it, as laying their hands

hands on the victim's head, killing, flaying, and cutting in pieces, and then washing the entrails of it. Others were to be done by Priests, as receiving the blood in a vessel appointed for that use; sprinkling it upon the altar, which was the most essential part of the sacrifice; lighting the fire, setting the wood in order upon the altar, and laying the parts of the victim upon it. 6. All sacrifices were salted.

A *Holocaust*, or *Whole Burnt-offering*, was the most ancient, as well as most excellent of all the sacrifices. In this the victim was all consecrated to God, and wholly consumed upon the altar; whereas some parts of the others belonged to the Priests then upon duty, and those that had offered the victim. The *Holocaust* was intended as an acknowledgment of the sovereignty of God, and was used to imply thankfulness for favours, or to beg some blessing, or to deprecate his wrath. The same animals were sacrificed, and the same ceremonies almost were observed, in *Whole Burnt-offerings*, as in the other sacrifices. There was, however, this difference, that a *Holocaust* might be offered by a stranger, that is, a *proselyte of the gate*. Offerings of this kind were either public or private.

Propitiatory Sacrifices were of two sorts, some being for sins and others for trespasses. Those for sins are generally supposed to have been for offences committed, thro' inadvertency and undesignedly, against some prohibition of the law. *Trespass Offerings* are supposed to have been for sins of ignorance. *Propitiatory Sacrifices*, however, were not supposed to be of any efficacy in atoning for sins without repentance; for repentance was held to be indispensably necessary to remission of sins.

Peace Offerings, or *Sacrifices of Gratitude*, were offered to God in hopes of obtaining some favour from him, or as a thanksgiving for some signal mercy. In the first sense they were termed *salutary*, in the second *eucharistical*. Some were in consequence of a *vow*, others were *voluntary*. In *Peace Offerings* the blood and entrails were burnt on the altar, the breast or left shoulder belonged to the Priest, and the rest of the flesh, with the skin, was for him that made the offering. Under the class of *Peace Offerings* we may rank the *Paschal Lamb*, for an account of which see the article *Passover*.

Unbloody Sacrifices were, 1. Offerings and libations. 2. First-fruits. 3. Tenths. 4. Perfumes. Whole Burnt-Offerings of four-footed beasts, and also Peace-Offerings, were attended with libations; but this was not the case with *Propitiatory Sacrifices*. In their offerings the children of *Israel* were forbidden to mix honey, but required to use salt. Offerings were also to be of unleavened bread, except the two loaves at the feast of *Pentecost*, which were leavened, *Levit.* xxiii. 17. See *Offerings*, *Holocaust*.

The first *Athenians*, following the injunction of *Triptolemus*, θεες καρποις αγαλλειν, to regale the gods with fruits, offered them only the produce of the earth; but afterwards they offered animals, *viz.* the ox, the hog, the sheep, the kid, the cock, and the goose. These animals were to be without blemish, and healthy. The oxen were to be five years old, and such as had never been yoked were required. The sheep were to be two years old, called by the *Latins Bidentes*. Sometimes they sacrificed many animals at once. Thus at *Athens* there was a sacrifice consisting

ing of three animals, the hog, the he-goat, and the ram. It was for this reaſon called τριττυς. Similar to this was the *Suovetaurilia* among the *Romans*. Sometimes an hundred victims were offered at once. This was a ſolemn ſacrifice, and called an *Hecatomb*. See *Hecatomb*. Different deities had different victims; thus an ox five years old was ſacrificed to *Jupiter*, a black bull and an hog to *Neptune*, an heifer and a ewe to *Minerva*, a black and barren ewe to the *infernal deities*, a ſhe-goat and a cock to *Eſculapius*.

As the *Romans* borrowed their cuſtoms and ceremonies of ſacrificing from the *Greeks*, one account will ſerve for both. In the choice of victims, care was taken that they ſhould be free from blemiſh, that their tails were not too ſmall at the end, the tongues not black, nor the ears cleft, and the bulls ſuch as had never been yoked. When the victim was choſen, it was adorned with wreaths and garlands. On the middle of the body a kind of ſtole hung down on each ſide. Sometimes its horns were gilded. Thus adorned it was brought before the altar. The larger victims were led in a halter, the leſſer were driven. If they ſtruggled, or refuſed to go, it was regarded as a bad omen, and the ſacrifice was ſet aſide. The victim, when brought before the altar, was accurately examined, and if found perfect, was ſprinkled all over with pure water; a little water was alſo poured into its ear. Then the Prieſt, accompanied with the ſacrifices and other attendants, being waſhed and purified, confeſſed his ſins and aſked forgiveneſs of the gods. The confeſſion over, he cried aloud *hoc age*, i. e. compoſe yourſelves, and be attentive; then an uſher, holding a rod in his hand, called *commentaculum*, went thro' the Temple, and drove out all who were not initiated in the myſteries of religion, or who were excommunicated. Among the *Greeks*, the Prieſt on coming to the altar aſked in a loud voice, τις τι δε; *Who is here?* The people anſwered, πολλοι και, αγαθοι, *Many good perſons:* Then the uſher went through the Temple, crying, εκας εκας εστε, βεβηλοι, i. e. *Out with the profane* The *Romans* uſed the words, *Nocentes, profani, abſcedite*. The profane being withdrawn, he cried, *Favete linguis*, or *animis*, or *paſcite linguam*, to require ſilent attention during the ſacrifice. This ceremony ended, the chief ſacrificer ſat down, and the reſt of them ſtanding, the magiſtrates, or private perſons who offered ſacrifice, came before him, and preſented him with the firſt-fruits and victim, with a ſhort complimentary ſpeech; but firſt they waſhed their hands in a part of the Temple for that purpoſe. When the offering was made, the officiating Prieſt perfumed the victim with incenſe, and ſprinkled it with luſtral water. He then waſhed his hands, went up to the altar, and prayed with a loud voice that the god would favourably receive the offering, and grant his requeſts for the perſon who made the ſacrifice. In the cloſe of the prayer, the Prieſts received, from one of the aſſiſtants, the *Mola Salſa*, called by the *Greeks* ουλαι and αυλοχυται, made of barley or wheat flour, mixed with ſalt and water. Little bits of this he ſcattered upon the victim's head, on the altar, and on the knives, by way of conſecration. He then took wine in a veſſel, called *Simpulum*, taſted it himſelf, and made his aſſiſtants do the ſame, to ſhew that they all partook of the

the ſacrifice; the reſt he poured between the horns of the victim, pronouncing theſe words of conſecration, *Mactus hoc vino inferis eſto.* After this he pulled off the hairs from between the horns, and threw them into the fire. Then the *Victimarius*, who aſked him *Agon'? Shall I ſtrike?* at the word of command knocked down the victim with an hammer or ax by a ſtroke on the head; upon this another aſſiſtant, called *Popa*, thruſt a knife into its throat, and a third received the blood into a veſſel, called Σφαγειον.

The victims offered to the celeſtial gods, were ſlain with their heads raiſed, and turned backwards: but thoſe which were offered to the infernal deities were ſlain with their's lowered to the ground. When the victim was ſlain, they flayed him, if it was not a burnt-offering, in which caſe they burnt ſkin and all. They then took the fleſh off the head, adorned it with garlands, and faſtened it to the pillars of the Temple, uſing it afterwards in proceſſion on ſolemn occaſions. The Prieſts often wore the ſkins, or depoſited them in the Temple for ſuch perſons to ſleep upon as wiſhed to have *oracular* dreams, or to be cured of any malady. They then opened the victim, carefully ſurveyed the entrails, and drew preſages therefrom: after this they dredged them with meal, ſprinkled them with wine, and preſented them to the gods, *reddebant exta diis:* This was done by throwing them into the fire in ſmall bits, boiled or parboiled: hence the entrails were called *porricæ*, from *porricio*, which expreſſes the ſacrificial act of throwing. After the victim was cut in pieces, its thighs were wrapped over with fat, and laid apart. Raw pieces from all the members were alſo laid upon the thighs, which, when thus prepared, were laid upon a part of the altar; but firſt they were ſprinkled with flour. The parts deſtined to the altar were always burnt with dry wood, and to make the flame riſe higher, wine was ſometimes poured upon it. The ſacrifice being burnt, and other neceſſary ceremonies performed, they concluded the gods to be ſatisfied, and their vows accompliſhed, which they expreſſed by the verb *litare*. The Prieſt then diſmiſſed the people with the word *ilicet*. After the ſacrifice, they uſed to roaſt upon a ſpit the remainder of the victim, which they ate with their friends. The banquet being over, they returned home; but firſt threw the victim's tongue into the ſacred fire in honour of *Mercury*.

From what has been ſaid, it may be collected, that the ſacrifices conſiſted of five principal parts: 1. *Libatio*, or pouring wine upon the victim. 2. *Immolatio*, or ſcattering the ſacred paſte upon its head. 3. *Mactatio*, or killing it. 4. *Redditio*, or offering the entrails to the gods. 5. *Litatio*, or the completion of the ſacrifice without any blunder or omiſſion. See *Libatio*, *Immolatio*, &c.

SADDLES. were unknown among the Ancients. See *Stirrup*, *Cavalry*, *Trappings*.

SADDUCEES, a ſect among the *Jews*, eſteemed as deiſts or free-thinkers, rather than real *Jews*, tho' they aſſiſted at all the ceremonies of worſhip in the Temple. Their origin and name is derived from one *Sadoc*, who flouriſhed in the reign of *Ptolemy Philadelphus*, about 263 years before *Chriſt*. The Creed of the *Sadducees* is thus conciſely repreſented. They aſſert, that there is no reſurrection,

neither angel nor ſpirit. They denied the immortality of the ſoul, and the exiſtence of all ſpiritual and immaterial beings: They acknowledged, indeed, that the world was formed by the power of God, and ſuperintended by his providence; but that the ſoul at death ſuffered one common extinction with the body. They held the Scriptures alone to be of Divine authority, and obligatory upon men, as a ſyſtem of religion and morals; and paid no regard to thoſe traditionary maxims, and human inſtitutions, which the *Jews* ſo highly extolled in general, and the *Phariſees* reverenced in particular, even more highly than the Scriptures themſelves. The *Sadducees* were inconſiderable in number; but this deficiency was partly ſupplied by the dignity and eminence of their perſons, for the moſt illuſtrious among the *Jews*, either as to family or opulence, were of this ſect. Their principles, however, were not popular; they were only adopted, like the *Epicurean* principles in *Greece* and *Rome*, by a few perſons of the firſt quality. They ſeldom tranſacted any buſineſs of State, or held any civil office. In their general converſation they were moroſe and ſavage; and in their judicial ſentences always ſevere. They maintained the perfect freedom and liberty of the human will, in oppoſition to the *Eſſenes* and *Phariſees*, who were *Predeſtinarians* and *Fataliſts*. See *Eſſenes*, *Phariſees*.

SÆCULAR *Games*. See *Secular*.

SÆCULAR *Poem*. See *Secular*.

SÆCULUM. See *Seculum*.

SAGATIO, the ludicrous puniſhment of toſſing in a blanket. It is not unfrequently mentioned by the Ancients. *Martial* very properly deſcribes it in theſe words:

Ibis ab excuſſo, miſſus ad aſtra, Sago.
Lib. i. *Ep.* iv. ver. 8.

The Emperor *Otho*, we are told by *Suetonius*, was much delighted with giving this kind of diſcipline; it being his practice to ſtroll out in dark nights, and, where he met with a helpleſs or drunken man, to divert himſelf by toſſing him in a blanket. Some ſay he was fond of undergoing the ceremony, and had as much pleaſure in being toſſed himſelf, as in toſſing others. Certainly he purchaſed his ſatisfactions at the cheapeſt rate, had they but ſuited the dignity of an Emperor!

SAGITTARII, in the *Roman* army under the Emperors, were young men armed with bows and arrows, who, together with the *Funditores*, were generally ſent out to ſkirmiſh before the main body. They conſtituted no part of the *Velites*, but ſeem to have ſucceeded them at the time when the *Socii* were admitted into the *Roman Legions*, for at that period the *Velites* were diſcontinued. See *Funditores*, *Velites*, &c.

SAGUM, a military garment of two ſorts, whereof one was worn in winter, and the other in ſummer. It was uſed by the *Greeks*, the *Romans*, and the *Gauls*; and was made in manner of a cloak or caſſock, covering the ſhoulders and hips, where it was faſtened to the *Cuiraſs*. Its form was ſquare, and the materials were of wool.

SAILORS, among the *Greeks*, were divided into—1. πληρωμάλα; 2. Ναῦλαι; 3. Rowers, Κωπηλάται; the higheſt called θρανίται; thoſe in the middle, Ζυγίται; the loweſt, θαλαμίται. They who ſat near the prow were called πρωκώποι; and they who were near the ſtern Ἐπικώποι. Ναῦλαι were not

not employed in rowing, but had their particular buſineſs diſtributed amongſt them. The Αρμανιται, for inſtance, had the care of the ſails; the Σχοινοβαται, went aloft; and others, called Μεσονανται, had different charges allotted them. A ſimilar diviſion took place alſo among the *Roman* mariners.

SALII, among the *Romans*, were Prieſts of *Mars*. This order of Prieſts was inſtituted by *Numa*, to take care of the ſacred ſhields called *Ancylia*, one of which *Numa*, (to put the people in ſpirits during the ravages of a terrible plague,) pretended was ſent down from heaven as a pledge of the protection of the gods. This ſhield, he ſaid, was to be preſerved with the ſtricteſt care, becauſe the fate of the Empire depended upon it; he therefore cauſed eleven to be made, ſo like the firſt, that it could not be diſtinguiſhed from them. The number of the *Salii* then was twelve, equal to the number of the *Ancylia*. See *Ancyli*.

To the original number of *Salii*, twelve more were added by *Tullus Hoſtilius*, after his victory over the *Fidenates*, in conſequence of a vow he had made to *Mars*. All the *Salii* were of the *Patrician* order, and conſtituted a college; thoſe inſtituted by *Numa* were called *Salii Palatini*, and thoſe who were added by *Tullus Hoſtilius* were named *Collini*. The three ſeniors governed the reſt, of whom the firſt was called *Præſul*, the ſecond *Vates*, and the third *Magiſter*. The *Salii* wore round bonnets, with two corners ſtanding up, and a parti-coloured *Tunic*. They alſo wore a kind of a coat of arms, of which nothing could be ſeen but the edges; a purple coloured band, or belt, ſurrounded their middle, which was faſtened with copper buckles. In their right hands they carried a ſmall rod, and in the left a ſmall buckler. In the month of *March* was their grand feaſt, when they carried the *Ancylia* round the city. They began their ceremony with ſacrifices; then walked along the ſtreets, ſometimes dancing together, and ſometimes cutting their capers ſeparately, at the ſound of wind-muſic, uſing a great many geſtures, and ſtriking muſically one another's bucklers with their rods, ſinging hymns in honour of *Janus*, *Mars*, *Juno*, and *Minerva*, which were anſwered by a *chorus* of girls, dreſſed like themſelves, and called *Saliæ*. The chief of theſe hymns was called *Carmen Saliare*, the original form of which was compoſed by *Numa*. Tho' the month of *March* was the proper time for this proceſſion, yet the *Ancylia* were moved whenever a juſt war was declared by order of the *Senate*, againſt any ſtate or people. The entertainments of theſe Prieſts were ſo coſtly and magnificent with all kinds of muſic, garlands, perfumes, &c. that *Horace* uſes *Dapes Sailiares*, like *Pontificum cœnæ*, for the higheſt and moſt luxurious treat that could be given. Many derivations of the word *Salii* are given us, but it is moſt probable it is derived from *ſalio*, to *leap* or *dance*.

SALINÆ, among the *Romans*, were ſalt-houſes near *Oſtia*, towards the *Tiber's* mouth, which were firſt erected by *Ancus Martius*. There were alſo magazines of ſalt near the gate *Trigemina*.

SALT was appointed by God to be uſed in all ſacrifices that were offered to him, *Levit.* ii. 13. To this *Chriſt* makes an alluſion, *Mark* ix. 48. The *Jews* formerly rubbed new-born children with ſalt. By the ſalt of the earth, *Matth.* v. 13. is probably meant *marle*. The *Jews*, near the Dead

Sea made uſe of a ſalt that loſt its ſavour when kept for a long time, to this our Saviour makes an alluſion in the Goſpel, and repreſents it as good for nothing when thus grown taſteleſs. Salt, among the *Hebrews*, was an emblem of wiſdom, of perpetuity, of purity, of ſterility and hoſpitality; and as ſuch is frequently alluded to in the Scriptures.

As it is the virtue of ſalt to ſeaſon food, and preſerve it from corruption, ſo *Chriſt* teaches us that it is the office of the Paſtors of the Church, and all his followers, to endeavour to *ſeaſon* the manners of men, and keep them from the corrupting influence of ſin.—*Matth.* v. 13—17.

Among the *Greeks* and *Romans* ſalt was commonly uſed at entertainments both of Gods and men; and was therefore regarded as ſacred. Salt was commonly ſet before ſtrangers before they taſted the victuals provided for them. To have taſted ſalt with a man, was to have entered into the ſacred ties of friendſhip and hoſpitality; hence *Paris*, in ſtealing *Helena*, is ſaid to have contemned the ſalt, and overturned the hoſpitable table.

SALTATIO. See *Dancing* and *Pyrrhica*.

SALUTATIO. In the ancient eaſtern nations men ſaluted by bowing themſelves, even to the ground, as a mark of profound reſpect. *Gen.* xxxiii. 3, 6, 7. This humble demeanour was generally attended with wiſhing peace to each other.

Salutatio, among the *Romans*, was a daily homage paid by clients and inferiors to their ſuperiors. Among the great it was performed in the *Atrium*; but among people of middling condition, in the *Veſtibulum* only. In the army, the private ſoldiers went early in the morning to ſalute the *Centurion*, who at their head proceeded to ſalute the *Tribune*; and the *Tribune*, with the reſt, went to ſalute the *Emperor*, or Commander in Chief. *Roman* women too had their crouds of ſaluters every morning. Of thoſe who came thus to pay their reſpects, the better ſort were received with a kiſs, and thoſe of lower rank had an entertainment given them, and were ſometimes feaſted by thoſe who wiſhed to make themſelves popular. *Salutatio Imperatoris* was a formal compliment paid to the Commander in Chief upon any ſignal ſucceſs, in which he was ſaluted by the name of *Imperator*, in the joint acclamations of the ſoldiers throughout the camp. This title, thus conferred by the ſoldiers, was decreed him by the *Senate*.

The *Greeks* uſed to ſalute their gueſts by embracing them. Friends ſaluted each other by joining their right-hands. They alſo kiſſed the lips, hands, knees, or feet in ſalutations, as the perſon deſerved more or leſs reſpect. There was a particular ſort of kiſs called *χυλεον*, given moſt commonly to children, in which they took them by the ears like a pot; it is mentioned in *Tibullus*, *lib.* 2. and in *Theocritus*, *Idyll.* 2. 132. See *Kiſſing*.

SALUTATORES, a name given by the *Romans* to ſuch perſons as openly eſpouſed the cauſe of any candidate, and ſhewed their attachment by paying their compliments to them in a morning. They differed a little from the *Deductores* and *Sectatores*. See *Deductores*, *Sectatores*, and *Candidate*.

SAMARITANS, were originally

a medley of Heathens ſent by the King of *Aſſyria*, *Shalmaneſer*, after he had taken *Samaria*, the capital of the ten Tribes, and carried away the inhabitants into captivity, to re-people the deſolate regions. This heterogeneous colony, from *Cutha*, *Ava*, *Hamath*, and *Sepharvaim*, filled the deſerted cities and towns of *Iſrael*, and practiſed the idolatrous rites of their reſpective countries. But being infeſted with wild-beaſts, and attributing this calamity to their neglect of the tutelar God of that country, which was now their reſidence, they petitioned *Eſarhaddon*, the ſucceſſor of *Shalmaneſer*, to ſend ſome perſon to inſtruct them in the worſhip of the God of *Iſrael*: Their requeſt was complied with, and a Prieſt was ſent. But they worſhipped their ſeveral Heathen Deities, in conjunction with the true God. In this confuſed miſcellany of religion they continued for a long ſeries of years. We may naturally imagine that the *Jews* would have the higheſt contempt for this motley worſhip, and the worſhippers alſo. But this contempt was heightened into the moſt rancorous odium, when the *Pagan* colony endeavoured to fruſtrate their attempts to rebuild the city and temple of *Jeruſalem*, after their return from their captivity, and when they inſidiouſly accuſed them to *Artaxerxes* as rebels and traitors to his government. The *Jews* and *Samaritans* were further exaſperated againſt each other by the following circumſtance. *Sanballat*, the governor of *Samaria*, gave his daughter in marriage to *Manaſſes*, the brother of *Jaddus* the high-prieſt, hoping by this means to conciliate the affections and benevolence of the *Jews*; but in this he was greatly miſtaken, for the members of the *Sanhedrim* would not permit one who had married a ſtranger, to ſhare the honours of the pontificate; and the high-prieſt himſelf, joining in the popular tumult, which grew very high, prohibited his brother from the altar. On this *Manaſſes* fled to *Sanballat*, and ſtated to him the difficulties and dangers in which he was involved, and hinted the neceſſity he was under of diſſolving the marriage. To prevent this, *Sanballat* promiſed to inveſt him with the power and ſplendour of the high-prieſt's office, to build him a temple upon mount *Gerizim*, ſimilar to that of *Jeruſalem*, and conſtitute him governor of all the country, over which he himſelf preſided. On mount *Gerizim* a temple was erected, which was the cauſe of conſtant competition, the bittereſt virulence, and the moſt irreconcileable hatred between the *Jews* and *Samaritans*. From this time the *Jews* purſued the *Samaritans* with a degree of enmity, which nothing could ſoften, broke off all ſocial intercourſe with them, and loaded them with the moſt opprobrious language that reſentment could dictate. With a *Jew* the very name of *Samaritan* comprized madneſs, malice, drunkenneſs, apoſtacy, rebellion, and every thing vicious. The ſame averſion prevailed in the minds of the *Samaritans* againſt the *Jews*. They aſſerted *Gerizim* to be the place which God had originally choſen to fix his name and worſhip there, and altered the ſcriptures to ſupport their pretenſions. They acknowledged the five books of *Moſes* only, which they have preſerved in the old original *Hebrew* character. The other books of the Old Teſtament they rejected as deſtitute of divine authority.

SAMBUCA,

SAMBUCA, a musical instrument described under the title *Sackbut*. See *Sackbut*.

It was also used as the name of an engine employed in war, and serving besiegers as a portable bridge, to facilitate their passage from the turrets to the walls of the besieged. Its form was triangular, like the musical instrument of the same denomination.

SAMNITES, a sort of *Gladiators* among the *Romans*, so called because the *Companians*, hating the *Samnites*, armed a part of their *Gladiators* after the manner of that people, and gave them the name of *Samnites*. Their shield was broad at the top, to defend the breast and shoulders. They had a sort of greave on their left foot, a crested helmet on their heads, and a belt over their breasts. The *Samnite* seems to be the same with the *Amazonian* fencer, mentioned by *Juvenal*, *Sat.* 3.

Balteus et manicæ, et cristæ, crurisque sinistri
Dimidium tegmen. ———

SANATES, among the *Romans*, were such people, in the neighbourhood of *Rome*, as had revolted, but soon submitted themselves again; on which account they had equal privileges with the other citizens.

SANCTUARY, or *Holy Place*, in the *Jewish Temple*, was between the porch and the *Sanctum Sanctorum*, or most holy place. It was twenty *cubits* broad, and forty in length and height. It had two gates; the lesser was passed thro' in order to open the great gate, which had four folding doors. The *Sanctuary* was divided from the *Sanctum Sanctorum*, the *Holy of Holies*, or *most holy place*, by a double veil, which is supposed to be the veil that was rent in twain at our *Saviour*'s death, because it was to be of no further use. In the Sanctuary stood the altar of incense, the table of *shew-bread*, and the golden candlestick. *See Altar*, *Incense*, *Shew-Bread*, *Candlestick*, *Sanctum Sanctorum*.

Sanctuary is sometimes put for the Temple at large, and sometimes for the *Sanctum Sanctorum*, or *most holy place*.

Weights of the *Sanctuary*, among the *Jews*, signified just and equal weights; because the priests kept stone weights in the temple, to serve as standards to regulate all others by.

SANCTUM SANCTORUM, the *Holy of Holies*, otherwise called the *most holy Place* and the *Oracle*, was a sacred apartment in the *Jewish* temple, into which none but the high-priest was permitted to go, and that but once a year, viz. on the great day of expiation, but on this day it was lawful for him to enter several times, to intercede for the people. The *Sanctum Sanctorum* is therefore supposed to have been a type or figure of heaven, into which our *Saviour Jesus Christ*, as high-priest, is entered once for all, to make intercession for us. This part of the temple was surrounded with various buildings and apartments for various purposes. Its roof, contrary to the eastern custom, was not flat, but sloping, and covered all over with golden spikes, to prevent the birds from nestling upon it; a balustrade also surrounded it to prevent any persons falling down. The length of the *Sanctum Sanctorum* was twenty *cubits*. Its situation was towards the west, and its entrance towards the east. The ark of the covenant, which was the greatest ornament of the *first* temple, was wanting in the *second*, but

but a ſtone of three inches thick, it is ſaid, ſupplied its place, which, they further aſſert, is ſtill in being in the *Mahometan Moſque* called the Temple of the Stone, which is erected where the temple of *Jeruſalem* ſtood. See *Ark*.

SANDAL, a rich kind of ſlipper, worn by the *Greek* and *Roman* ladies. It was made of gold, ſilk, or other precious ſtuff, and conſiſted of a ſole, with an hollow part at one extreme, to embrace the ancle, and leaving the upper part of the foot bare. *Apollo*, from his effeminate dreſs, was called *Sandalius*. The *Sandal* was ſometimes however worn by the men, who had ſervants to carry the ſandals after them called *Sandaligeruli*.

SANDAPILA, a kind of bier uſed among the *Romans*, for carrying out the bodies of people in low circumſtances. It was a ſort of wooden cheſt, made of a few boards nailed together, which they uſually burnt along with the body.

SANHEDRIM, among the *Jews*, was the great council or court of juſtice. This council conſiſted of ſeventy-one or ſeventy-two perſons, ſix out of each tribe, who aſſembled in an apartment of the temple of *Jeruſalem*, to determine the moſt important affairs both of their church and ſtate. The room they met in was a *Rotunda*, half of which was built within the temple, and half without; the outer ſemicircle was for the members of the council to ſit down in, becauſe it was unlawful for any perſon to ſit down in the temple. Over this aſſembly there were two preſidents, the chief of whom, called *Naſi*, was generally the high-prieſt, who ſat upon a throne at the end of the hall: The other preſident, who was called *Ab*, or father of the council, ſat at his right-hand, and the reſt of the counſellors were regularly ranged on each ſide. The *Ab*, or father of the council, was to be a grave perſon of an illuſtrious family. Moſt of the members of the *Sanhedrim* were prieſts and *Levites*, but any other *Iſraelite* of good character and of reſpectable parentage might be admitted. At the two extremities of the council room ſat two regiſters, one to take the votes of condemnation, and the other to take thoſe of abſolution. The firſt eſtabliſhment of the *Sanhedrim* is by ſome carried up to the time of *Moſes*, and *Numb.* xi. 12. is quoted as an argument: but concerning this there is much diſpute. Whenever it began, it ſubſiſted till the deſtruction of *Jeruſalem*: But from the time that the *Jewiſh* nation became ſubject to the *Roman* Empire, its authority was much reduced; it continued however to have the power of life and death, but this privilege was confined to crimes committed againſt the *Jewiſh* law, and depended upon the governor's will and pleaſure.

There were ſeveral inferior *Sanhedrim* in *Paleſtine*; one was the court of twenty three, which was eſtabliſhed in every city containing an hundred and twenty inhabitants; it conſiſted of twenty three judges, and took cognizance of capital cauſes, except ſuch as were to be tried by the great *Sanhedrim*. Another of the inferior *Sanhedrim* conſiſted of three perſons, and was therefore called the court of three: This was inſtituted in every place where there were fewer than an hundred and twenty inhabitants, and determined common matters between man and man.

Sanhedrim is derived from the *Greek* Συνεδριον, which ſignifies a ſitting together or ſeſſion.

Our *Saviour* alludes to the *great Sanhedrim*,

Sanhedrim, and the *tribunal* of twenty three, in the *goſpel* of *St. Matthew*, v. 22. The firſt he diſtinguiſhes by the name of *council*, and the ſecond by that of *judgment*. The *Sanhedrim* was alſo called the great council, and the houſe of judgment.

SARONIA, a feſtival in honour of *Diana*, ſurnamed *Saronia* from *Saro*, the third king of *Trœzene*, who built her a temple, and inſtituted this feſtival, to be obſerved by his ſubjects.

SATAN. See *Devil*.

SATIRE, a poem, wherein men's follies are wittily expoſed in order to their reformation. *Satire*, among the *Romans*, was either dramatic, narrative, or *Varronean*. The dramatic ſatire was invented, originally, for entertainment at feſtivals. The verſes were rude, extemporary, and without meaſure, the product of a ſavage people, whoſe only inſpiration was the fumes of wine; their jokes were conſequently coarſe, and their raillery was rudely ſevere. This kind of *ſatirical* entertainment *Livius Andronicus* improved into plays. After him, *Ennius*, *Pacuvius*, and *Lucilius* compoſed narrative *ſatires*. Theſe pieces contained the gall and pleaſantry of the former, but conſiſted of variety of alluſions, fables, and even dialogues, but not of the dramatic kind. The *Varronean ſatire* was ſo called from its author *Varro*; it is alſo called *Menippean*, from *Menippus* the *Cynic*, whoſe manner *Varro* imitated. This *ſatire* was not only a miſcellany of different ſorts of verſe, but was alſo interlarded with proſe, and blended together *Greek* and *Latin*.

The chief *Satiriſts*, among the *Romans*, are *Horace*, *Juvenal*, and *Perſius*. *Horace* plays about us with a *Thyrſus* covered with vine leaves, and ſtabs us unawares. *Juvenal* and *Perſius* brandiſh a naked ſword.

Some ſuppoſe the word *Satire* to be derived from *Satyrus*; becauſe, like the *Satyrs*, it is full of petulancy and wantonneſs, and turns things upſide down to find occaſion for cenſure and ridicule. Others deduce it from *Satura*, which is ſometimes uſed as a ſubſtantive, with *Lanx* underſtood, to ſignify a baſon filled with all manner of fruits, which the *Romans* offered yearly to *Bacchus* and *Ceres*, as their firſt fruits, becauſe *Satires* are various and miſcellaneous compoſitions. Thoſe who adopt the firſt derivation, write it *Satyra*, and the advocates for the ſecond, prefer the other mode of writing it *Satira*, *quaſi* SATURA, as *maxima* is uſed for *maxuma*.

SATURA, with the ſubſtantive *Lanx* underſtood, ſignifies a ſort of diſh, which the *Romans* filled with all kinds of fruit, and offered on their feſtivals to the gods, but particularly to *Ceres* and *Bacchus*, as the *Primitiæ*, or firſt gatherings of the ſeaſon. Hence any thing, promiſcuouſly blended together, was called *Satura*: and when ſuffrages were confuſedly taken they were ſaid to be *per ſaturam*. Hence alſo ſome derive the word *Satire*, as being a poem filled with various matter. See *Satire*.

SATURNALIA, feaſts celebrated among the *Romans* in honour of the god *Saturn*. They were kept on the 16th according to ſome, according to others on the 17th, and according to others on the 18th of *December*. At firſt only one day was obſerved, but afterwards the number was encreaſed to three, four, five, and ſome ſay ſeven days.

The *Saturnalia* had their origin in *Greece*, long before the foundation

tion of *Rome:* But to whom they owe their firſt inſtitution, or who firſt introduced them among the *Romans*, are points concerning which the learned are not agreed. This however is certain, that they were inſtituted in memory of the golden age, when all the world was on a level, which the poets inform us happened in the reign of *Saturn*. Beſides the ſacrifices offered on the occaſion, this feſtival was remarkable for the liberty which the ſlaves were allowed to take with their maſters; they ridiculed them to their faces with impunity, and told them freely of their faults. At this time friends ſent preſents to each other, reconciled differences, and laid aſide animoſity. No war was to be declared, no offender executed; the ſchools kept a vacation, and nothing but mirth and good humour prevailed: but their feſtivity frequently ran out into extravagance, diſſoluteneſs, and debauchery; and din, riot and diſorder prevailed, inſtead of ſocial enjoyment and harmleſs indulgence.

SATURNIAN *Verſes*, among the *Romans*, were a kind of *Iambics*, uſed in the firſt *ſatirical* compoſitions, conſiſting of ſix feet and a ſyllable over. They were ſo called becauſe they ſuppoſed ſuch to have been uſed in the reign of *Saturn*, or becauſe they were uſually compoſed to give entertainment at the *Saturnalia*.

SAW. This inſtrument was ſometimes made uſe of among the *Hebrews*, in puniſhing criminals. It was applied in various ways, but moſt commonly in cutting them through in the middle: This is ſaid to have been the fate of the prophet *Iſaiah*. This puniſhment is ſtill in uſe among the *Switzers*, and not long ſince was executed upon a countryman of theirs: He was put in a kind of coffin, and ſawn through the whole length like a piece of wood.

SCALÆ *Gemoniæ*, among the *Romans*, was a place for the execution of criminals, not unlike our *Tyburn*. Some ſay it was a place raiſed on many ſteps, from whence the criminals were precipitated. Others will have it to have been a ſort of dungeon, to which they deſcended by ſteps. The bodies of criminals were here expoſed for ſome time after their execution, and then dragged from thence with hooks into the *Tyber*. The *Scalæ Gemoniæ* were erected by *Camillus*, in the year of the city 358, in the tenth region, near the temple of *Juno*.

SCAPE-GOAT, among the *Jews* was the goat which was ſet at liberty on the day of ſolemn expiation. Some ſay, that a piece of ſcarlet cloth, in the form of a tongue, was tied to his forehead. Many have been the diſputes of the learned about the meaning of the word *Azazel*, for which *Scape-Goat* is put in our verſion of the bible. Some ſay that the word ſignifies a precipice, and only alludes to the precipice down which the goat was thrown; others ſay it was the name of a *Dæmon*, to which the ſcape-goat was ſent, and repreſents the dreadful condition of ſinners; others again aſſert that *Azazel* is the name of the goat. For the ceremonies uſed on diſmiſſing the ſcape-goat, ſee *Levit.* xvi. 5, 6, &c. See alſo the article *Expiation*.

SCAPHEPHORI, a name given to ſtrangers reſiding at *Athens*; becauſe at the feſtival *Panathenæa* they were obliged to carry little ſhips called Σκαφαι, as a ſign of their foreign extraction

SCAPHISM, a mode of puniſhment formerly in uſe among the

Perſians, and ſometimes mentioned in books of ancient hiſtory. The criminal was locked up in the trunk of a tree, bored to the dimenſions of his body, with five holes for his head, legs and arms to come through. In this manner he was expoſed to the ſun, and the parts which appeared, were anointed with honey and milk, to invite the waſps and flies to be his tormentors. He was alſo forced to eat to exceſs, ſo that his excrements, cloſely pent up in the wood, rotted his body. In this condition perſons we are informed would live forty days. This infernal invention is aſcribed to *Pariſatis*, queen of *Perſia*.

SCENE, *Scena*, among the *Greeks* and *Romans*, was a partition reaching quite acroſs the *Theatre*, and aſſigned to the actors. At firſt it was dreſſed with boughs and leaves agreeably to the ancient ſimplicity, but, in more expenſive ages, it was adorned with rich and coſtly hangings. It was either ſo framed that it might be turned round, and then it was called *Verſatilis*; or it was drawn up, in which caſe it was called *Ductilis*. It had three principal gates, one upon the right, and another on the left-hand, by which were preſented the meaner and ſmaller edifices; the third was in the middle, by which were brought to view temples, palaces, and other magnificent buildings. On each ſide of this gate was a leſſer entrance, thro' which the perſons of gods or men were introduced by various machines. The whole ſcene was divided into many parts, the chief of which were the *Brontium*, *Epiſcenium*, *Paraſcenium*, *Proſcenium*, and *Hypoſcenium*. See *Brontium*, &c.

According to *Vitruvius* there were three ſorts of ſcenes *Tragic*, *Comic*, and *Satyric*. The *Tragic* was adorned with palaces, and royal decorations; the *Comic* with private houſes and ordinary buildings; and the *Satyric* with rural ornaments and landſkips.

SCENIC *Games*, *Ludi Scenici*, entertainments of the ſtage were not known among the *Romans*, for almoſt 400 years; but from ſmall and rude beginnings they grew more and more perfect, till at laſt they were repreſented, with a juſtneſs and magnificence beyond any thing the world elſewhere ever ſaw. The *Scenical Games* were loudly exclaimed againſt and reprobated by the fathers of the church.

SCENOPEGIA, a name given to the *Feaſt of Tabernacles* among the *Jews*. See *Tabernacles*.

SCEPTICS, were a ſect of philoſophers amongſt the *Greeks*, whoſe principle it was to doubt every thing. They held that all things are uncertain and incomprehenſible, and that the mind is never to aſſent to any propoſition, but to remain in perpetual ſuſpence. But in aſſerting that all things were doubtful, they departed from their grand principle, and ſtumbled upon the threſhold: For to be conſiſtent with themſelves, they ſhould, at leaſt, have *doubted* whether all things were *doubtful*. *Scepticiſm*, properly ſpeaking, is a collection of extravagances, rather than a ſyſtem; and every attempt to eſtabliſh it by reaſon is an actual demolition of the whole. The endleſs diſputes of the other philoſophers on every queſtion gave riſe to Scepticiſm, which, to cut ſhort theſe eternal controverſies, fought repoſe in indifference, and ſatisfied itſelf with ſuſpence. This philoſophy was called *Sceptic*, or *conſiderative*; *Zetetic*, or *inquiſitive*; *Ephectic*, or *ſuſpenſive*; *Aporetic*, or *dubitative*; It was alſo

alſo frequently called *Pyrrhonian*, from *Pyrrho* of *Elea*, who delivered the principles of it with more clearneſs than they had been exhibited by thoſe before him. This *Philoſophy* is diſplayed at great length by *Sextus Empiricus*, and in the works of *Bayle*. The *Sceptics*, or *Pyrrhoniſts*, attacked all other ſects, and threw doubts into every part of ſcience. This ſect was in the higheſt eſteem in the times of the *Roman* Emperors. See *Philoſophy*.

SCEPTRE, a royal ſtaff born on ſolemn occaſions, as a badge of regal authority. The *Sceptre* is of greater antiquity than the crown. The *Greek* tragick, and other poets, put *Sceptres* in the hands of the moſt ancient kings they introduce. In moſt remote antiquity, *Juſtin* ſays, the *Sceptre* was an *Haſta*, and that men adored the *Haſtæ* as immortal gods. Be this as it may, the gods, it may be obſerved, were always furniſhed with *Sceptres*, that of *Neptune* was his trident. *Tarquin* was the firſt among the *Romans* that aſſumed the *Sceptre*.

SCHOENOBATES, a name which the ancient *Greeks* gave to their rope-dancers, by the *Romans* called *Funambuli*. The rope-dancers of the ancients had ſeveral ways of ſhewing their agility: Sometimes they vaulted, or turned round like a wheel upon the rope; ſometimes they ſlid or flew from above, reſting on their breaſts; ſometimes they ran upon a ſtretched rope backwards and forwards; and ſometimes they made ſurprizing leaps or turns upon the rope. The *Shœnobatæ* were ſlaves, whoſe maſters made money of them, by ſhewing them to the people. See *Dancing*.

SCIADEPHORÆ, Σκιαδηφοραι, an appellation given to the female ſtrangers reſiding in *Athens*; becauſe they were obliged, at the feſtival *Panathenæa*, to carry *Umbrellas* to defend the free women from the weather.

SCIERIA, an *Arcadian* feſtival, in honour of *Bacchus*, at which the image of the god was carried υπο τη σκιαδι, under an *Umbrella*; hence the name. At this time women were whipped like the *Spartan* boys, with great ſeverity, in obedience to the command of the *Delphian Oracle*.

SCILLONEORTE, Σκιλλων εορτη, the feſtival of ſea onions, at which the *Sicilian* youth beat one another with ſea onions. This was a ſort of combat, and the victor was rewarded with a bull.

SCIMPODIUM, among the ancients, was a ſmall bed or couch on which one perſon only could lie down. On this they reclined themſelves when weary or indiſpoſed. It was ſometimes uſed, inſtead of the *Lectica*, to carry men or women not only through the city, but likewiſe into the country.

SCIOMANCY, a method of divination practiſed by raiſing the dead, as was ſuppoſed, who were ſaid to appear in airy forms like ſhades.

SCIRRHOPHORIA, an *Athenian* feſtival in honour of *Minerva*, or as ſome ſay, of *Ceres* and *Proſerpine*. It was obſerved on the twelfth day of *Scirrhophorion*. It was famous for the race called *Oſcophoria*, in which young men contended with their hands full of vine branches and cluſters of grapes.

SCIRRHOPHORION, the laſt month in the *Athenian* year, anſwering to the latter end of *May* and the beginning of *June*. Its name is derived from the feſtival called *Scirrhophoria*. See *Scirrhophoria*.

Scorpio, a large military engine, uſed in attacking and defending walls. Stones, &c. were thrown out of it by means of a wooden beam, called *ſtylus*, which was joined by ropes to two other beams on each ſide of it; and being drawn back by four men, and then let go, it diſcharged ſtones as from a ſling, or ſmall arrows. It had the name of *Scorpion* from the wound it makes with its ſmall arrows, like ſtings, or from its reſemblance to the *Scorpion* when the long beam or tillar was erected.

There was alſo another ſmaller engine of the ſame name, which differed but little from the *Catapulta*. The iron points of the arrows it diſcharged were extremely ſmall, like the ſting of a *Scorpion*.

Scourge, was an inſtrument with which puniſhment was frequently inflicted among the *Jews*, as ordained by *Moſes*, *Deut.* xxv. 1, 2, 3. There were two ways of ſcourging, one with thongs of leather or rope's ends, the other with rods or twigs. The *Rabbins* mention one hundred and ſixty-eight faults as liable to this puniſhment. In puniſhing with the ſcourge, the offender was ſtripped from the ſhoulders downwards, and tied to a low pillar. They could not inflict more than forty laſhes, and therefore, leſt they ſhould exceed the number, and err on the ſeverer ſide, they made a rule of ſtopping at thirty-nine. Thus St. *Paul* informs us, that at five different times he received forty ſtripes ſave one. Beating with rods was a puniſhment from which *Roman* citizens were exempted by law.

Scribe, a principal officer in the *Jewiſh* law, whoſe buſineſs was to write and interpret Scripture. The *Scribes* are ſometimes called, in the *Greek* Teſtament, Νομικοι, or *Lawyers*. The *Scribes* were very numerous, but did not form any diſtinct ſect. They were a profeſſion of men devoted to the miniſtry, and to the ſtudy of ſacred literature. Originally they had their name from their employment, which was tranſcribing the law, and multiplying copies of it; but in proceſs of time they exalted themſelves into public miniſters and expoſitors of it. They ſat in *Moſes*'s ſeat, and authoritatively determined what doctrines were contained in Scripture, and what were not. They had a place in the *Sanhedrim*, or ſupreme council of the nation; and were conſulted as *Oracles* in difficult points of doctrine or duty. They were generally of the ſect of the *Phariſees*, and like them were ſticklers for traditions, for which they are cenſured by our Saviour, *Mat.* xv. 2, 3, 6. *Mark* vii. 7, 8, 9.

Scribes were alſo a ſort of magiſtrates among the *Romans*, as well as among the *Jews*, who diſtinguiſhed them by the title of *Scribes of the People*. Public notaries alſo, and Secretaries of ſuperior magiſtrates, were by the *Romans* called *Scribæ*.

Scriptura, among the *Romans*, was a tax laid upon wood, cattle, and paſturage.

Scrobiculi, a name given to the altars dedicated to the *infernal* gods, which were in fact nothing more than holes made in the ground, into which they poured the *Libations*, &c. See *Altar*.

Scrupulus, the leaſt of the weights uſed by the Ancients, which, among the *Romans*, was the twenty-fourth part of an ounce. It was ſometimes written *Scrupulum* and *Scripulum*.

Sculpture, is the art of cutting, carving, or forming wood, ſtone, metal, or other matter into various figures or repreſentations

tions of real or imaginary beings. The firſt inventors of this art cannot be aſſigned; but its great antiquity is evident from Scripture, which makes mention of the idols of *Laban* ſtolen by *Rachel*, and the golden calf made by the *Iſraelites*. Of profane authors ſome aſcribe the origin of ſculpture to *Dubitadus*, a potter of *Sicyone*; and others to *Ideſcus* and *Theodorus*. *Demaratus*, the father of *Tarquin*, is ſaid to have brought the art into *Italy*, and, it is added, that *Tarquin* cauſed a ſtatue to be made of baked earth, as a frontiſpiece to the temple of that god. Soon after this time, *Greece* had many ſculptors, and the art was cultivated with ſucceſs. So numerous were the productions in this kind, that *Rome* is ſaid to have contained more ſtatues than living perſons.

The *Romans* were, however, excelled by the *Grecians* in this art; but it was carried by both to a wonderful pitch; and, perhaps, their religion, which was a ſyſtem of idolatry, contributed greatly to this perfection, to which it was brought. The naked ſtatues of *Greece* and *Rome* are remarkable for the elegance of their contours, the juſtneſs of their proportions, and their exactneſs of anatomy; which perhaps may be accounted for from the frequent games and ſhews, in which wreſtlers and *Gladiators* combated naked, and thus ſerved the painters and ſculptors inſtead of a ſchool of anatomy, making them acquainted with all the different exterior motions of the muſcles, nerves, and other organs.

SCUTUM, was a buckler made of wood, the parts being joined together with little plates of iron, and the whole covered with a bull's hide. An iron plate ſurrounded it without to keep off the blows, and another within to prevent any damage from lying on the ground. In the middle was an *umbo*, or boſs of iron, which jutted out, and was uſeful to glance off ſtones or darts, and to preſs upon the foe. The *ſcuta* were of two kinds, *ovata* and *imbricata*; the firſt were plain oval figures, the ſecond were oblong and bent inward like a half cylinder. The *ſcuta*, in general, were four feet long, and differed in ſize from the *clypei*, which were leſs, and quite round. See *Shields*.

SCYTALA *Laconica*, a method of writing letters much celebrated and practiſed among the *Lacedemonians*, in matters of ſecrecy. It was thus; the correſpondents took each a black ſtick, or round ruler, exactly equal to one another; and, when they had any thing of moment to communicate, they cut a long narrow ſcroll of parchment, and rolling it about their own ſtaff, with one fold cloſe upon another, they wrote their buſineſs upon it; then, taking it off, they diſpatched it to their friend, who applying it to his own ſtaff, the folds fell in with one another, and the writing became legible, which before was confuſed and unintelligible. This method was practiſed between the magiſtrates and generals or admirals. The word is derived from Σκύλος, *a ſkin*.

SEAH was an *Hebrew* meaſure of capacity, both for liquids and dry things. As a liquid meaſure it contained 2 gallons, 4 pints, 5 inches and 067 decimal parts; and as a dry meaſure it held 1 peck, 1 pint, 4 ſolid inches, and 036 decimal parts. See *Meaſure*.

SEALS are of very ancient invention; thus *Judah* left his ſeal with *Tamar* as a pledge; *Job* ſays that God keeps the ſtars as under a ſeal; *Haman* ſealed the decree againſt the *Jews* with the King's ſeal;

ſeal; *Cyrus* ſet his ſeal on the temple, &c. The ancient *Hebrews* wore their ſeals or ſignets in rings on their fingers, or in bracelets on their arms. Sealing-rings, called *Annuli Signatorii*, *Sigillares*, and *Chirographi*, are ſaid, by prophane authors, to have been invented by the *Lacedæmonians*, who not content to ſhut their cheſts, armories, &c. with keys, added ſeals to them alſo. Letters and contracts were ſealed thus: Firſt they were tied up with thread, or a ſtring, then the wax was applied to the knot, and the ſeal impreſſed upon that. Rings ſeem to have been uſed as ſeals, in every country almoſt, which were engraved on metals, precious ſtones, &c. *Pliny*, however, obſerves, that ſeals were ſcarcely uſed at the time of the *Trojan* war, the method of ſhutting up letters, &c. was by curious knots, and the invention of curious knots ſeems to have been particularly honoured; hence the *Gordian* knot. We are alſo informed by *Pliny*, that in his times no ſeals were uſed but in the *Roman* empire; but at *Rome*, he ſays, teſtaments were null without the teſtator's ſeal, and the ſeals of ſeven witneſſes.

SECESPITA, among the *Romans*, was a knife with a round ivory handle, adorned with gold and ſilver, which the *Flamins* and Prieſts uſed at ſacrifices. Every thing cut off with this knife, as the *Libum-Placenta*, &c. was called *Secium*.

SECTATORES, a name given to ſuch perſons as attended a candidate for any high office, in the *Roman* Republic, thro' the whole of his circuit, in making his canvaſs. See *Deductores*, *Salutatores*, and *Candidate*.

SECULUM, according to *Feſtus*, contains the ſpace of 100 years complete, ſometimes it is taken for 110, ſometimes for 1000 years; and *Servius* obſerves that it is uſed to ſignify the ſpace of 30 years. The *Secular Games* were celebrated at the concluſion of each *Seculum*. See the next article.

SECULAR *Games*, *Seculares Ludi*, were ſolemn games held amongſt the *Romans* once in a *Seculum*, or period of years deemed the longeſt extent of human life. The *Secular Games* were inſtituted to ſtop the ravages of a plague, according to *Valerius Maximus*; tho' *Dacier*, with more probability, imagines that they were indebted, for their origin, to a remarkable prophecy in the *Sibylline Oracles*, which intimated, that if the *Romans*, at the beginning of every age, would hold ſolemn games in the *Campus Martius* in honour of *Pluto*, *Proſerpine*, *Juno*, *Apollo*, *Diana*, *Ceres*, and the *Parcæ*, their city ſhould ever flouriſh, and all nations be ſubject to their dominion.

The ſolemnity was as follows: The whole world was invited by a *Herald* to a feaſt which they had never ſeen already, nor ever ſhould ſee again. Some days before the games began, the *Quindecemviri* in the *Capitol* and the *Palatine* temple, diſtributed to the people purifying compoſitions, of various kinds, as flambeaus, ſulphur, &c. From hence the populace paſſed to *Diana*'s temple on the *Aventine Mount*, with wheat, barley, and oats, as an offering. After this, whole nights were ſpent in devotion to the *Deſtinies*. When the time of the games was fully come, the people aſſembled in the *Campus Martius*, and ſacrificed to *Jupiter*, *Juno*, *Apollo*, *Latona*, *Diana*, the *Parcæ*, *Ceres*, *Pluto*, and *Proſerpine*. On the firſt night of the feaſt the Emperor, with the *Quindecemviri*, cauſed three altars

to

to be erected on the *Tiber*'s banks, which they ſprinkled with the blood of three lambs, and then proceeded to regular ſacrifice. A ſpace was next marked out for a theatre, which was illuminated with innumerable flambeaus and fires. Here they ſung hymns, and celebrated all kinds of ſports. On the day after, having offered victims at the *Capitol*, they went to the *Campus Martius*, and celebrated ſports to the honour of *Apollo* and *Diana*. Theſe laſted till next day, when the noble matrons, at the hour appointed by the *Oracle*, went to the *Capitol* to ſing hymns to *Jupiter*. On the third day, which concluded the ſolemnity, twenty-ſeven boys, and as many girls, ſung in the temple of *Palatine Apollo*, hymns and verſes in *Greek* and *Latin*, to recommend the city to the protection of thoſe deities whom they deſigned particularly to honour by their ſacrifices.

The inimitable *Carmen Seculare* of *Horace* was compoſed for this laſt day, in the *Secular Games* held by *Auguſtus*.

It has been much diſputed whether theſe games were held every hundred, or every hundred and ten years. *Valerius Antius*, *Varro*, and *Livy*, are quoted in ſupport of the former opinion: In favour of the latter may be produced the *Quindecemviral* regiſters, the edicts of *Auguſtus*, the words of *Horace* in the *Secular* poem,

Cætus undenos decies per annos.

And the *Sibylline* verſes alſo, as quoted by *Zoſimus*,

Αλλ οπτ αν μηκιστος ικη χρονος ανθρωποισι
Ζωης, εις ετεων εκατον δεκα κυκλον οδευων, &c.

But after all, according to the ancient accounts we have of the celebration of theſe games, neither of theſe periods ſeem to have been much regarded. The Emperors, we may ſuppoſe, that they might have the honour of celebrating the *Secular Games*, would not ſcruple to anticipate the uſual time.

The number *three*, it may be obſerved, was much regarded in this ſolemnity, in alluſion probably to the triplicity of *Phœbus* and *Diana*, as well as the *Parcæ*. The ſports continued three days and three nights; the altars were three in number; and the number of boys and girls, who ſung the *Seculare Carmen*, were nine times three, &c.

It was a general belief, that the girls, who bore a part in the ſong, ſhould be ſooneſt married; and that the children who did not dance and ſing at the coming of *Apollo*, ſhould die unmarried, and at an early period of life.

Valerius Publicola was the firſt who celebrated the *Secular Games* at *Rome*, in the year of the city 245.

SECURIS. See *Faſces*.

SECUTORES, a kind of *Gladiators*, among the *Romans*, who fought againſt the *Retiarii*. They were armed with a ſword and buckler, to keep off the net of their antagoniſt; and they wore a caſque on their head, on which was the figure of a fiſh, in alluſion to the net of their adverſary. Some confound the *Secutores* with the *Mirmillones*, becauſe they were armed nearly alike. They had their name *a Sequendo*, from *purſuing* their antagoniſts. See *Gladiator*, *Mirmillones*, *Retiarii*.

Secutores was alſo a name given to ſuch *Gladiators* as took the place of thoſe who were killed in the combat, or who fought the conqueror.

queror. This poſt was uſually taken by lot.

Secutóres is alſo applied to certain officers attending Generals or *Tribunes*, in the quality, perhaps, of *Aids de Camp*.

SEJUGES, were chariots drawn by ſix horſes a-breaſt, which were not uncommon, eſpecially in *Nero*'s time. The *Bigæ* and *Quadrigæ* were moſt uſual, but that extraordinary man made uſe of the *Decemjugis* at the *Olympic Games*.

SELENÆ, were a ſort of cakes uſed in ſacrifices, and ſo called becauſe they were broad and horned like the new-moon.

SELLA *Curulis*. See *Curule Chair*.

SEMBELLA, or *Semilibella*, a ſmall ſilver coin, among the *Romans*, equal in value and weight to half the *Libella*, and the *Libella* was not worth more than three farthings. See *Libella*, *Money*, &c.

SEMENTINÆ *Feriæ*, feaſts held annually among the *Romans* to obtain of the gods a plentiful harveſt. They were moveable feaſts, obſerved about ſeed-time, in the temple of *Tellus* or the *Earth*, and ſacrifices were offered to the *Earth* or *Ceres*.

SEMISSIS, among the *Romans*, was half of the *As*. See *As* and *Money*.

SEMUNCIA, a ſmall Roman coin of the weight of four *Drachms*, being the 24th part of the *Roman Pound*. See *Money*.

SENACULUM, a place of meeting for the *Roman Senate*. *Feſtus* tells us of three *Senacula*; two within the city walls for ordinary conſultations, and one without the limits of the city, where the *Senate* gave audience to foreign Ambaſſadors, whom they were unwilling to admit into the city. The Emperor *Heliogabalus* built a *Senaculum* for the uſe of women, whither the grave matrons reſorted on high days to keep their court. See *Senate*.

SENATE, among the *Romans*, was the chief Council of State. It owed its inſtitution to *Romulus*, who appointed firſt an hundred *Senators*, and afterwards doubled that number; but *Tarquinius Priſcus*, in his reign, augmented it to three hundred, at which number it was long fixed: However it ceaſed to be ſo at laſt; for ſometimes it roſe to ſeven, and ſometimes to nine hundred and a thouſand, which was of very ſhort duration. *Auguſtus* reduced it to ſix hundred. The choice of *Senators* belonged at firſt to the Kings, afterwards to the *Conſuls*, and at laſt to the *Cenſors*, who, in their *Cenſus* or ſurvey, every fifth year, filled up the vacant places of thoſe that were dead, or degraded. We find that the people ſometimes nominated *Senators*, but this happened only in extraordinary caſes. None were pitched upon for theſe vacancies, but ſuch as had paſſed through the great offices of *Quæſtor*, *Tribune* of the people, *Ædile*, *Prætor*, and *Conſul*, or ſuch as were of the *Equeſtrian* order. The dignity of *Senators* was not hereditary, but acquired by merit; but their children ranked with Knights. When the Emperors had aſſumed the office of *Cenſor* to themſelves, they filled up the *Senate* as they thought fit. The proper *ſenatorian* age was twenty-five, tho' ſometimes, by way of particular compliment, perſons were promoted at an earlier age. Before the reign of *Auguſtus*, an eſtate ſufficient to ſupport their rank was required, as an indiſpenſible qualification, which was ſettled at 800 *Seſtertia*, which amounted to between 6 and 7000*l.* of our money. When the fortune of *Senators* ſunk below this, they

they were degraded. This qualification, however, in the times of the Emperors, was overlooked. The *Senators*, out of reſpect, were called *Fathers*, and their deſcendants *Patricii*. *Patres conſcripti*, at firſt, was a name given to thoſe *Senators* who were added to *Romulus*'s number by *Tarquinius Priſcus*, becauſe they were written upon the ſame liſt with them; but, in proceſs of time, that name became common to the whole body. It is ſaid, however, that the deſcendants of the firſt *Senators*, to expreſs the antiquity of their nobility, wore ſmall creſcents of ſilver or ivory on their ſhoes, inſtead of buckles. During the Commonwealth, the *Senate* uſually met three times a month, *viz.* On the *Calends*, *Nones*, and *Ides*; but, under *Auguſtus*, they only met on the *Calends* and *Ides*. They always aſſembled in a temple, previouſly conſecrated by the *Augurs*, as in thoſe of *Concord*, *Jupiter Capitolinus*, *Caſtor* and *Pollux*, *Apollo*, &c. Sometimes they aſſembled in the *Curiæ*, called *Hoſtilia*, *Julia* or *Pompeia*; but theſe had been conſecrated by the *Augurs*. Whenever the *Augurs* declared that a cow had ſpoke, the *Senate* were immediately to ſit *ſub dio*, in the open air. The *Senate* was always held without the gates of *Rome*, either in the temple of *Bellona* or of *Apollo*, when foreign Ambaſſadors were received, eſpecially from enemies; or when buſineſs was tranſacted with their own Generals, when they had the actual command of the army; for neither foreign Ambaſſadors from enemies, nor *Roman* Generals while their commiſſions ſubſiſted, were allowed to come within the walls. A certain number was always requiſite to render their decrees authentic; thoſe therefore who were abſent on the day fixed, were fined. The number required in *Auguſtus's* time was four hundred, and the fine in his reign was augmented. No buſineſs could be entered upon before the ſun was riſen, nor finiſhed after it was ſet; hence it was a ſtanding rule that nothing new ſhould be moved after four o'clock. All that related to the adminiſtration of the Commonwealth was tranſacted in the *Senate*, except the creation of magiſtrates, making new laws, and declarations of war or peace, which belonged to the people. The *Senate* had the ſuperintendance of religion, the diſpoſal of provinces, the diſtribution of public money, the nomination of Ambaſſadors, the appointment of thankſgivings, the enquiry into public crimes, the interpretation of laws, the proroguing or poſtponing of aſſemblies of the people, and they had the power of arming the *Conſuls*, by a vote, with abſolute power. The manner of giving opinions, and voting in the *Senate*, was not always the ſame. In the early times they began with the oldeſt *Senators*, and the reſt went on, each according to his age, till they came to thoſe who had no deliberative voices or right to ſpeak. Afterwards, when there were *Cenſors*, the opinion of the *Princeps Senatus* was firſt aſked, and the moſt ancient perſons of *Conſular* dignity ſpoke next: The *Princeps Senatus* was that *Senator* whoſe name ſtood firſt on the *Cenſor's* liſt. In *Cicero's* time the *Conſuls* elect gave their opinions firſt. In *Cæſar's* time, we are informed, that perſon continued to ſpeak firſt till the end of the year on whom the *Conſul* had conferred this honour in the beginning of it. Under the Emperors, their will was the rule; but they moſt generally be-

gan with the *Conſuls*. Propoſing any buſineſs to the houſe was called *referre ad ſenatum*. When the matter was propoſed and opened, any *Senator*, whoſe opinion was aſked, might ſpeak as long as he pleaſed; and it was no unuſual thing for members to protract their ſpeeches till it was too late to determine. When the queſtion was put, thoſe who approved it went to the ſide of the ſpeaker, and thoſe who were of a different opinion to the other ſide; by this means the plurality of voices was found at a ſingle glance, without the trouble of collecting them. This was called *pedibus in alicujus ſententiam ire*: Hence thoſe who had no deliberative voices or right to ſpeak, but only the privilege of giving a ſilent vote, were called *Pedarii Senatores*. Of this ſort were all thoſe who had paſſed thro' *Curule* offices, and Magiſtrates. The numbers being told after the diviſion, the majority determined the matter, and a *ſenatus-conſultum* was accordingly wrote by the notaries, at the feet of the Chief Magiſtrate, and ſubſcribed by the principal members that promoted it. In caſes of great expedition, or of little concern, a decree might paſs without aſking opinions, upon a bare diviſion of the houſe. This was called *ſenatus conſultum per diſceſſionem factum*. We read alſo of *ſenatus conſulta tacita*, which were made in matters of great privacy, under an oath of ſecrecy, without the admittance even of public ſervants. A decree of the *Senate* might be prevented from paſſing by the interpoſition of the *Tribunes* of the people, or any other Magiſtrate, of equal authority with *him*, who had propoſed the buſineſs to the houſe. This was done by pronouncing the ſingle word *veto*, and was called *interceſſio*. The buſineſs was alſo left undetermined if a ſufficient number was not preſent to paſs a decree. In both theſe caſes the opinion of the major part was called *ſenatûs-authoritas*, which was of little ſignification, unleſs it was afterwards ratified and turned into a *ſenatus-conſultum*. Till the year of the city 304, the written decrees of the *Senate* were in the cuſtody of the *Conſul*, who might either ſuppreſs or preſerve them; after that, a law paſſed by which they were required to be carried to the *Ædiles Plebis*, to be depoſited by them in the temple of *Ceres*; and at laſt they were kept in the public treaſury. It has been obſerved, that the *Senate* ordinarily aſſembled on the *Calends*, *Nones*, and *Ides*, this meeting was called *ſenatus legitimus*; but they were ſometimes aſſembled on particular emergencies on any other days, except the *dies comitiales*, when the *Senators* were obliged to be preſent at the *Comitia*. A decree paſſed that they ſhould never meet on the *Ides* of *March*, called *Parricidium*, from the murder of *Julius Cæſar* on that day. *Senators'* ſons, after they had put on the *Toga Virilis*, were indulged in the privileges of uſing the *latus clavus*, and going into the *Senate*. Ambaſſadors were always choſen from the *ſenatorian* order; and *Senators*, when they had occaſion to travel abroad, even on their own buſineſs, obtained the privilege of a *free legation*, which entitled them to all neceſſaries upon the road for themſelves and their attendants. At home they were honoured with particular ſeats at public ſhews and plays. They had alſo the ſole right of feaſting publickly in the *Capitol*, in habits of ceremony, when the Magiſtrates ſacrificed to *Jupiter*.

Jupiter. They had alſo a right to the *Curule* chair. Their diſtinguiſhing ornaments were the *Laticlave*, and half-boots of a black colour; the *Patricians* wore on their ſhoes or half-boots, an ivory or ſilver creſcent. All the *Senate*, on public feſtivals, wore the *Prætexta* if they had born any *Curule* office, becauſe the *Prætexta* was the gown worn by *Conſuls*, *Prætors*, and other *Curule* Magiſtrates, during the year of their magiſtracy. The right of calling the *Senate* was at firſt in the Kings; and under the Commonwealth in the *Conſul*, *Dictator*, *Magiſter Equitum*, *Prætors*, Governor of *Rome*, and *Tribunes* of the people; but an inferior Magiſtrate could not aſſemble it, except in the abſence of the ſuperior: This rule, however, did not extend to the *Tribunes* of the people. Some time after the firſt Emperors, the title of *Clariſſimus* was given to each of the *Senators*. It may not be amiſs here to remark, that ſuch *Senators* as had been degraded, on account of their fortunes having ſuffered a diminution, might be reſtored to their order when they had acquired a fortune ſufficient to qualify them. The *Cenſor's* method of degrading them was by omitting their names in the *Cenſus*, which was called *Præterire*; but the *Senators* could challenge them, and make them ſhew cauſe why they were omitted. See *Cenſor*, *Patricians*, *Patres Conſcripti*, *Laticlave*, *Moons*.

SENATOR. See *Senate*.

SENATUS. See *Senate*.

SENATUS-CONSULTUM. See *Senate*.

SENIO, a name given to the *ſice* or higheſt throw at dice. It was ſometimes called *Venus* or *Baſilicus*, and was oppoſed to *Caniçula*, which ſignifies the *ace* or loweſt throw. See *Tali* and *Teſſeræ*.

SENTENCE. See *Trial*.

SEPTA, encloſures or rails made of boards in the *Campus Martius*, thro' which the people went to give their votes in aſſemblies of the *Romans*. They were alſo called *Ovilia*. See *Ovilia*.

SEPTEMBER, the ninth month of *Numa's* year and that of *Julius Cæſar*; but the ſeventh of the year of *Romulus*; hence its name, qu. *Septimus Menſis*. The Senate of *Rome* would have named it *Tiberius*, in honour of that Emperor, but he rejected the compliment. *Domitian* called it *Germanicus*. It was alſo called *Antoninus*, in honour of *Antoninus Pius*. *Commodus* named it *Herculeus*, and *Tacitus* would have called it by his own name; but the name of *September*, tho' improper, if we conſider its place in the number of the months, has outlived every other occaſional or complimentary appellation. This month was under the protection of *Vulcan*, and among other feſtivals was famous for the *Dionyſiaca*, or feaſt of the vintages; the *Circenſian* games, the dedication of the *Capitol*, &c. See *Month*.

SEPTEMJUGES, a name given to the chariots in the public games when drawn by ſeven horſes abreaſt. See *Bigæ*, *Quadrigæ*, &c.

SEPTERION, a *Delphic* feſtival in honour of *Apollo*, celebrated every ninth year. A repreſentation of *Python*, purſued by the god, was the chief part of the ſolemnity.

SEPTIMONTIUM, a feaſt celebrated by the *Romans* in *December* on all the ſeven hills of *Rome*; hence its name. It was alſo called *Agonalia*.

SEPTUAGINT, a *Greek* verſion of the books of the Old Teſtament, ſo called becauſe the tranſlation is

ſuppoſed to have been made by ſeventy-two *Jews*, who for the ſake of round numbers are uſually called the *Seventy Interpreters*. This tranſlation is ſaid to have been made at the requeſt of *Ptolemy Philadelphus*, King of *Egypt*, who was very deſirous of collecting curious books to furniſh his extenſive library. Many wonderful tales are told concerning the tranſlators, particularly by *Ariſtæus*; but his account bears ſtrong internal marks of forgery. *Juſtin Martyr* tells us, that the ſeventy interpreters were ſhut up in ſeventy different cells, in the iſle of *Pharos*, that they might have no communication with each other while they performed the taſk; and that they, nevertheleſs, by inſpiration, tranſlated the ſacred volume in ſo uniform a manner, that they uſed not only the ſame words, but the ſame number of words. Different authors, however, relate the matter differently. The *Septuagint* verſion differs in many places from the *Hebrew* text, particularly in *Geneſis*, with reſpect to the ages of the *Patriarchs*, before and after the Flood, as far as the building of *Babel*; ſo that the world, according to the *Greek*, is 1466 years older than it is found to be in the *Hebrew* text. Theſe changes and additions are ſo numerous, and at the ſame time ſo uniform and regular, that they could not be the effects of chance. The critics are much divided as to the point of preference between the *Septuagint* tranſlation and the *Hebrew* text.

SEPULCHRE, a place for the burial of the bodies, bones, or aſhes of the dead. All nations have ſhewn particular reverence and reſpect to the dead: Hence Sepulchres have always been held ſacred, and the care of them eſteemed a religious duty; which ſeems to be grounded on a belief of the ſoul's immortality. The Sepulchres of the *Hebrews* in general were hollow places dug out of rocks. Thus *Abraham* is ſaid to bury *Sarah* his wife in the cave of *Macpelah*, *Gen.* xxiii. 19. In ſuch Sepulchres too the bodies of *Lazarus* and *Jeſus Chriſt* were buried, *John* xi. 38. *Matthew* xxvii. 60. And the ſame cuſtom prevails, in the Eaſtern countries, to this day, according to the account of *Maundrel* and other travellers. But ſometimes their graves were dug in the ground, commonly without their towns. Some hewn ſtone was uſually put over the graves, to ſignify to paſſengers that they were burying places, that they might not inadvertently violate the reſting places of the dead, or pollute themſelves by touching them. With the ſame intention they took care to whiten the Sepulchres anew every year on the 15th of *February*, *Matth.* xxii. 27. *Luke* ix. 44. The *Greeks* uſed to inter their dead without the cities, by the ſides of their highways. Sometimes indeed, by way of particular honour, they were buried in an elevated part of the town; and the *Lacedemonians* were allowed by *Lycurgus* to bury in the city, and round their temples: But this was forbidden among the *Romans* by the law of the twelve tables, *In urbe ne ſepelito, ne-ve urito*; yet *Valerius Publicola*, *Poſthumus Tubertius*, and the family of the *Claudii*, were buried in the *Capitol*. To bury by the ſides of public roads was common among the *Romans* alſo; hence their epitaphs frequently began with *ſiſte viator*. Highways were made choice of probably for two reaſons, 1. That the dead might not be offenſive or injure the health of the living; which they certainly would

would if buried in towns or populous places. And, 2dly, That they might hold out to travellers a leſſon of mortality, and teach the ruſtic moraliſt to die. Beſides Sepulchres, the Antients were deſirous of ſuperb monuments to preſerve their names from oblivion. See *Monument*, *Burial*, *Burning*, *Funeral*, *Epitaph*, *Mauſoleum*.

SERAPHS and *Seraphim*, were Angels or Spirits of the higheſt rank, who, from their nearneſs to the throne of God, were ſuppoſed to be the moſt inflamed with Divine Love, and to communicate their fervors to the lower orders. The word is derived from an *Hebrew* root ſignifying to burn or inflame. See *Cherub*.

SERRA, among the *Romans*, was a particular manner of drawing up an army, in which the firſt companies in front, beginning the engagement, ſometimes advanced, and ſometimes drew back, ſo that a lively fancy might find ſome reſemblance between them and the teeth of a ſaw.

SERVITUS, among the *Romans*, was a ſpecies of puniſhment in which the criminal was ſold, and all his goods expoſed in public auction. This ſeldom happened to citizens, but was uſually the fate of captives taken in war. See *Puniſhment*.

SERVUS. See *Slaves*.

SESTERTIUM. See *Seſtertius*.

SESTERTIUS, the *ſmall ſeſterce*, called alſo ſimply *nummus*, was a ſmall *Roman* coin, of ſilver; in value it was the fourth part of the *denarius*. It's value in *Engliſh* money was ſomewhat above one penny half-penny farthing, or 1 *d.* 3 *q.* $\frac{3}{4}$. It originally contained two *as's* and a half.

Seſtertius is an abbreviation for *ſemiſeſtertius*, which ſignifies two, and an half of a third. Hence the *ſeſterce* was denoted by LLS.; the two L's ſignifying two *libræ*, or *as's*, and the S, *half*. The ſcribes at laſt put an H for the LL's, and marked the *ſeſterce* thus HS. It was alſo marked IIS. and H-S.

There was alſo a larger *ſeſterce*, called *ſeſtertium*. The *ſeſtertium* contained a thouſand times as much as the *ſeſtertius*, or 8 *l.* 1 *s.* 1 *d.* $\frac{1}{2}$ of our money. In reckoning the *ſeſtertia*, or *greater ſeſterces*, the numeral adjective ſignifies no more than it naturally ſtands for; but if the adverbs of number be uſed, other adverbs of higher value are underſtood. But the beſt method of explaining this ſubject, will be to preſent a table containing the value of the *ſeſtertii* and *ſeſtertia*, as differently expreſſed by claſſic authors.

SESTERTII.

	L.	*S.*	*D.*	*Q.*
Seſtertius	00	00	1	3 $\frac{3}{4}$
Decem	00	01	7	1 $\frac{1}{2}$
Centum	00	16	1	3
Mille, equal to a *ſeſtertium*	08	01	5	2

SESTERTIA.

	L.	*S.*	*D.*
Seſtertium	08	01	5 $\frac{1}{2}$
Decem	80	14	7
Centum, expreſſed by *centum*, *centum ſeſtertia*, or *centum millia ſeſtertium*	807	05	10

DECIES SESTERTIUM, &c.
With CENTIES understood.

	£.	S.	D.
Decies seſtertiûm, vel decies centena millia nummûm	8072	18	04
Centies, vel *centies* HS	80729	03	04
Millies HS	807291	13	04
Millies centies HS	888020	16	08

In ſpeaking of ſums above a thouſand, the word *ſeſtertium*, or its mark, is often underſtood thus; *millia* is put for *millia ſeſtertia*. Sometimes *mille* or *millia* is underſtood, thus *ſeptingenta* ſtands for *ſeptingenta millia ſeſtertia*. When numeral adverbs are uſed, adjectives of number are often underſtood; thus HS *bis et tricies* ſtands for HS *bis et tricies centena millia*. Where the ſum is to be reduced to *nummi ſeſtertii*, both *centum* and *mille* are underſtood, and *decies*, or *ten*, muſt be multiplied by 100,000; thus *decies* HS, multiplied in this manner, is 1,000,000 *nummi ſeſtertii*. If the ſum is to be reduced to *ſeſtertia*, the word *centum* being underſtood, it muſt be multiplied by 100 only. Thus *decies* HS, multiplied according to this direction, is 1000 *ſeſtertia*.

Mille Seſtertii is only 1000 *ſeſtertii*; but *mille ſeſtertia* is 1000 times as much; and *millies* HS is 100,000 times as much, as appears by the table.

When the numeral letters have a line over them, *centena millia* is underſtood, thus $\overline{\text{MC}}$. HS ſtands for 110,000,000 *ſeſtertii*; whereas HS MC, without the line, denotes only 1100 *ſeſtertii*.

When the numbers are diſtinguiſhed by points in two or three different orders, the firſt towards the right-hand ſignifies *units*, the ſecond *thouſands*, and the third *hundred thouſands*; for inſtance III. XII. DC. HS denote 300,000, 12,000 and 600 HS, in all 312,600 *ſeſtertii*.

Some will have it that there was no ſuch diſtinction known among the *Romans* as that which I have mentioned, betwixt *ſeſtertius* and *ſeſtertium*: *Seſtertius*, ſay they, implies no more than *as ſeſtertius*, i. e. two *as's* and an half, and is uſed adjectively; and when uſed plurally, as in *quinquaginta ſeſtertium* or *ſeſtertia*, they aſſert that it was only by way of abbreviation, with *millia* underſtood. This opinion is not without probability.

The qualification for a *Roman Knight* was 400,000 *ſeſterces*, for a *Senator* 800,000.

The *ſeſtertius* was ſometimes called *ſeſtertius nummus*. See *Money*.—Authors mention a copper *ſeſtertius*, worth about $\frac{1}{4}$ of a penny *Engliſh*.

Seſtertius is alſo put for any thing that contains two wholes and half of another; as *as* was frequently uſed for a whole. See *As*.

SEVEN, a number to which an extraordinary degree of holineſs hath always been aſcribed both by the *Hebrews* and the *Heathens*. Thus God ordered *Noah* to chuſe *ſeven* pairs of clean animals and bring them into the ark, and a pigeon was ſent out every *ſeven* days, to ſee if the waters were abated. *Abraham* ſet apart *ſeven* lambs for *Abimelech*; *Jacob* ſerved *Laban* twice *ſeven* years; *Cain* was to be revenged *ſeven-fold*, and *Lamech eleven times ſeven*. *Balaam* erected

ſeven

ſeven altars, and offered *ſeven* bullocks and *ſeven* rams; *Job's* friends were alſo commanded to offer the ſame number of the ſame animals. In *Pharaoh's* dream there were *ſeven* cows and *ſeven* ears of corn. The *Sabbath* day was appointed to be kept holy. Extraordinary ſacrifices were generally *ſeven*, or that number multiplied. The purifying ſprinklings were performed *ſeven* times. The greateſt number of feſtivals laſted *ſeven* days, and more of them happened in the *ſeventh* month than in any other. Many more inſtances might be produced of the regard paid to the number *ſeven*; but enough has been ſaid to ſhew that it was held ſacred, and was full of myſtery.

SEXTANS, the ſixth part of the *Roman As*, which was divided always into twelve ounces or equal parts, of which the *Sextans* contained two. See *As*.

Sextans was alſo a meaſure containing two ounces or *Cyathi*.

SEXTARIUS, among the *Romans*, was a meaſure containing two *Cotylæ* or *Heminæ*.

SEXTILIS, the ſixth month of *Romulus's* year, but the eighth of the year of *Numa*. It was under the protection of *Ceres*, and was called *Auguſt*, in honour of *Auguſtus*, which name it ſtill retains. See *Month*.

SHAMBLES, called by the *Romans Macella*, were publick buildings in which fleſh and fiſh were expoſed to ſale. The moſt remarkable buildings of this kind at *Rome* were thoſe upon the *Cælian* and *Eſquilian* hills.

SHAVING was not practiſed among the *Romans* till the year of the city 450, about which time they cauſed barbers to come from *Sicily*. *Pliny* informs us, that till then it had not been the cuſtom to cut their hair, or to ſhave. From this neglect of their perſons we may judge of the hard and groſs life which they led. *Julian* once called for a barber, and a barber appeared, in a dreſs far above his condition; but looking upon him earneſtly, and betraying great ſurprize, he ſaid, "I called for a barber, not for a Governor or Senator." *Univ. Anc. Hiſt.*

The *Hebrews* uſed to ſhave the beard, the hair, and even the whole body. *Levites* on the day of their conſecration, and lepers at their purification, ſhaved all the hair off their bodies. A woman, taken priſoner in war, ſhaved her head when ſhe married a *Jew*. Shaving was alſo uſual in times of mourning or any great calamity. The *Greeks* of both ſexes ſhaved their heads before they were married, and conſecrated the hair to their guardian gods. See *Hair*, *Head-dreſs*, &c.

SHECHINAH, was that viſible and glorious appearance under which God was pleaſed to manifeſt himſelf to Adam and the ancient patriarchs. It ſeems to have been a very ſhining flame or amazing ſplendor, breaking out of a thick cloud, and is frequently in Scripture diſtinguiſhed by the name of *the Glory of the Lord*. It was not itſelf a divine thing or ray of divinity, but a ſymbol or ſign of God's glorious preſence. This was the pillar of fire and of a cloud which attended the march of the children of Iſrael from Egypt; this was the glory which beamed forth from between the cherubims in the Holy of Holies; this was the fire which appeared to *Moſes* in the midſt of the buſh. Theſe ſeveral appearances of God mentioned in the Pentateuch are aſcribed by the ancient fathers and many other learned authors

to

to the second person of the blessed Trinity; and they affirm that whensoever the divinity vouchsafed to make a visible appearance it was by the *Logos*. See *Gen.* iii. 8. xv. 17. xvii. 22. *Exod.* xxiv. 16, 17. xxix. 46. iii. 2. xiv. 19. xl. 34, 35. *Levit.* ix. 23, 24. *Exod.* xiii. 21, &c.

SHEKEL, the name of a weight and a coin among the *Jews*. The weight was equal to 9 *pwt.* 2$\frac{1}{2}$ *gr. English Troy-weight*. The value of the coin was equal to 2*s.* 3$\frac{3}{8}$*d.* but the golden *shekel* was worth 1*l.* 16*s.* 6*d.* Every man from twenty years old and above, rich and poor alike, was to give an *half-shekel* as an offering unto the Lord, for the ransom of his soul or life. This contributed to supply necessaries for the house and public service of God, and the people were enabled to pay it, at its first establishment, out of the spoils of the Egyptians. The *Hebrew* doctors say however that it was a perpetual ordinance, and yearly paid by all, except women, bondmen, and children. It is the *Didrachmon* mentioned *Matth.* xvii. 24. as a tribute, see *Didrachmon*. See *Weights* and *Money*.

The *shekel* of the *Sanctuary* does not appear to have been a weight distinct from the common *shekel*, but is made mention of to express a just and exact *shekel*, such as that was which was kept in the *Sanctuary*, as a standard, for the regulation of other weights. See *Weight*.

SHEW-BREAD, the loaves of bread which the Priest of the week put every Sabbath Day, upon the golden table in the Sanctuary, before the Lord, in the Temple of the *Jews*. They were twelve in number, and were offered to God in the name of the twelve Tribes of *Israel*. They were shaped like a brick, were ten palms long, and five broad, weighing about eight pounds each. They were unleavened, and made of fine flour by the *Levites*. The Priests set them on the table in two rows, six in a row, and put frankincense upon them to preserve them from moulding. They were changed every Sabbath, and the old ones belonged to the Priests upon duty. Of this bread none but the Priests might eat, except in cases of necessity. It was called the *Bread of Faces*, because the table of the *shew-bread*, being almost over against the ark of the covenant, the loaves might be said to be set before the *face* of God. The original table was carried away to *Babylon*, but a new one was made for the second Temple. It was of wood overlaid with gold. This, with the candlestick, and some other spoils, was carried by *Titus* to *Rome*.

SHIELDS, among the Ancients, were composed either of wickers, or light wood, or hides doubled into several folds, and fortified with plates of metal. Most part of the ancient bucklers seem to have covered the whole body, but those of *Argos* were the largest. Sometimes little bells hung upon them, to strike terror into the enemy. Shields were generally ornamented with figures of generous and courageous animals, of the celestial bodies, and all the works of Nature. Soldiers always held it highly disgraceful to lose their Shields; hence the *Spartan* mothers used to give this command to their sons, η ταν, η επι ταν; *either bring this back, or be brought upon it:* Alluding, at the same time, to the custom of carrying dead soldiers from the field of battle upon their Shields. *Theocritus* represents the infant *Hercules* as having

having a Shield for his cradle. The principal parts of the buckler were the Αὐλὸξ, Ιτυς, Περιφερεια, or Κυκλος, the circumference or round; the Ομφαλος. or *umbo*, the *boss* jutting out in the middle, on which was fixed the Επομφαλιον, of uſe in repelling weapons, and bearing down the enemy; and, laſtly, the Τελαμων or Κανων, which was a thong of leather or rod of metal reaching acroſs the buckler, whereby it was hung upon the ſhoulders. See *Scutum*.

SHIPS, among the Ancients, were divided into *Monocrota* and *Polycrota*, the former having only one tire of oars, the latter ſeveral, from two or three, to twenty, thirty, or even forty: Such a veſſel as the laſt we have an account of in *Philopater*, which required no leſs than four thouſand men to row it. The learned differ much about the manner in which the ranks of oars were diſpoſed. Some will have them to have been placed long ways, like the ranks of oars in modern galleys; others are of opinion, that the ranks of the *Biremes*, *Triremes*, *Quinqueremes*, &c. were ſet one above another, not perpendicularly, but obliquely, and, as it were, by ſteps; and this they prove from many paſſages in ancient authors; but, what is ſtill more deciſive, this opinion is confirmed by ancient monuments, eſpecially *Trajan's* Pillar, which repreſents theſe ranks one above another. It is eaſy to conceive, that there muſt have been an almoſt inſuperable difficulty in working veſſels of extraordinary ſize, ſuch as thoſe, for inſtance, of *Ptolomy Philopator*, King of *Egypt*, and *Hiero*, King of *Syracuſe*. The veſſels of *Hiero* were built by the direction of *Archimedes*, one of which had twenty ranks of oars, and the other forty. This laſt was 280 cubits long, 38 broad, and 50 cubits high. The oars of thoſe in the higheſt rank were 38 cubits in length, tho' there was only a ſingle man to each oar. *Vegetius* reckons, among ſhips of a reaſonable ſize, and fit for war, only the *Quinqueremes* and thoſe of leſs rank. The *Quinqueremes* had each 420 men on board; three hundred of whom were rowers, and the reſt ſoldiers. The *Roman* fleet at *Meſſina* conſiſted of 330 of thoſe ſhips, and that of the *Carthaginians* at *Lilybæum* of 350 of the ſame ſize. Each veſſel was an hundred and fifty feet long. Thus 130,000 men were contained in the one, and 150,000 in the other, with proviſions, and the neceſſary ſtores of every kind. What a grand idea does this give us of the ancient naval armaments! Yet this is the account given by *Polybius*, who expreſſes his own wonder at his own relation. From the time of *Auguſtus*, the *Romans* ſeldom made uſe of veſſels with more ranks of oars than the *Triremes* and the *Biremes*. The ſhips called *Liburnæ* were adopted, as proper for engagements. The larger ſhips of war were called *Naves Longæ*. Some of theſe had hatches, and others none. Thoſe which had hatches were called *Tectæ* or *Conſtratæ*, by the *Greeks* κατάφρακτοι: Thoſe which had no hatches were by the *Romans* named *Apertæ*, by the *Greeks* ἄφρακτοι. Sometimes we find mention made of *Naves Turritæ*; theſe had turrets upon their decks, from whence the ſoldiers uſed all ſorts of weapons and engines. All ſhips of war in general were *Roſtratæ*, or armed with *Roſtra*. See *Roſtrum*.

For an account of the officers and ſailors, ſee *Officers* and *Sailors*.

The *Romans* firſt applied themſelves to the building of ſhips in

the first *Punic* war, and soon became a formidable naval power.

SHIRTS, were not worn by *Jews*, *Greeks*, or *Romans*, but their place was supplied by thin *Tunicæ* of wool. The want of linen among the ancients made frequent washings and ablutions necessary.

SHOES, among the *Jews*, were of leather, linen, rush or wood; those of soldiers were sometimes of brass or iron. The *Hebrews*, generally speaking, had their legs as well as feet covered when in the field, and in cities. To put off the shoes from their feet was an act of reverence to the majesty of God; and was also a sign of mourning. To bear their shoes after them or untie the latchets, was the meanest service that could be performed for any one. The man who refused to raise up seed to his deceased brother by marrying his widow, had his shoes plucked off by her for refusing. The shoes of the *Jews*, like those of the *Greeks* and *Romans*, were tied with thongs under the soles of the feet. A man pulling off his shoe, and giving it to his neighbour, signified that he thereby made over his right of possessing that land, or setting his foot upon it, as the owner or proprietor of it; and this was an usual ceremony in redeeming lands, or in contracts. *Ruth* iv. 7.

Among the *Greeks*, Διαβαθρα were a kind of shoes worn indifferently by men or women. Sandals, Σανδαλα, were the shoes of heroines, or of rich and gay women. Βλαυλαι were worn only in the house. Κοιπωδες were low and slight like the former. Περιβαρεωδες were worn by ladies of distinction. Κρηπιδες belonging to military people. Αγβυλαι were large and easy shoes. Περσικαι were worn by courtezans, of a white colour. Λακωνικαι were red shoes worn by the *Lacedemonians*. Καρβατιναι were worn by peasants. Εμβαλαι were worn by comedians, answering to the *Socci* of the *Romans*. Εμβαδες, called also *Cothurni*, were the high shoes or buskins of tragedians. The *Grecian* shoes in general came up to the middle of the leg.

The shoes of the *Romans*, like those of the *Jews* and *Greeks*, covered half of the leg, were open before, and tied with thongs called *corrigiæ*. They made a point of having the shoe apply closely to the foot, and often made use of wool, &c. for that purpose. Black shoes were worn by the citizens of ordinary rank, and white ones by the women. Red shoes were sometimes worn by the ladies, and purple ones by the coxcombs of the other sex. Red shoes were put on by the chief magistrates of *Rome*, on days of ceremony and triumphs. The shoes of *Senators*, *Patricians*, and their children, had a crescent upon them which served for a buckle, these were called *calcei lunati*. Slaves wore no shoes, hence they were called *cretati*, from their dusty feet. *Phocion* also, and *Cato Uticensis*, went without shoes. The toes of the *Roman* shoes bent a little backwards and ended in a point, hence they were called *calcei, restrati, repandi*, &c.

The different kinds of shoes among the *Romans* were the *calcei mullei, calcei lunati, soleæ, sandals, cothurni, caligæ, gallicæ, crepidæ, socci, perones, ocreæ, campagi*, &c. most of which will be found under their proper heads.

SHOWS *of Wild Beasts*. See *Beasts*.

SIBYLLÆ, were certain enthusiastic virgin propheteſſes who gave *oracles*, which were held in the highest veneration by the Ancients.

cients. The *Romans* kept their books with infinite care, and consulted them on great occasions with the utmost credulity. *Tarquin* committed the *Sibylline* books to the custody of two priests, appointed for that very purpose out of the *Patricians*. Authors are not agreed as to the number of *Sibylls*; some reckon two. *Erophyle*, of *Troy*, called *Sybilla Phrygia*; and *Sinuachia*, of *Erythræ*, called *Sibylla Erythæa*. To these others add the *Persian*, *Delphic*, *Libyan*, *Cumæan*, *Samian*, *Cuman*, *Hellespontic*, and *Tiburtine*, denominating them from the places of their nativity. The *Erythræan*, *Delphic*, and *Cumæan* are the most famous.

The *Sibylline Oracles* seem to have been compiled to answer certain political purposes; little stress, therefore, ought to be laid on the prophecies which they are said to contain concerning the *Messiah*.

SICERA, an inebriating liquor among the *Jews*, supposed by many to be palm-wine.

SIDEROMANCY, a species of divination, performed by burning straws, &c. on red-hot iron, in which operation conjectures were formed from the manner of their burning, &c.

SIGILLARIA, feasts in honour of *Saturn*, celebrated after the *Saturnalia*. At this festival little statues of gold, silver, &c. were sacrificed to the god, instead of men, which had been the usual victims, till *Hercules* changed the cruel custom. See *Saturnalia*.

SIGNA, standards or ensigns among the *Greeks*, were of different kinds; some had the representation of different animals, bearing some relation to the cities they belonged to: The *Athenians*, for instance, bore an owl; the *Thebans*, a *sphinx*; the *Persians*, a sun: But the most frequent ensign among the *Greeks* was a purple coat upon the top of a spear. The flag or standard elevated, was a signal to begin the battle; and the standard depressed, was a signal to desist.

The standards, among the *Romans*, were of various sorts also. Some had an image of the Emperor, in which case the standard-bearers were called *Imaginiferi*. Others had a hand stretched out, the bearers of which were called *Signiferi*. Some had a silver eagle, and then the ensign-bearers were called *Aquiliferi*. Others had a dragon, with a head of silver, and a body of taffety, which moved with the wind like a real dragon; the bearers of this ensign were called *Draconarii*. The Emperor's ensign was called *Labarum*, and the bearers of it *Labariferi*. This was of a purple colour, beset with gold fringe, adorned with gems, and only carried when the Emperor went in person to the field. In the rude ages of *Rome* a *manipulus*, or wisp of straw, was the ensign; this was afterwards changed to a hand, or a spear, with a transverse piece at the top like a cross; below the transverse part was sometimes an orbicular shield, containing images of the gods. *Augustus* used a globe to imply the conquest of the world. The ensign of the horse was not solid like those of the foot soldiers, but a cloth, like our colours, spread on a staff, on which were commonly the names of the Emperors in golden or purple letters. The common ensign of the whole legion was an eagle of gold or silver, with a thunderbolt in its talons. All the ensigns were mounted upon a spear, sharp at the end, that it might be fixed in the ground with more ease. The standards were always preserved with most religious care;

the ſoldiers worſhipped them, ſwore by them, and incurred certain death if they loſt them.

SIGNALS have been in uſe in all ages for conveying intelligence from place to place, or conveying ideas to one another, by ſigns mutually agreed upon. The ſignals were either vocal or viſible. Vocal ſignals were the *teſſera*, ſounding ſhells, trumpets, pipes, &c. Viſible ſignals were made by moving the head, clapping the hands, pointing their pikes in the field of battle. Fires and flambeaux were uſed in the night. The ſignal for battle among the *Romans* was a purple coat of arms ſtuck on the General's pavilion. The elevation of the ſtandard was a ſignal for battle among the *Greeks*, and the depreſſion of it was the ſignal to deſiſt. See *Teſſera*.

SIGNIFERI. See *Signa*.

SILICERNIUM, among the *Romans*, was a feaſt of a private nature, provided for the dead ſome time after the funeral. It conſiſted of beans, lettuces, bread, eggs, &c. Theſe were laid upon the tomb, and they fooliſhly believed the dead would come out for the repaſt. What was left was generally burnt on the ſtone. The word *ſilicernium* is derived from *ſilex* and *cæna*, i. e. a ſupper upon a ſtone. Eating what had thus been provided for the dead, was eſteemed a mark of the moſt miſerable poverty. A ſimilar entertainment was made by the *Greeks* at the tombs of the deceaſed; but it was uſual among them to treat the ghoſts with the fragments from the feaſt of the living. See *Funeral, Inferiæ*.

SILK was firſt worn at *Rome* by *Heliogabalus*, who had an imperial robe made entirely of ſilk, which was then called *Holoſerica*, becauſe ſilk came from *Seres*, now called *Cathay*. Silk in thoſe times was ſold for its weight in gold. In *Aurelian's* reign the price was not much diminiſhed. He would not ſuffer his wife to wear a robe of ſilk dyed in purple.

SIMPLODIARIA, among the *Romans*, were a kind of funeral honours paid to the deceaſed at their obſequies, conſiſting chiefly of dancing, leaping, vaulting, &c.

SIMPULUM, among the *Romans*, was a veſſel like a cruet, made with a long handle, and uſed at ſacrifices and libations, for taking a very little wine at a time.

SIN-OFFERING. See *Sacrifice*.

SISTRUM, in ancient concerts, was made uſe of for beating time. It was a plate of ſounding metal, of an oval form. The upper part was adorned with the figure of a cat, with a human face in the middle, the head of *Iſis* on the right, and that of *Nephthys* on the left. It was filled with wires, which beat againſt the plate when ſhaken.

SITICINES, among the *Romans*, were certain muſicians who attended funerals. Some of them ſounded the trumpet, and others the flute or pipe. See *Funeral*.

SITONÆ, *Athenian* officers appointed to lay in corn for the uſe of the city. The money for the occaſion was furniſhed by the ταμιας της διοικεσεως, or the public treaſurer.

SITOPHYLAX, an *Athenian* magiſtrate, who ſuperintended the corn, to take care that no perſon bought more than was neceſſary for his family. The laws prohibited particular perſons from buying more than fifty meaſures or φορμαι of wheat: To prevaricate in this was a capital crime. The *Sitophylaces* were fifteen in number, *viz.* Ten for the city, and five for the *Piræus*.—They regulated the price of

of meal, and appointed the aſſize of bread.

Slaves, among the *Hebrews*, were of two ſorts; thoſe taken in war or purchaſed, which might be kept, exchanged, ſold, or diſpoſed of by their maſters as their own proper goods; and thoſe who thro' poverty ſold themſelves, or were ſold to pay their debts, or were delivered up by their parents for ſlaves in caſes of neceſſity. The ſlavery of this ſecond ſort only continued till the year of *Jubilee*, unleſs they choſe to continue in the capacity of ſlaves, in which caſe they had their ears bored with an awl againſt their maſter's door-poſts. *Hebrew* ſlaves were alſo entitled to their liberty in the *Sabbatical Year*, if they choſe to accept it. It was uſual to have a market for ſlaves, where men and women were expoſed to ſale. Thus *Potiphar* bought *Joſeph* of the *Iſhmaelites*, to whom his brethren had ſold him, *Gen.* xxxvii. 27, 36. xxxix. 1. There is alſo mention made of ſervants bought with money, *Gen.* xxiii. 27. To the cuſtom of buying ſlaves the Apoſtle alludes, when he ſays, we *are bought with a price*, viz. the Blood of *Chriſt*, and therefore are bound to obedience, 1 *Cor.* vi. 20. *Matth.* xviii. 25. We are informed, by travellers, that markets for ſlaves are ſtill continued in the Eaſt. See *Jubilee*, *Sabbatical Year*.

Slaves, among the *Athenians*, were of two ſorts, the *Pelatæ*, who were freemen, by poverty reduced to ſervitude, and ſlaves properly ſo called. For an account of the *Pelatæ*, ſee *Pelatæ*.

The ſecond ſort of ſlaves were wholly in their maſter's power, they were conſidered as property, had no hopes of obtaining liberty for themſelves or their poſterity; but continued in a condition little better than that of beaſts. It was deemed an unſufferable piece of impudence for ſlaves to imitate freemen in their dreſs, behaviour, or the manner of cutting their hair. The particular form in which they cut their hair was called θριξ ανδροπωδης. The love of boys, which was eſteemed honourable among freemen, was forbidden to ſlaves. Slaves could neither plead for themſelves, nor give evidence in any cauſe; yet they were frequently tortured to excite confeſſions. They were not allowed to communicate in the worſhip of certain deities; they were excluded for inſtance from the worſhip of the *Eumenides* at *Athens*, and of *Hercules* in like manner at *Rome*. They were not permitted to learn the liberal arts, their whole learning being a leſſon of ſervile obedience; yet genius ſometimes broke through all theſe reſtraints, as we ſee in the works of *Æſop*, *Anacharſis*, *Epictetus*, &c. Slaves were not allowed to bear any name in uſe among free-born citizens; hence when they obtained their liberty their ſervile names were changed for others which had more ſyllables. They were never ſuffered to bear arms, becauſe this might have been dangerous to the ſtate, ſince their number exceeded by twenty times that of the citizens; ſometimes indeed they were permitted to arm in defence of their maſters. Deſertion to the enemy and theft were puniſhed by tying the offender to a wheel, and whipping him with the greateſt ſeverity. The ſcourge was a frequent puniſhment inflicted on ſlaves, and for heinous offences they were condemned to grind at the mill, or rather to beat the grain into meal, which was a moſt laborious employment. Slaves were

were frequently branded or ſtigmatized, ſometimes by way of puniſhment, and ſometimes to diſtinguiſh them in caſe of deſertion. The temple of *Theſeus* was an *Aſylum* for ſlaves, and they had alſo the privilege of commencing ſuits againſt their maſters for inhuman treatment at *Athens*. They were alſo permitted to get eſtates, paying a ſmall tribute to their maſters every year. Faithful ſlaves were often rewarded by their maſters with freedom; and for any ſignal ſervice to the ſtate, they had liberty beſtowed upon them by the public. While they continued under the abſolute government of their maſters, they were called Οἰκέται; but after freedom had been granted them, they received the name of Δοῦλοι, being only bound to ſome ſmall ſervices.

The ſlaves of *Sparta*, called *Helotæ*, are mentioned under the article *Helots*.

Among the *Romans*, ſlaves were diſtinguiſhed into three ſorts; thoſe who had been taken in war, who were uſually ſold by auction; thoſe bought of dealers, who trafficked for them in the markets; and thoſe who were born of other ſlaves in their maſter's houſe. To theſe may be added ſuch as being free voluntarily ſold themſelves, or became ſlaves to their creditors. The ſlaves who were expoſed to ſale in the public market ſometimes wore a garland on their heads, to ſignify that they were to be ſold; ſometimes a hat or cap, which implied that the ſeller would warrant them; and ſometimes they had a label hanging at their necks, ſpecifying their good and bad properties, health and infirmities. Such ſlaves as were brought from beyond ſea to be ſold, had their feet rubbed with chalk, hence they were called *Cretati*. The ſlaves were once entirely ſubjected to their maſter's will, ſo that they were liable to be killed, or put to the moſt exquiſite tortures, and, in caſe of ſickneſs, to be abandoned, and ſent to the iſland of *Æſculapius*, which is in the river *Tiber*, with the wretched conſolation of reflecting that with the recovery of their health they might regain their liberty. But the Emperor *Adrian* made it death to kill a ſlave without ſufficient cauſe; and the Emperor *Claudius* decreed, that if any ſlave was by his maſter abandoned in ſickneſs, he ſhould be declared free in caſe of recovery. Slaves had four buſhels of corn per month allowed them for ſubſiſtence, and whatever they ſpared out of this became their own property under the name of *Peculium*. Whatever they could earn after finiſhing the work preſcribed by their maſters became theirs alſo under the ſame name. It was death for *Roman* ſlaves to enter into military ſervice, tho', in caſes of urgent neceſſity, this was allowed. The common puniſhment of ſlaves was whipping, during which they were tied by the arm-pits, and a weight faſtened to their feet to prevent them from kicking thoſe that ſcourged them. To prevent revolts, they were prohibited from holding aſſemblies, or having feaſts among themſelves. If a maſter was killed by one of his ſlaves, not only they who were actually in the houſe were to be executed, but ſuch alſo as were made free by his will, if in the houſe at the time of the murder, ſuffered the ſame fate. Slaves were oftentimes ſkilled in arts and ſciences, and were employed in different ways according to their qualifications; ſome, for inſtance, inſtructed their maſter's children,

children, others performed the office of *Amanuenſis*, &c. But the greateſt number was employed in the cultivation of lands and country buſineſs. Slaves ſometimes rented their maſter's land, and kept the overplus that remained, after ſatisfying the owner. There were alſo public ſlaves belonging to the ſtate, who were employed in public works. Slaves obtained their liberty by will, or in gratitude for good offices, or by purchaſe. In times of ſcarcity, avaricious maſters made their ſlaves free, that they might thro' them partake more largely in the monthly diſtributions of corn, &c. Some gave freedom to their ſlaves by will, with a vain intention of augmenting their funeral pomp, becauſe at funerals the freedmen conſtantly attended. The act of making a ſlave free was called *Manumiſſion*; the principal ceremony attending it was a ſtroke on the head with the *Vindicta*. See *Manumiſſion* and *Vindicta*.

Upon being made free, they were immediately inſcribed in the *Prætor's* liſt, and became citizens; but if they failed in paying reſpect to their former maſters, they were obliged either to return into ſlavery again, or ſent to work in the mines. The freedmen were called *Liberti*, and their children *Libertini*. It is to be obſerved that ſlaves, together with freedom always received a new name. See *Name*.

Sleep, it was cuſtomary among the *Romans* to ſleep in the middle of the day, and for that purpoſe they had apartments diſtinct from their bed-chambers.

Sling, an inſtrument uſed by the Ancients in war. It was made up of two ſtrings, having a little pouch, like a net, in the middle, for holding the ſtone, which was to be caſt out of it. The ſlingers were a part of the *Roman* militia. In the iſlands of *Majorca* and *Minorca*, called *Baleari*, the art of ſlinging was practiſed with wonderful ſucceſs; even the children, after they were ſtrong enough to whirl a ſling, were not allowed to eat till they had with their ſlings ſtruck their breakfaſt, and brought it from the beam on which it was placed as a mark.—*Strabo* tells us that theſe people uſed three kinds of ſlings, ſome longer and others ſhorter, according to the diſtance; and that they wore the firſt as a head-band, the ſecond as a girdle, and the third was carried in the hand.

Snails were a very common diſh at the *Roman* tables, and ſome very grave authors of antiquity have told us the methods uſed to fatten them. *Fulvius Hirpinus*, according to *Pliny*, had ſtudied that art with ſo much ſucceſs, that the ſhells of ſome of his ſnails would contain about ten quarts. We find ſnails mentioned in a philoſophical bill of fare of *Pliny* himſelf. This food is ſtill in high repute in ſome parts of *Switzerland*.

Snow was uſed by the *Romans*, not only to cool their liquors, but their ſtomachs alſo, after having enflamed themſelves with high eating. This cuſtom ſtill prevails in *Italy*, eſpecially at *Naples*, where a ſcarcity of ſnow would be conſidered as a calamity.

Soccus, among the *Romans*, was a high ſhoe worn by actors, in the ancient *Drama*, in repreſenting comic characters. It is uſed in oppoſition to *Cothurnus*, the tragedian's buſkin; and ſometimes ſtands for comedy itſelf, as *Cothurnus* does for tragedy. The *Soccus* reached above the ancle, but not ſo high as the *Cothurnus*, which

which may be considered as intimating that comedy must talk in a humbler style than tragedy—the *Sock* is lower than the *Buskin*. See *Cothurnus*.

Soccus and *Socculus* were also a sort of shoes worn by the *Roman* ladies, and by those of *Greece* also.

The *Romans* also wore swaths or bands to cover the leg down to the *Soccus*. These bands they called *Soccelli*.

Socii, among the *Romans*, were such States as were in alliance with the Commonwealth of *Rome*. In the time of *Polybius*, all *Italy* was subject to the *Romans*; yet no state or people in it had been reduced into the form of a province, but retained in general their own laws and governors, and were termed *Socii* or confederates. The confederate troops were raised at the same time the levies were made in *Rome*, on the *Consul's* giving notice of the number of forces they should have occasion for to the cities of the allies, together with the time and place of rendezvous. The states accordingly convened their men, chose their number, and gave the oath, appointing a commander in chief and a paymaster-general. The *Socii* received no consideration for their service, but a distribution of corn. The *Auxilia* differed from the *Socii*, as being borrowed at a certain pay from foreign Princes and States. The name of *Socii* in time ceased, all the natives of *Italy* being accounted *Romans*, and honoured with the *Jus Civitatis*. See *Auxilia*.

Socratic *Philosophers*, were such as adopted the doctrines of *Socrates*, who was the most amiable of all the ancient professors of philosophy. His mind was enlarged, liberal, candid, and devoted to the investigation of moral truth. The Socratic philosophy observed a due medium betwixt the vain curiosity of the Naturalists of those times, and the empty ostentation of the Sophists. The intention of *Socrates* was to influence the conduct, and improve the heart. For this purpose he made use of dialogue, which he managed with the utmost delicacy, ingenuity, and address. He disguised his drift till his antagonist had made such concessions as justified his practical conclusions. He asserted the being, omnipotence and omniscience of God, and held that he made the world by his power, supports it by his providence, and is an attentive observer of the actions of his creatures. Man, he said, was possessed of an immortal soul, which had something in it of the divinity; by which it was enabled to know its creator, observe his will, and rise to the most sublime conceptions. He held that the soul, upon leaving the body, returned to heaven, and enjoyed a degree of felicity proportioned to its improvements in virtue. This was the solid foundation on which he erected morals. He placed all real good in moral science, and said that the true end and use of knowledge was to correct the will. He made the worship of the gods consist in obedience to their wills, asserted what was just and what was useful to be the same thing, and placed all tranquillity of mind in the practice of our duty. He held that the divine will was transcribed upon the human heart; and consequently, that to obey the dictates of reason and the suggestions of our own feelings was obedience to the laws of heaven. He held that nothing is really useful but that of which we are capable of making a *good use*; that

that riches ought to be applied to purpoſes truly beneficial; that paſſions are the peſts of a ſtate; that agriculture was intitled to liberal encouragement; that the greateſt caution was neceſſary in the choice of a wife; and that women ought not to ramble from home. Such were the doctrines of *Socrates*, as handed down to us by his diſciples; the chief of whom were *Plato*, *Xenophon*, *Critias*, *Alcibiades*, *Æſchines*, *Crito*, *Simon*, *Cebes*, *Timon* and others. But of all his diſciples *Xenophon* ſeems moſt fully to have imbibed his ſpirit, to have collected his opinions with the greateſt care, and publiſhed them with the moſt ſtudious exactneſs. *Socrates* appears not to have opened a ſchool, but to have given his lectures wherever he went, which he delivered *extempore*, or from memory; for he left no writings behind him. He frequently aſſerted, that on extraordinary occaſions he experienced the aid of a *Dæmon* or *Genius*, which communicated wiſdom, courage, and perſeverance by its ſecret whiſpers. See *Philoſophy*, *Dæmon*, &c.

SODALES, among the *Romans*, were members of any collegiate body, particularly free tradeſmen of the ſeveral companies. But thoſe who challenged that name by way of eminence, were religious officers, inſtituted to take care of the feſtivals and annual honours of great men deceaſed. Thus we meet with *Sodales Titii*, *Sodales Auguſtales*, *Sodales Antoniani*, *Helviani*, *Alexandrini*. See *Auguſtales*.

SODALITIA, among the *Romans*, ſometimes ſignified an unlawful making of parties at elections, which was interpreted as a ſort of violence offered to the freedom of the people. Againſt this practice the *Lex Licinia de Sodalitiis* was enacted in the year of the city 692, by *M. Licinius Craſſus*, when he was *Conſul* with *Cn. Pompey*: This law appointed a ſevere penalty.

SOJOURNERS, among the *Athenians*, were allowed to dwell in the city and follow their own buſineſs without diſturbance, provided they obeyed the laws, and conformed to the cuſtoms of the country. But they had no ſhare in government, nor could tranſact any concerns in their own names, but were obliged to make choice of ſome perſon under whoſe protection they put themſelves, and whoſe duty it was to defend them from all oppreſſion. This perſon to whom they committed themſelves was called *Proſtates*. See *Proſtates*.

SOLARIUM, among the *Romans*, was a piece of ground in ſome elevated ſituation, expoſed to the ſun, and made very level, where they uſed to walk for the ſake of air and exerciſe. Such walks they uſually had on the tops of their houſes. See *Houſe*.

SOLDIERS, among the *Romans*, were levied by the *Dictator* or *Conſuls*. On the day appointed, by decree or proclamation, the ſtandard of war was raiſed upon the *Capitol*, and the levies made there, or ſometimes in the *Campus Martius*. All the young men, capable of bearing arms, were obliged to be preſent on pain of a fine; to fail was criminal during the Commonwealth. The funeral, however, of a near relation, or the performance of certain religious ceremonies, were admitted as ſufficient excuſes. None were exempt from ſerving in the army, except ſuch as had particular exemptions from the *Senate*, or were lame, or ſubject to the falling ſickneſs, or had not attained the age

of seventeen, or were turned of forty-six. Priests were also excused from serving, except they had war with the *Gauls*. The officers who made the levies chose the soldiers, hence *Legio* is derived from *Legere*, and the levy was called *Delectus*. No soldier was admitted under the height of five *Roman* feet and ten inches, except in cases of necessity. The men of the first cohorts of each legion were not under six feet; but the *Roman* foot was eleven inches and six hundred and four decimal parts of an inch *English*. The foot were obliged to serve sixteen years, the horse ten. Soldiers were not obliged to serve after the age of forty-six, unless they desired to continue in the service, in which case they were ranked with the veterans or volunteers. Furlows of ten months were frequent, on account of the great distance of one part of the empire from another. A soldier had no other judge but his officer. *Roman* soldiers originally served at their own expence; but, because of the length of the siege of *Veii*, the infantry began to receive pay about the 347th year of *Rome*. The foot at first had three *Asses* a day, and each *Centurion* six. Five or six years after the cavalry began to be paid also, and each horseman had three times the pay of a foot-soldier. The pay was afterwards augmented to two *Oboli* for the infantry, and a *Denarius* for the cavalry; but under the Emperors, each foot-soldier had a *Denarius*, and each horseman two. Every thing was so well regulated in the camp, that the time for sleep was fixed, no less than the time of their meals. They all eat together by tents, not being allowed to eat separately. Their food was bacon, cheese, and biscuit, and their drink water, mixed with a little vinegar. The armour of the foot-soldiers were helmets, cuirasses, a dagger on the right-side, and a long sword on the left; darts with long bucklers, a wicker case containing a saw, an hedge-bill, an hatchet, a pick-ax, a sickle, a chain or leathern thongs, with bread for three days. They carried their bucklers hanging at their backs, and their darts in their hands, besides a stake to serve as a palisade in their entrenchments, and sometimes three or four tied together like a faggot. The stakes had branches at the top, which interwove into an hedge. The horsemen wore a long sword on the right side, carried a spear in their hands, a shield slung on the side of their horses, a quiver with three or more long darts with broad points, a cuirass and helmet like those of the foot.—The *Palaria*, mock fights, throwing the javelin, running, leaping, &c. were the exercises of the soldiers in the camp when not on duty. In times of peace they were employed in public works, as making roads, &c. to prevent habits of indolence, to encrease their strength, and to preserve their health. They had no physicians in the army, but the soldiers dressed each others wounds with known remedies used in the city. The soldiers were formed into *Legions*, which were subdivided into *Cohorts*, *Manipuli*, *Centuriæ*, and *Decuriæ*. The cavalry were called *Alæ*. For military punishments and rewards, see *Punishments*, &c.

The advantages of a military life, among the *Romans*, were very considerable, besides being esteemed honourable; for soldiers were entitled to their share of the plunder of cities, conquered countries were often divided amongst them, farms and houses in provinces were also

also given them, none could touch their goods while they were absent in the camp, legacies were often left them by the Emperors, donatives were not infrequent, and every brave man might expect promotion without the distinction of birth. All these advantages, besides their pay, cloaths, and provisions, made the profession of arms desirable. See *Legion*, *Cohort*, *Officers*, *Oath*, *Sacramentum*.

Soldurii, a kind of military clients or retainers to the great men in *Gaul*, who bound themselves to bear all the good or ill fortune of their patrons, and frequently died for them. They are mentioned by *Cæsar*.

Soleæ, were a sort of sandals without upper leathers, covering only the soles of the feet, and fastened above with straps and buckles. The *Soleæ* were the ordinary wear of the women, and therefore held scandalous in men, except on occasions of mirth and jollity, as at entertainments, public shews, &c. At the feasts of the *Romans*, the *Soleæ* were always pulled off the feet of the guests by the slaves before they laid down upon the table couches. See *Accubatio*.

Sophists was a name at first given to philosophers, and those who were remarkable for their wisdom: It was afterwards applied to rhetoricians, and lastly to such as spent their time in verbal niceties, logical conundrums, frivolous distinctions, sententious quibbles, and philosophical ænigmas. For example there was a famous problem amongst the ancient *Sophists*, called the *Pseudomenos*, to this purpose; "When a man says, *I lie*, does he *lie*, or does he not lie? If he lies, he speaks truth; and if he speaks truth, he lies." Many books were written to solve this wonderful problem; for *Chrysippus* favoured the world with no fewer than six, and *Philetas* studied himself to death in his efforts to solve it. *Lucian's* Dialogues, especially the Πρασις των Βιων, afford us many specimens of this kind of learned nonsense. Even *Aristotle* himself was frequently imposed upon by Sophisms of his own. Thus he proves the earth to be the centre of the universe; "Heavy bodies naturally tend to the centre of the universe; but we know by experience that heavy bodies tend to the centre of the earth; therefore, the centre of the earth is the same with the centre of the universe."

Sorcery. See *Love*, *Magic*, *Philtre*, *Witchcraft*, &c.

Sorrow. See *Mourning*.

Sortes, amongst the *Jews*, *Greeks*, and *Romans*, were instruments made use of to see what the decision of fortune should be. The *Sortes* were of many different kinds; sometimes arrows were made use of, sometimes dice, and various other things. The Old Testament contains certain commands for the regulation of the *Sortes*, or lots; and the Scripture informs us that the lot fell upon *Matthias*, in the choice of an Apostle. The *Sortes Prænestinæ* were famous among the *Greeks*. The method was to put a great number of letters, or even words, in an urn, shake them together, then throw them out, and the arrangement of the letters, &c. composed the answer of this *Oracle*. The *Sortes Homericæ*, *Sortes Virgilianæ*, &c. succeeded the *Sortes Prænestinæ*. In consulting *Homer* or *Virgil*, as *Oracles*, the books were opened, and whatever first presented itself to the eye, was taken for the ordinance of Heaven. I cannot in this place forbear mentioning the very remarkable an-

swers of the *Sortes Virgilianæ*, to King *Charles* I. and Lord *Falkland*, who, during their stay at *Oxford*, in those troublesome times, by way of amusement, proposed to dip for their fortunes, after the manner of the Ancients. Both of them stumbled upon passages exactly suited to their destinies; that of the King was *Æn.* iv. 615. &c. that of Lord *Falkland* was *Æn.* xi. 152, &c. The reader is desired to peruse the lines. This kind of divination was called *Sortilegium*, *Cleromancy*, *Rhapsodomancy*, &c.

SORTITIO *Judicum*. See *Judex*, *Judices*, &c.

SOTERIA, were sacrifices offered to the gods in gratitude for the recovery of health. Poetical pieces, composed with the same intention, had also the same name.

SPECULARIA, a sort of window casements, made of transparent stone, called *Specularis Lapis*, in use before glass was introduced among the *Romans*. See *Windows*.

SPHÆCULÆ, tickets of wood, according to which the *Roman* Emperors distributed their presents to people of both sexes, in the *Theatre*, *Circus*, &c.

SPHÆRISTERIUM, was the seventh part of the ancient *Gymnasium*, where the young men practised *Tennis-playing*. Whether the *Sphæristica* differed from our *Tennis* or not, is unknown.

SPHÆROMACHIA, a particular kind of boxing, wherein the combatants had balls of lead or stone in their hands, called Σφαιραι. This kind of boxing was practised sometimes among the *Grecians*.

SPHINX was a sort of statue in *Egypt*, with the head of a woman and the body of a lion, signifying that the river *Nile* began to swell in the months of July and August, when the sun passes through the signs of *Leo* and *Virgo*. Several of these Sphinxes are still to be seen; one in particular near the *Pyramids*, of a prodigious size, and cut into the rock itself: The head and neck only appear at present, the rest of the body being hid in the sand. What is meant by the *Theban Sphinx* is difficult to say, and requires another *Oedipus* to explain. Some suppose it was a robber, others a bastard daughter of *Laius*, who for her wisdom was preferred to examine the pretenders to the crown, and to punish, with death, those who could not make out their title to it. The poets have given her the face, parts, and qualities of several creatures; and the *Egyptians* make her the hieroglyphic of wisdom and strength. Her riddle was, "what creature is that which goes in the morning upon four; at noon, upon two; and in the evening, upon three legs." *Oedipus* very ingeniously answered, "it is man; who, in his infancy, crawls upon all four, walks afterwards on two, till old age brings him to his staff, which constitutes three legs." This solution gained him the government.

SPITHAME, Σπιθαμη, was a grecian measure of length, containing about nine inches and an half. See *Measure*.

SPOIL. See *Booty*.

SPOLIA *Opima*, were the armour of commanders in chief of the enemy; but they were never called by this name unless the *Roman* general had killed the commander with his own hand. In this case the spoils were hung up with much ceremony in the temple of *Jupiter Feretrius*. The first who performed this gallant piece of religion was *Romulus*, when he had slain *Acron*; the second *Cornelius Cossus*, when he had slain *Tolumnius*;

nius; the third and last was *M. Marcellus*, when he had slain *Viridomarus*. The *Spolia Opima*, in the triumphal pomp, were carried before the victor, hanging on the stock of an oak, and so composing a trophy.

SPONDAULA, a person who played upon the flute or other wind instrument, while the Priest offered sacrifice, to prevent him from hearing any sounds of ill omen, &c. which might disturb the ceremony or divert his attention.

SPONDYLI, pellets of brass, used by the Ancients in giving sentence, before the beans came into use.

SPONSALIA. See *Espousals*.

SPORTULA, among the *Romans*, was a dole of meat or money given by princes or great men to the people or the poor. This distribution was made on feasts or other solemn days. Silver medals and *Denarii* were sometimes given on these occasions. The Emperors bestowed gold medals. *Consuls*, when they entered upon their office, made distributions of this kind, attending them with small pocket-books of silver or ivory, called *Fasti*. The word *Sportula* signifies a small basket, and is applied to such presents, because they were sent in baskets made of broom. The basket is also called *Sportum*.

Sportula signifies also a small piece of coin, in value 1*s*. 6*d*. $\frac{3}{4}$*q*. which rich men gave their clients, after they had waited upon them in public, in lieu of the dole of victuals formerly given at the door.

STADIUM, an ancient *Grecian* long measure, containing 125 geometrical paces, or 625 *Roman* feet, and answering to our furlong. There were however *Stadia* of different measures, according to different times and places. *Stadium* is said to be derived from *Stare*, to stand, because *Hercules* ran over such a space at one breath, and stopped at the end of it.

Stadium was also the course or place intended for the running of men and horses. At the two extremities were two posts, called *Carcer* and *Meta*. It was usually 125 feet in length, and built like an *Amphitheatre*, to accommodate the spectators. There were several *Stadia* at *Rome*; a very noble one, *Suetonius* tells us, was built by *Domitian*.

STANDARD. See *Signa*.

STATERA, a kind of balance, commonly called the *Roman* balance, much the same with our steel-yard.

STATIONES, a name given by the *Romans* to the guard which was kept in the day-time at the gates of the camps, and at the entrenchments. To desert their posts, or abandon their corps of guard, was an unpardonable offence. See *Excubiæ*.

STATIVÆ *Feriæ*, were immoveable holidays, marked in the *Roman* calendar, which always of course fell upon the same days. The chief of them were *Agonalia*, *Carmentalia*, and *Lupercalia*. See *Feriæ*.

STATUES, pieces of sculpture in full relievo, representing the human figure, or the supposed figure of a god, formed of stone, marble, metal, or other materials. Love is said to have dictated the art to a young lady, the daughter of a potter, who, filled with the idea of her swain, made the first essay by the assistance of her father's implements. Some ascribe the invention of statuary to *Dædalus*. Statues at first were mere shapeless stones, but *Dædalus*

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is said to have separated the feet and other parts, so as to give them the attitudes of walking and acting. Statues, with respect to their size, were of four sorts, 1. Those less than the life, of which sort there were several statues of men, of kings, and even of gods. 2. Those that equalled the life, in honour of men of learning or extraordinary merit, erected at the public charge. 3. Those that surpassed the life once and an half, for Kings and Emperors; or those that surpassed the life twice, erected in honour of heroes. 4. Those that exceeded the life twice, thrice, or even more, and were called *Colossus's*, which were made only for the gods. The *Romans* were 170 years without statuaries. The statues of *Greece* exceeded those of *Rome* in workmanship and fancy. The religion of the *Pagans* being such as to require a variety of images, contributed much to the perfection of this pleasing art. See *Sculpture*, *Imagines*.

STEWS were tolerated among the *Jews*, *Greeks*, and *Romans*. But the women residing in those of the *Jews* were generally strangers, hence strange women and prostitutes become synonimous terms. The *Grecian* stews were most numerous near the public harbours. See *Harlot*.

STIBADIUM, among the *Romans*, was one large couch made use of at entertainments to hold all the guests. It was in the shape of a half-moon, or *Grecian Sigma*, and by this name it was sometimes distinguished. The *Stibadia* were introduced after the round citron tables came into fashion, instead of the three beds which had before that period been made use of. The *Stibadia* were differently denominated, according to the different numbers of guests they contained. When they held six, they were called *Hexaclina*; when seven, *Heptaclina*; and so on. See *Accubatio*, *Beds*, &c.

STICHOMANCY, a species of divination performed by putting verses into an urn, shaking them up, and drawing them out. The verse drawn first was the *Oracle*. This was frequently practised upon the *Sibylline* verses dispersed in *Greece*, *Italy*, and the whole *Roman* empire. The *Sortes Virgilianæ*, *Homericæ*, &c. are sometimes distinguished by the name of *Stichomancy* or *Rhapsodomancy*. See *Sortes*.

STIGMATA, letters or other marks burnt into the forehead, or other parts of the body, with a hot iron, and afterwards smeared with ink, to make the impression fair and durable. Stigmatizing was frequently practised upon slaves, either as a punishment or as a mark to know them by. In some nations it was a badge of honour, and a token of nobility. *Grecian* soldiers, when enlisted, had *Stigmata* impressed upon the left shoulder or the hand.

STIPENDIUM, among the *Romans*, was a certain tribute or fixed sum of money collected in the provinces by the provincial *Quæstor*; or it was a subsidy raised in the provinces for the maintenance of a certain number of soldiers, fitting out a fleet, &c. *Stipendium* is also used for soldier's pay. See *Soldiers*.

STIRRUPS were unknown to the Ancients. The want of them in getting upon horseback, was supplied by their agility or art. Some horses were taught to stoop to take their riders up; but the riders often leapt up by the help of their spears, or were assisted by their slaves, or made use of ladders for the purpose. *Gracchus* filled the highways

highways with ſtones, which were intended to anſwer the ſame end: The ſame was alſo required of the ſurveyors of the roads in *Greece* as part of their duty.

STOÆ, Στοαι, were certain *Portico's* at *Athens*, full of *Exedræ* and ſide-buildings, furniſhed with ſeats to accommodate ſuch as came thither for ſtudy or diſcourſe. In theſe places philoſophers and their diſciples uſed to meet. See *Exedræ*, *Stoics*.

STOICS, were a ſect of philoſophers amongſt the *Greeks*, whoſe founder was *Zeno*. Their name is derived from Στοαι, certain portico's or piazzas at *Athens*, where they uſed to meet for ſtudy and diſputation: They denied innate ideas, and conſequently held that ſenſation and reflection were the two ſources, and the only foundations of human knowledge. They held that in the beginning a chaos exiſted, from the arrangement and regular diſpoſition of which the univerſe was produced. The univerſe, they aſſert, contains an efficient principle, which is God, and a paſſive principle, which is matter. God, they ſaid, was a fire or pure æthereal ſubſtance, by which they meant ſpirit in the higheſt degree of purity. They held that He was *one*, eternal, good Being, endued with foreſight, becauſe intimately connected and preſent with every part of the univerſe. They aſſerted that deſtiny governs the world, by which they meant the natural order and chain of cauſes and effects, diſcernible in all things, and eſtabliſhed by the will of God. Dæmons and ſouls they ſaid were particles of the divinity. In Ethics they taught that the true end of man conſiſts in living conformably to nature, and in obedience to his internal monitor, that particle of the divinity which conſtitutes the ſoul. They taught that good is what conducts men to felicity, and that all good things are equal; that paſſions ariſe from falſe judgments; that duty conſiſts in the inveſtigation of moral truth, and in living agreeably to the obvious deſtination of our nature; that virtue is a diſpoſition of the mind friendly to the true ends and purpoſes of human life; that there are four cardinal virtues inſeparably linked together, and that there is no medium betwixt vice and virtue. The moſt celebrated ſucceſſors of *Zeno*, the father of this ſect, were *Perſeus*, *Ariſto*, *Henillus*, *Sperus*, *Cleanthes*, *Chryſippus*, *Zeno* of *Tarſus*, and *Diogenes* of *Apollonia*; we may likewiſe add *Antipater*, *Panætius*, *Poſſidonius*, and *Epictetus*: and among the *Romans* we may reckon *Cato*, *Varro*, *Cicero*, *Seneca*, and the Emperor *Antoninus*. The *Stoics* frequently expreſſed themſelves in paradoxes; thus they aſſerted that a wiſe man is free from all perturbation of mind; that he is happy in the midſt of torture; that he is always the ſame, and always joyful; that pain is no evil; that the wiſe man is always free; that he alone ought to be eſteemed a king, magiſtrate, poet, philoſopher, &c. that he alone is a great man; that he alone is capable of being a friend or lover; that nothing can happen to him beyond his expectations; and that goodneſs admits of no increaſe or diminution. Theſe paradoxes are frequently ridiculed in *Horace*, and other claſſic authors. See *Philoſophy*.

STOLA, a long robe in uſe among the *Roman* ladies. Over this robe they put a large mantle or cloak, called *Palla*, and ſometimes *Pallium*, when they wore their

their habits of ceremony. The *Stole* was their ordinary dreſs within doors, and the *Pallium* was put on when they went abroad.

STOVES were uſed by the *Romans* for warming their rooms, for they had no chimneys. *Seneca* ſays, that in his time certain pipes were invented, which being fixed in the walls warmed the chambers equally to the upper ſtory, by means of fires made in furnaces along the bottom of the walls.

STRAGULA, the coverings of the couches of the Ancients, on which they reclined at entertainments. Theſe were formerly of rude materials, ſuch as the ſkins of ſheep or goats, but were afterwards changed to coverlets of a richer kind. They were ſometimes called *Toralia*. See *Beds*.

STRANGERS are ſaid to have been civilly treated in all the ſtates of *Greece*, except the *Spartans*, who are ill ſpoken of for their inhoſpitable diſpoſitions. Strangers were ſuppoſed to be under the immediate protection of certain gods, and the gods themſelves were thought ſometimes to appear as ſtrangers. Salt was uſually ſet before ſtrangers immediately after their arrival. The alliance betwixt a gueſt and his hoſt was looked upon as particularly ſacred, and the violation of it was deemed the darkeſt of crimes. Hence it was cuſtomary for men thus connected to give each other certain tokens, called *συμβολα*, the producing whereof was a recognition of the covenant of hoſpitality. Theſe tokens, or mutual preſents, were preſerved with the ſtricteſt care, and tranſmitted to poſterity as valuable treaſures to preſerve the family connection. The latter *Greeks*, as well as the *Romans*, uſed to break a dye in two parts, one of which was kept by the gueſt, the other by the entertainer. This was called, by the *Romans*, *Teſſeræ Hoſpitalis*. Upon theſe *Teſſeræ* were engraved their names, or ſome character of diſtinction, as alſo the image of *Jupiter Hoſpitalis*. Hoſpitality was kept up by the Ancients with particular care, becauſe there were no inns for the accommodation of ſtrangers. See *Hoſpitium*.

STRANGULATIO, among the *Romans*, was a capital puniſhment inflicted upon certain criminals. It was ſimple ſtrangling, and performed in the priſon, as it is now in *Turkey*. The *Talmudiſts* reckon ſix ſorts of criminals that were condemned to be ſtrangled amongſt the *Jews*; 1. Men-ſtealers. 2. Thoſe that ſtruck their parents. 3. Prieſts that refuſed to obey the determination of the court. 4. Falſe prophets. 5. He that defiled another man's bed. 6. He that had criminal converſation with a prieſt's daughter. The delinquents were plunged to the knees in dung; and two executioners tied a napkin about their necks and twiſted it till they were ſuffocated. See *Puniſhment*.

STRATEGUS, among the *Athenians*, was the commander in chief of the army. The *Strategi* were ten in number, one from each tribe. They were all equal in authority, but when ſent out together, they took the command alternately, each of them for a day. An eleventh *Strategus* was at laſt added, with the title of *Polemarchus*. This officer, in a council of war, had the caſting vote. About the time of the decline of the *Roman* Empire, the chief magiſtrate of *Athens* was called *Strategus*. See *Polemarch*.

STRATOR, a name given to various officers among the *Romans*: 1. To him who took care of the horſes

horſes furniſhed by the Provincials for the public ſervice. 2. To him who held the bridle of the Prince's horſe, and aſſiſted him in mounting. 3. To the ſurveyor of the highways, who removed obſtructions, laid bridges, cut down woods, &c. to facilitate the march of the army.

STRENÆ, among the *Romans*, were new-year's gifts or preſents made on New Year's Day, out of reſpect, as preſages of a happy year. The cuſtom is ſaid to have been brought up in the time of *Tatius*, who received on that day branches of vervain, gathered from the ſacred wood of the goddeſs *Strenia*. After his time they began to make preſents of fruit and honey, and by degrees the cuſtom was introduced of giving gold and ſilver medals, or other valuable things. In the time of the Emperors the people uſed to run in ſhoals with preſents of money to the palace, each man according to his ability. The word *Strenæ* is ſuppoſed to be derived from *Strenuus*, becauſe theſe new-year's gifts were originally given *viris ſtrenuis*, tho' afterwards the cuſtom prevailed betwixt friend and friend.

STRIGIL, an inſtrument uſed among the Ancients in their baths, and at ſome of the *Gymnaſtic* exerciſes, to wipe off the ſweat or other *ſordes* from the body. The *Strigils* were of the ſhape of a gardener's knife, and made of different materials, as ivory, horn, gold, ſilver, iron, braſs, and the like. In after times, the word was applied to a piece of ſpunge or linen cloth, when uſed for the ſame purpoſe. The *Sordes* were ſometimes ſaved for medicinal applications, and were called *Strigmenta*.

STROPHE, a ſtanza, or certain number of verſes, including a complete ſenſe. The word is formed from στρεφω, *I turn*; becauſe at the end of the *Strophe* the ſame meaſures returned again, or becauſe the *Chorus*, at firſt coming in, turned to the left, and, that meaſure ended, turned again to the right. The ſtanza ſucceeding the *Strophe* was called *Antiſtrophe*.

STROPHIUM, a ſhort ſwath or band worn by the young women, among the *Romans*, to keep down the ſwelling of their breaſts, which might be neceſſary for them, as they wore no ſtays. It alſo ſignifies two or three garlands tied together. It alſo ſignifies the part of the girdle where they placed their jewels.

STRUPPI, among the *Romans*, were garlands, or wreaths of vervain put upon the heads of the ſtatues of the gods.

STYLUS, a ſort of bodkin uſed by the *Romans* in writing upon plates of lead or tablets covered with wax. The *Stylus* was pointed at one end for writing, and flatted at the other, like a ſpatula, for eraſures. From this inſtrument the particular manner of writing, as to the turns of language or peculiarity of ſentiment is called a ſtyle. *Vertere Stylum* ſignifies to make corrections. The *Styli* we may ſuppoſe would be made of different materials, as ſteel, ſilver, gold. The waxen tablets on which they wrote with the ſtylus were called *Pugillares*. See *Pugillares*.

SUBARMALE, was a coarſe caſſock worn by the *Roman* ſoldiers under their armour, to prevent them from being hurt by the weight.

SUBSULÆ, little images of men and women, which the *Salii* are ſuppoſed to have carried about with them when they performed their ceremonious dance.

SUCCENTURIONES, among the

Romans, were a ſort of deputies or lieutenants choſen by the *Centurions*. They were alſo called *Optiones*. Each *Centurion* had the power of appointing two of theſe officers. See *Optio*.

SUDES, in the *Roman* encampments were wooden ſtakes, which were driven into the *Vallum* or parapet, in order to ſtrengthen it. See *Camp*.

SUFFETES were the chief magiſtrates of *Carthage*. They were two in number, and anſwered to the two Kings of *Lacedæmon*, and the two Conſuls of *Rome*. The *Carthaginian Suffetes* were choſen out of the beſt families, and were ſuch perſons, as by their wealth and talents attracted the notice of the public. Their province was to aſſemble the *Senate*, over which they preſided, to propoſe ſubjects for deliberations, to take the votes, and to preſide in debates of real conſequence. By whoſe ſuffrages they were choſen is not clear, but moſt probably by thoſe of the *Centumvirate*, or the people. They had the power of life and death, and of puniſhing all crimes. Their concurrence was neceſſary to prevent debates from coming before the people. Moſt of the *Carthaginian* cities had their *Suffetes*, as well as the metropolis. They had *Suffetes* at *Tyre* for ſome years. The name is derived from the Hebrew *Shaphetim*, Judges.

SUFFRAGIA. See *Votes*.

SUGGRUNDARIUM, among the *Romans*, was a burial place for infants not exceeding forty days old; it being unlawful to burn them. See *Burning*.

SUICIDE, the crime of ſelf-murder. The general lawfulneſs of ſuicide was by no means univerſally received in the ancient Pagan world; many of the moſt conſiderable names, both *Greek* and *Roman*, having expreſsly declared againſt that practice. *Pythagoras*, *Socrates*, *Plato*, *Tully*, have condemned it; even *Brutus* himſelf, tho' he fell by his own hand, yet in his cooler and philoſophical hours, wrote a treatiſe wherein he highly condemned *Cato*, as being guilty of an act both of impiety and cowardice in deſtroying himſelf. The judicious *Virgil* is alſo in the ſame ſentiments, and repreſents ſuicides as in a ſtate of puniſhment, *Æn.* vi. 434.

SUN-DIALS. See *Dials*.

SUOVETAURILIA, an expiatory ſacrifice, conſiſting of a hog, a ſheep and a bull, whence its name is derived. It was offered by the *Cenſor* in the name of all the *Roman* people every fifth year after the general ſurvey of the inhabitants, and the inquiſition into their manners. See *Luſtrum*.

SUPPER. See *Cœna*.

SUPPLICATIO, was a ſolemn proceſſion to the temples of the gods to return thanks for any remarkable victory. The *Senate* upon theſe occaſions aſſiſted at the ſacrifices, and a feaſt was held for a ſet number of days to the honour of the ſeveral deities. The Supplicatio was a high compliment to the ſucceſsful General, and was commonly ſolicited by him in his *Literæ laureatæ*. See *Literæ laureatæ*.

SWEARING. See *Oath*.

SWINE were forbidden to the *Jews*, *Levit.* xi. 7. *Deut.* xiv. 8. The *Hebrews* held the fleſh of theſe animals in ſuch deteſtation, that they would not ſo much as ſpeak of it. Inſtead of ſwine they uſually ſaid "That beaſt, that thing."

SWORDS were worn by foot ſoldiers on the left ſide, by horſemen on the right. Cloſe to the ſword was hung the ponyard, which was ſeldom

seldom used in battle, but served on all occasions as a knife.

SYCOPHANTÆ, sometimes signifies false witnesses, but is more properly taken for what we call common barretors, being derived απο τῦ συκα φαινειν, from indicting persons that exported figs: For among the primitive *Athenians*, when that fruit was first found out, or in the time of dearth, when all provisions were exceeding scarce, it was enacted that no figs should be exported out of *Attica*; and this law not being actually repealed, when a plentiful harvest had rendered it useless, by taking away its reason, gave occasion to ill-natured and malicious men to accuse all persons they caught transgressing the letter of it: And from them, all busy informers have ever since been branded with the name of *Sycophants*. Others will have the stealing of figs to have been prohibited by a certain law, and that thence informations grew so numerous, that all vexatious informers were afterwards termed *Sycophants*.

SYLVA, among the *Romans*, a ludicrous kind of hunting exhibited in the *Roman Circus*, in which trees were dug up and transplanted there by the soldiers, the place being then filled with all kinds of graminivorous animals, the people were let loose upon them and carried all clear off. See *Venatio*.

SYMARE, a sort of veil with a long train, which was fastened on the right shoulder with a rich clasp, in order to leave the arm at liberty, which the *Roman* ladies wore uncovered as well as the men. This veil was worn by the women, and by falling full from the left shoulder formed a number of plaits, which made this habit very graceful. It was common on the stage.

SYMBACCHI, an appellation given to the two men who purified the city of *Athens* at the festival *Thargelia*. See *Thargelia*.

SYMBOLUM, in the military affairs of *Greece*, was a signal to convey intelligence from place to place. See *Signals*.

SYMPOSIARCH, among the ancients, was the director and manager of an entertainment. This office was sometimes performed by the person at whose expence the feast was provided, sometimes by the person whom he thought fit to nominate, and at other times, particularly at entertainments, provided at a common expence. He was elected by lot, or by the suffrages of the guests. He was called *Basileus*, *Rex*, *Modimperator*, &c. He determined the laws of good-fellowship, and was to see them executed, hence he was named *Oculus* or *Ophthalmus*. See *Drinking*, &c.

SYNAGOGUE, among the *Jews*, was a place where the people met to worship God. Authors are not agreed about the time when the *Jews* first began to have *Synagogues*: Some will have them as old as the Ceremonial Law, and others fix their beginning to the times after the *Babylonish* captivity. They erected *Synagogues* not only in towns and cities, but also in the country, especially near rivers, that they might have water for their purifications and ceremonious washings. No *Synagogue* was built in any town, unless there were ten persons of leisure in it; but there might be many in one town, or in one quarter of a town, provided it was very populous. *Jerusalem* is said to have contained 480. The chief things belonging to a *Synagogue* were, 1. The ark or chest, made after the model of the ark of the covenant,

containing the *Pentateuch*. 2. The pulpit and desk in the middle of the *Synagogue*, in which stood up he that was to read or expound the law. 3. The seats or pews for the people. 4. The lamps to give light at evening service, and the feast of dedication. 5. Rooms or apartments for the utensils and alms-chests.—The *Synagogue* was governed by a council or assembly, over whom was a president called *The Ruler of the Synagogue*. These are sometimes called *Chiefs of the Jews*, *The Rulers*, *The Priests* or *Elders*, *The Governors*, *The Overseers*, *The Fathers of the Synagogue*. Their business was to punish the disobedient by censures, by excommunication, or by penalties, such as fines and scourging; to take care of the alms, which are frequently called by the name of righteousness. The *chief Ruler*, or one of the rulers, gave leave to have the law read and expounded, and appointed who should do it. In every *Synagogue*, there were several ministers who had different offices assigned to them. Service was performed three times a day, viz. in the morning, in the afternoon, and at night; at the time of morning sacrifice, evening sacrifice, and after the evening sacrifice, on Mondays, Thursdays and Saturdays, there was a more forcible obligation upon the people to attend than upon other days.

SYNCOMISTERIA, the same with *Thalysia*. See *Thalysia*.

SYNDICI, among the *Athenians*, were orators appointed by the people to plead in behalf of any law which was to be enacted or abrogated. They were sometimes called *Rhetores*, and Συνηγορα, and their fee το συνηγορικον. Lest this office should be abused, the people were prohibited by a law from conferring it twice upon the same person.

SYNTHESIS, among the *Romans*, was a large robe or cloak, which they put on to eat in, as a more commodious habit for lying upon the beds at table. *Martial* tells us, that some persons, out of an air of magnificence, changed them often during the repast.

SYRMA, a long garment, common to both sexes among the *Romans*. It reached to the ground, and was worn by *Tragedians*, that the heroes and heroines might appear taller.

SYRMÆA, in Antiquity, was used as a designation of the games of *Sparta*; the prize, in which was Συρμαια, or a mixture of fat and honey.

SYRINX and *Syringa*, were pipes made of reeds of different lengths joined together, which, when blown into with the breath, yielded as many different sounds. The *Syrinx* generally consisted of seven reeds. The music of them was exceedingly simple, being no more than the regular succession of seven dissimilar sounds. This kind of instrument is used amongst the tinkers and boors of our own country. The invention of the *Syrinx* it attributed to *Pan*. See an account of it in *Ovid's Met. Lib.* i.

T.

T. Was subscribed to the decrees of the *Roman Senate*, by the *Tribunes*, as a mark of their approbation. This letter seems to

to have been adopted for no other reaſon but becauſe it is the initial of the word *Tribune*.

T was alſo uſed as a numeral letter, and ſignified 160, according to this verſe:

T *quoque centenos et ſexaginta tenebit.*

When a daſh was added at the top thus $\overline{T}$ it ſignified 160,000.

T, in the *Roman* judgments, was a mark of abſolution, as Θ, among the *Greeks*, was a token of condemnation, being the initial of Θανάτος. See *Theta*.

TABELLA *Votiva*, among the *Romans*, was a tablet or picture hung up by ſailors in gratitude for their eſcape from ſhipwreck. On this tablet were repreſented the circumſtances of their adventure, their imminent danger, and their providential preſervation. It was generally hung up in the temple of the gods, to whom, in their diſtreſs, they had particularly addreſſed themſelves to for protection. Some perſons, before they hung up the tablet, made uſe of it to excite compaſſion and charitable contributions, travelling with it about their necks, and ſinging the diſmal ſtory of their danger and misfortune. Frequent alluſions are met with in the poets, to this cuſtom.

We are informed by *Quintilian*, that lawyers at the bar ſometimes made uſe of a *Tabella*, or picture, to repreſent the hard caſe of their clients. Perſons eſcaped from any dangerous ſickneſs frequently dedicated a picture to the god, from whom, they ſuppoſed, they derived relief. The ancient *Chriſtians* alſo paid the ſame compliment, after any remarkable recovery, to their ſaints.

TABELLÆ. See *Tablets*.

TABELLIONES. See *Tabularii*.

TABERNA *Meritoria*, among the *Romans*, was a place where diſabled ſoldiers uſed to be maintained at the publick expence. It was a ſort of military hoſpital.

TABERNACLE, among the *Jews*, was the place where the ark of the covenant was lodged, both while they were in tents during their journey from *Egypt*, and when fixed in *Jeruſalem*. The *Tabernacle*, along with the ark, was at laſt depoſited in *Solomon's* Temple. It was compoſed of 48 cedar boards lined with gold, under each of which was a ſilver ſtand or foot, and at the top a capital of gold: Ten pieces of rich tapeſtry encompaſſed it, which were of different colours, purple, ſcarlet, hyacinthine, &c. The *Tabernacle* was thirty cubits long, and ten, or as *Joſephus* ſays, twelve in breadth. The ark was placed in a ſecret oratory in the middle, and was gilt both within and without; the top, which was a kind of a lid, was called the *Propitiatory*, becauſe it appeaſed the wrath of God. The *Tabernacle* was encompaſſed with ſeveral veils or curtains, ſtretched over it with hooks and buckles of gold. See *Propitiatory*.

TABERNACLES, *Feaſt of*, was inſtituted by God for a memorial of the *Iſraelites* having dwelt in *Tents* or *Tabernacles*, while they were in the Deſert, or as ſome will have it, in remembrance of the building of the *Tabernacle*. It began on the fifteenth of the month *Tiſri*, and laſted ſeven, or as ſome ſay, eight days. At this feſtival they returned thanks for the fruit of the vine, and expreſſed with joy their expectation of the *Meſſiah*. During the whole ſolemnity they lived in tents, offered a variety of ſacrifices, beſides the uſual ones, every

every day; carried branches of palm, olive, citron, myrtle, and willow; frequently repeated the word *Hoſanna*, and made frequent libations of water from the pool of *Siloam*, repeating at the ſame time the words of *Iſaiah*, "With joy ſhall ye draw water out of the wells of ſalvation;" to which our *Saviour* alluded when he cried out on the laſt day of the feaſt of *Tabernacles*, to all the people, "If any man thirſt," &c. *John* vii. 37. No feaſt was attended with greater rejoicings than this; ſo great indeed were the rejoicings that ſome authors, conſidering that the feaſt fell out in the time of vintage, aſſert that the *Jews* were wont to ſacrifice to *Bacchus*. Every male of all the tribes, if able, was obliged to attend, with his offering, at the Temple in *Jeruſalem*.

TABERNARIÆ, a name given to thoſe low comedies, among the *Romans*, in which the characters were of the lower claſs, and where the ſcenes exhibited poor and ordinary buildings. See *Comedy*.

TABLES, among the *Romans*, were of various forms. While the *Triclinia* continued, the tables were long and ſquare; but, after the introduction of the *Stibadia*, they were round. They varied alſo in the number of feet on which they were ſupported. The *Romans* were very extravagant in the prices paid for the tables, and ſought for thoſe which were of curious wood: The lemon of *Mauritania* was moſt coveted. At firſt the tables were not covered, but cleaned with a wet ſponge before every courſe. Table-cloths were not uſed till the reign of the laſt Emperors. For the poſture at table, ſee *Accubatio*.

TABLES *Twelve*. See *Twelve Tables*.

TABLETS were made uſe of in paſſing laws, and alſo in judiciary proceſſes. In paſſing of laws the tablets marked U. R. i. e. *Uti Rogas*, approved the bill; and thoſe marked A. i. e. *Antiquo*, rejected the law in queſtion. In judiciary proceſſes, the judges condemned the accuſed perſon by the tablets marked C. i. e. *Condemno*, and abſolved him by thoſe marked A. i. e. *Abſolvo*. When the evidence was ſo doubtful that they could neither acquit nor condemn, they made uſe of tablets marked N. L. i. e. *Non Liquet*.—Small ſtones, ſhells, beans, ivory, metal, &c. have been uſed in giving votes. See *Votes*, *Pſephi*, *Calculi*, *Beans*, &c.

TABULARII, or *Tabelliones*, among the *Romans*, were a ſort of ſcriveners, ſomewhat different from the *Notarii*; for the *Notarii* only drew up and kept the *minutes* of acts and inſtruments on paper, and in notes, or ſhort-hand; whereas the *Tabularii* or *Tabelliones* delivered them fairly engroſſed on parchment, in the full executory form. They alſo put the ſeals to contracts, and rendered them authentic. A contract written by a *Notary* was not binding, till the *Tabularius* had written it fair, after which the parties ſubſcribed it, i. e. wrote at the bottom that they approved the contents, for ſignatures were not then in uſe. *Tabularii* or *Tabelliones* were a ſort of public ſervants, with whom were lodged contracts made between private perſons. See *Notarius*.

TABULARIUM, among the *Romans*, was that part of the treaſury where the *Elephantine Books* were kept. See *Elephantini*.

TACIT *Decrees*, among the *Romans*, were ſecret decrees of the *Senate*, made in private deliberation, to which none but old *Senators* were ſummoned. They were

were made only in cafes of great emergency, when it was neceffary to execute certain meafures before they were publifhed, and bore fome analogy to the refolutions of our Cabinet-Council. They were called *S. C. Tacita*, i. e. *Senatûs Conſulta tacita*. See *Senate*.

TALASSIO, an acclamation much ufed by the *Romans* at the celebration of marriages. It is commonly fuppofed to be a kind of admonition or recommendation of good houſewifery, from the *Greek* word ταλασια, which fignifies *ſpinning*. This fuppofition is the more probable, when it is remembered, that it was mutually agreed upon, betwixt the *Romans* and *Sabines*, after the rape of the virgins, that the women ſhould be obliged to no fervile offices for their husbands, further than ſpinning, weaving, &c. Other derivations are given of the word, but this appears the moſt probable. It is ſometimes written *Thalaſſio*. See *Marriage*.

TALED, a ſort of habit worn by the *Jews*, particularly when they repeated their prayers in the Synagogue. *Numb.* xv. 38. *Deut.* xxii. 12.

TALENT, both a weight and a coin, very famous amongſt the ancients. A *Talent* in weight, among the *Jews*, was equal to 60 *Maneh*, or 113 *lb.* 10 *oz.* 1 *dwt.* $10\frac{2}{7}$ *gr.* The value of a *Talent* of ſilver among the *Jews* was 342 *l.* 3 *s.* 9 *d.* and a *Talent* of gold was worth 5475 *l.*

The *Attic Talent*, conſidered as a weight, contained 60 *Attic Minæ*, or 62 *Attic* pounds and an half, or 6000 *Attic Drachmæ*, being equal to 56 pounds 11 ounces *Engliſh*, Troy-weight.

The *Romans* had two ſorts of *Talents*, the greater and the leſs; the greater *Talent* exceeded the leſs by one third part, and was worth 99 *l.* 6 *s.* 8 *d.* ſterling; the leſs *Talent*, called ſimply *Talentum*, contained 60 *l.* tho' *Budæus* will have it to have been worth 75 *l.* ſterling. The great *Talent* of gold was worth 1125 *l.* ſterling. *Kennet* ſays, that the *Roman Talent* contained 24 *Seſtertia*, and 6000 latter *Denarii*, being the ſame with the *Attic Talent*; for the names of *Talent*, *Mina*, and *Drachma*, the *Romans* took from the *Greeks*, as the *Greeks* borrowed from *them*, the *Libra* and the *Uncia*. The *Talent*, ſays he, was worth, of our preſent money, 187 *l.* 10 *s.* See *Money* and *Weight*.

TALI, among the *Romans*, were certain inſtruments made uſe of in games of hazard, not unlike our *Dice*. They had only four ſides, and were conically ſhaped. Four *Tali* were made uſe of at a time, and the beſt throw was when four different ſides came up. One ſide of the *Talus* was marked with an *Ace*, and the oppoſite with a *Sice*; one with a *Tres*, and the contrary with a *Quatre*, ſo that the uppermoſt and the loweſt number conſtantly made ſeven. Some authors imagine that the different ſides were marked with animals, as the dog, the vulture, the baſiliſk; or with the figure of ſome god, as *Hercules*, *Venus*; hence the beſt caſt was called *Venus*, and the worſt *Canicula* or *Canis*. The *Tali* were uſed in divination, and in chuſing the *Arbiter Vini*, or Toaſt-Maſter, at entertainments, as well as in play. The *Tali* are to be carefully diſtinguiſhed from the *Teſſeræ*, which had ſix ſides, and anſwered exactly to the modern *Dice*; both however were comprehended under the general name of *Aleæ*. See *Arbiter*.

The box out of which they threw

threw both the *Tali* and *Tesseræ* was of a long form, and called *Fritillum*, *Pyrgus*, *Turricula*, *Orca*, &c.

TALIO, *Lex Talionis*, or *Pœna Talionis*, was a punishment in which the guilty person suffered exactly in the same manner as he had offended; an eye was required for an eye, and a tooth for a tooth. This rule of punishing was established by the law of *Moses*, and the *Romans* observed it in case of maiming and the like; but the criminal was allowed the liberty of compounding with the person injured, so that he needed not to suffer the *Talio* unless he chose it. And indeed a parity or equality of punishment could not possibly be observed in some cases. See *Punishment*.

TALMUD is the name of a *Jewish* book, which contains the traditions of the *Jews*, their polity, doctrine, ceremonies, and all that relates to the explication of their law. It consists of two general parts, the *Mischna*, or text, the style and reasoning of which are tolerably accurate; and the *Gemara*, or comment, which contains the decisions of the *Jewish* doctors, and their expositions of the text. The *Talmud* of *Babylon* was composed about 500 years after *Christ*, and was much esteemed; that of *Jerusalem* was not held in such great veneration, tho' earlier in its compilation, having been composed 200 years before the other.

TARPEIAN *Rock*, was the rock on which the *Roman* Capitol was built, and from which, by the law of the twelve tables, those persons who were found guilty of certain crimes were precipitated. The *Tarpeian* rock might formerly be steep enough on one side to break a man's neck; but it could never have been of that surprising height mentioned by some writers, if any judgment can be formed from its present appearance. It is probable, in the times of ancient *Rome*, that some person was ready to receive the criminal at the bottom, and dispatch him in case the fall had not deprived him of life. See *Punishment*.

TAUREA, among the *Romans*, was a punishment inflicted by whipping with scourges made of bull's hides.

TAURIA, Ταυρεια, a *Grecian* festival in honour of *Neptune* at *Ephesus*. The cup-bearers in this solemnity were young men, and called Ταυροι.

TAURILIA, among the *Romans*, were certain games in honour of the infernal gods. They are sometimes called *Taurii Ludi*.

TAUROBOLIUM, sacrifices of bulls offered to *Cybele* in gratitude to that goddess, who represents the earth, for teaching men the art of taming bulls, and rendering them serviceable in agriculture.

TAXES. See *Revenues*.

TAXIARCHS, in the *Athenian* army, were ten in number (every tribe having the privilege of electing one) and commanded next under the Στρατηγοι. Their business was to marshall the army, give orders for their marches, and appoint what provisions each soldier should furnish himself with. They had also power to cashier any of the common soldiers, if convicted of a misdemeanor. But their jurisdiction was only over the foot.

TEETH, among the *Roman* ladies, were an object of particular attention and care. They used various arts to preserve their whiteness, and substituted artificial ones in the room of those they had lost.

TEICHOPOEUS, Τειχοποιος, a name given to such officers as were appointed to take care of the walls of

of the city of *Athens*. Their number was equal to that of the tribes, each tribe having the choice of one.

TELONIUM, among the *Romans*, was a cuſtom-houſe or place where tolls were received. The word is derived from the *Greek* Τελος, which ſignified, among the *Athenians*, thoſe revenues ariſing from lands, mines, woods, and other public poſſeſſions, as alſo tribute paid by ſojourners and freed ſlaves, and the cuſtoms laid upon certain trades and goods. See *Publican*.

TEMPLE, a public building erected in honour of ſome deity, and ſet apart for religious worſhip. Temples are by ſome ſuppoſed to owe their origin to the Sepulchres built for the dead. The *Egyptians* are ſaid to have been the firſt who built Temples to the gods. Many ancient nations, from a perſuaſion that the whole world was the Temple of God, would not allow Temples to be built; among theſe we may reckon the *Perſians*, the *Scythians*, the *Numidians*, the *Sicyonians*, and the *Bithynians*. Temples were originally all open. The word *Templum*, in its primary ſenſe, among the *Romans*, ſignified nothing more than a place ſet apart and conſecrated by the *Augurs*, whether encloſed or open, in the city or in the fields

The Temple of *Jeruſalem* was built by *Solomon*, agreeably to the command of God, on Mount *Moriah*, which was called alſo Mount *Sion*. The foundations of it were laid in the year of the world 2992, and it was finiſhed in the year 3000. This Temple, which was called the Firſt Temple, was after many revolutions deſtroyed by *Nebuchadnezzar* in the year 3398. It continued an heap of ruins till the year of the world 3468, when an attempt was made to rebuild it, but it met with many interruptions; it was, however, finiſhed and dedicated in the year 3489, and afterwards much improved by *Herod*. This was the Second Temple, which was deſtroyed by the *Romans* in the year of our Lord 70. For a deſcription of the Firſt, or *Solomon's* Temple, ſee 1 *Kings* vi. vii. and *Ezek*. xl. xli.

The moſt remarkable things belonging to the Temple of *Jeruſalem* were, 1. The outward encloſure, called *The Mount of the Temple*, being a ſquare of 500 cubits every way, and containing ſeveral buildings appointed for different uſes, with piazzas and cloyſters all around, ſupported by marble pillars. No perſon was allowed to come into this encloſure with a ſtick or a purſe, with ſhoes on, or duſty feet; to croſs it, in order to ſhorten the way, or to throw down any thing naſty or offenſive —2. The *Soreg*, or Baluſtrade, which was a ſpace between the Mount of the Temple and the Courts, ſeparated from the Mount by ſtone baluſtres three cubits high.—3. The Court of the Women, which was the firſt on going into the Temple, ſo called becauſe women were permitted to go no farther. It was 135 cubits ſquare, and had four rooms appointed for four different uſes at the four corners. In the firſt, the lepers were purified after they were healed; in the ſecond, was the wood for ſacrifice; in the third, the *Nazarites* ſhaved their heads, and prepared their oblations; and in the fourth, was kept wine and oil for ſacrifice. There were alſo two rooms more, for the muſical inſtruments of the *Levites*.—4. The Great Court, into which they aſcended from the Court of the Women. This was

divided into two parts, the Court of the *Iſraelites*, and the Court of the Prieſts. In the Great Court was the altar of burnt-offerings, upon which the daily offerings of morning and evening ſervice were made; near the altar were tables to receive the fleſh of the ſacrifices, pillars to which the victims were faſtened, and the brazen ſea or baſon for the prieſts to waſh in. 5. The Temple, properly ſo called, into which they aſcended from the Court of the Prieſts by twelve ſteps. It was 100 cubits every way, excepting in front, which was 120. It contained the Porch, the Sanctuary or Holy Place, and the *Sanctum Sanctorum*. See *Sanctuary*, *Sanctum*, *Altar*, &c.

The *Grecian* Temples were built in the moſt elevated part of the cities, or on mountains without the cities, with the gate facing the eaſt. Some were dedicated to one and others to many deities. The innermoſt and moſt ſacred receſs of the Temple was called *Adytum*. Temples were moſt commonly adorned with ſtatues and offerings. The Temple of *Minerva*, called Νικη, and that of the ſame goddeſs, called Παρθενον, were the moſt celebrated in *Athens*: That of *Diana*, at *Epheſus*, was reckoned amongſt the wonders of the world.

The *Romans* not only built Temples to their gods, to their virtues, to their diſeaſes, &c. but they paid the ſame compliment to their Emperors alſo, even in their life-time. The Temples built by their Kings, conſecrated by the *Augurs*, and deſtined to the regular exerciſes of religion, were properly called *Templa*, and differed from *Ædes*, *Ædiculæ*, *Delubra*, and *Sacella*. See *Ædes*, *Ædicula*, *Delubrum*, *Sacellum*, *Fanum*.

The moſt celebrated Temples at *Rome* were the *Pantheon*, the *Capitol*, the Temple of *Saturn*, which ſerved for the public treaſury, becauſe *Saturn* taught the *Italians* to coin money; and the Temple of *Janus*, which was always kept open in time of war, and ſhut in time of peace. See *Janus*.

For the ceremony of conſecrating Temples, ſee *Conſecration*.

TENNIS-COURTS were not infrequent among the *Romans*. The floors were generally marked with particular lines and circles, as the ſucceſs of the game depended on the balls lighting in ſuch a circle, after it had been ſtruck, which it was the adverſary's buſineſs to prevent. This room was made for many ſorts of exerciſes beſides, and, for this end, was diverſified with lines and circles on the walls and floor.

TENTS. The manner of living adopted by the Patriarchs of old, both before and after the flood was not in cities or houſes, but in Tabernacles or *Tents*, ſet up for their preſent occaſions, and removed when they thought proper to change their abode. Thus *Noah was uncovered in his Tent*, *Gen.* ix. 21. and *Abraham removed and pitched his Tent*, *Gen.* xii. 8. The men and women had diſtinct Tents each for themſelves, *Gen.* xxiv. 67. xxxi. 33. In the ſame manner, we are informed, the *Scythians* lived. See *Tabernacle*.

TEPHROMANCY, a ſpecies of divination, performed by writing the queſtion in aſhes upon a plank, which was afterwards expoſed to the air; the letters which remained whole and undiſturbed by the wind, formed the anſwer.

TERAPHIM, were certain images or ſuperſtitious figures mentioned in Scripture, which ſome ſuppoſe were a ſort of *Dii Penates*, or houſhold gods; others that

that they were real *Taliſmans*, or figures of metal caſt under particular aſpects of the planets. *Rachel* in her flight ſtole her father's *Teraphim*; ſome ſay, that he might not be informed by them which way ſhe went; others ſuppoſe that ſhe ſtole them in order to remove the cauſes and objects of her father's idolatry; and others imagine that ſhe ſtole them becauſe ſhe was herſelf addicted to idols. *Gen.* xxxi. 19.

TERMINALIA, among the *Romans*, were feaſts held on the 22d or 23d of *February*, in honour of *Terminus*, the god of boundaries or land-marks. Cakes and fruit were the uſual ſacrifices. No animal was to be offered, it being deemed unlawful to ſtain the land-marks with blood. But ſheep and ſwine were ſometimes offered, notwithſtanding the ancient prohibition of bloody ſacrifices. The *Terminalia*, in fact, were held in honour of *Jupiter*, conſidered as conſervator of land-marks.

TERUNCIUS, among the *Romans*, was a very ſmall braſs coin in uſe for ſome time, but at laſt laid aſide as being of too ſmall a ſize: Its name was ſtill retained in reckoning. The *Teruncius* at firſt was a quarter of the *As* or *Libra*, for the *As* being divided into 12 parts, the *Teruncius* contained three: Hence its name, *Quaſi tres unciæ*. *Teruncius* was alſo uſed for a quarter of the *Denarius*; its value conſequently varied with the value of the *Denarius*. See *Denarius*, *As*, *Money*, &c.

TESSARACONTA, among the *Athenians*, were forty men appointed to go their circuits round the boroughs, and take cognizance of all controverſies about money, if not above ten *Drachms*; as alſo of actions of aſſault and battery.

TESSARACONTERIS, a ſort of galley, among the Ancients, containing no leſs than forty tires of rowers, one above another, and conſequently requiring above 4000 men. Accounts of ſuch monſtrous veſſels almoſt ſtagger our belief, but we are well informed that *Ptolemy Philopater* had one ſuch, and that *Ptolemy Philadelphus* had one of 30 tires. Ships of this magnitude were not only uncommon, but unſerviceable, and were rather for ſhow than uſe. The *Triremes* were found the moſt uſeful, and the *Enneeres* were the largeſt ever brought into common uſe. See *Ships*.

TESSARACOSTON, among the *Greeks*, was a ſolemnity kept by the women on the fortieth day after child-birth, when they went to the Temple and paid ſome grateful acknowledgement for their ſafe delivery. It reſembled *churching* amongſt us.

TESSERA, among the *Romans*, was the ſame with our *Dice*. It had ſix ſides, and in this reſpect was different from the *Talus*. Three *Teſſeræ* were uſed in play. The higheſt caſt was called *Venus*, and the loweſt *Canis* or *Canicula*. See *Tali*.

Teſſera ſignifies alſo a tally of wood or other matter delivered to each ſoldier to diſtinguiſh him from the enemy. This tally is ſuppoſed to have had ſome particular word or ſentence of good *omen* inſcribed upon it, which was afterwards uſed without the tally, and gave riſe to the watch-word. See *Watch-word*.

TESSERA *Hoſpitalitatis*, was a ſort of tally or certificate of mutual intercourſe between perſons of different countries. Friendſhip and the rights of hoſpitality were by this means perpetuated and tranſmitted to their deſcendants. The *Teſſera* was a piece of wood,

ivory, &c. marked and so cut, that separate, it made two; but joined again, it tallied so exactly as shewed it had been but one. Characters were frequently cut upon them. Each party kept one of these tallies, or *Tesseræ*, which did not only serve those who had contracted engagements of hospitality personally, but such as they thought fit to lend it to; so that the bearer of this kind of certificate was as well received, lodged, and entertained, as the person to whom it belonged. See *Stranger*.

TESSERARIUS, among the *Romans*, was the person who carried the tally from the *Tribunes* to the *Centurions*, previous to their setting the nightly guard or watch. See *Watch*.

TESTAMENT, a name given to the Holy Scriptures. It properly signifies the *Will* of the dead; but in this sense it cannot be applied with strict propriety to the Holy Writings. The word Διαθηκη, which the *English* and *Latin* translators have rendered by *Testament* and *Testamentum*, sometimes signifies a will, but the *Greek* interpreters of the Old Testament, and the writers of the New, commonly used the word Διαθηκη to answer the Hebrew word *Berith*, which properly signifies a contract or covenant. The Old and New Testament might, therefore, with great propriety, be called the Old and New Covenant.

TESTAMENTUM. See *Will*.

TESTUDO, in the military art of the ancients was a defensive machine, consisting of a wooden tower covered with skins, under which the soldiers screened themselves when they approached the walls to mine them. It was moveable, and called *Testudo* because it sheltered the soldiers as a tortoise is covered in its shell.

Testudo was also a cover or skreen which the soldiers formed by means of their bucklers, thus; they were drawn up close to one another, the first rank stood erect, the rest stooped lower and lower by degrees, till the last rank kneeled upon the ground: The men in front held their bucklers before their bodies, those on the sides did the same, the rest covered the heads of those before them, so that the whole body resembled a pent-house or roof covered with tiles, down which the enemies' missive weapons, stones, &c. glided without injury to the soldiers underneath. This invention was used in field battles, but more frequently in surprizing cities, before the besieged were prepared for defence, and served to protect the besiegers in their approach to the walls. Sometimes other soldiers mounted upon this roof of bucklers, and covered themselves in the same manner.

TETRAETERIS, in the *Athenian* chronology, was a cycle of four years, invented by *Solon*, to make the lunar year equal to the solar: For as the lunar year consisted of 354 days only, which fell short of the solar eleven days and a quarter, or thereabouts; an intercalated month of 22 days was added; and again, after the space of two years more, another month was intercalated consisting of 23 days. Thus in the space of four years there was an addition of 45 days made to the lunar reckoning, which prevented the lunar years from falling short of the solar. See *Year*, *Month*, &c.

TETRADRACHMON, a *Grecian* coin, worth 2*s.* 7*d.* of our money. See *Money*.

TETRARCH, properly signifies a sovereign prince who has the fourth part of a state, province or kingdom

kingdom under his dominion, without wearing the diadem, or bearing the title of king. The word *Tetrarch* is alſo uſed to ſignify not only a fourth, but ſometimes an half or a third part of a kingdom or province. The title of *Tetrarch* was common among the deſcendants of *Herod* the great, to whom the *Roman* Emperors diſtributed his *Demeſnes*. It is met with in ſcripture, *Matth.* xiv. 1. *Luke* iii. 1. 19. ix. 7. *Acts* xiii. 1. Upon the death of *Herod* the great, the largeſt part of his kingdom was given to his ſon *Archelaus*, viz. *Idumea*, *Judea*, and *Samaria*. *Galilee* and the country called *Peræa*, beyond *Jordan*, fell to the ſhare of young *Herod*, called *Antipas*; and to *Philip* was given *Trachonitis*, a country about Mount *Gileaa*; *Abilene*, the fourth part, was given to one *Lyſanias*. This four-fold diviſion ſufficiently accounts for the name of *Tetrarchs* and *Tetrarchies*.

TETROBOLUM, a *Grecian* coin, worth 5 *d.* $\frac{2}{3}$ of a farthing of our money. See *Money*.

TETTIGES, was a title which the *Athenians* aſſumed to themſelves, ſignifying graſshoppers, becauſe they boaſted that they were produced by ſome ſtrange prolific virtue of nature from the ſame ſoil that they inhabit; and in alluſion to this opinion they wore golden graſshoppers in their hair.

THALAMEGUS, among the ancients was a ſhip of pleaſure or yacht uſed by princes, accommodated generally with a good cabin or bedchamber. That of *Philopater*, King of *Egypt*, was the largeſt ſhip of this kind upon record. It was 312 feet long, 30 cubits broad, and 40 cubits high, with the pavillion. It was deſigned for ſailing with his wife and children in parade, on the *Nile*. See *Ships*.

THALAMITÆ, in the naval arrangements of the *Greeks* and *Romans*, ſignified thoſe rowers (in galleys which contained ſeveral ſeries of rowers) who ſat on the *Thalamus* of the veſſel, and made the loweſt row. Theſe moved their oars and hands under the ſeats of the row that ſat next above them. The ſecond row was called *Zygitæ*, and the uppermoſt *Thranitæ*. See *Zygitæ*, *Thranitæ*, *Ships*, *Rowers*, *Triremis*, &c.

THALLOPHORI, the old men and women who, in the *Grecian* feſtival *Panathenæa*, walked in the proceſſion, with olive boughs in their hands. See *Panathenæa*.

THALYSIA, a ſacrifice offered by the *Grecian* huſbandmen after harveſt. Some will have it to have been performed in honour of *Ceres* and *Bacchus*, but it appears that *Neptune* and all the gods had a ſhare in it.

THARGELIA, an *Athenian* feſtival, in honour of the ſun and the hours his attendants; or as others think of the *Delian Apollo* and *Diana*. During the ſolemnity the city was luſtrated by two perſons called φαρμακοι, one being a man the other a woman, the man carried about his neck figs of a black colour called ισχαδες, and the woman white ones. Adopted ſons were now enrolled, pledges were given and received, and perſons who offended in theſe matters were arraigned at an aſſembly held in *Bacchus's* theatre.

THARGELION, was an *Athenian* month of thirty days, ſo called from the feſtival *Thargelia* kept in it. It was the eleventh month of the year, and anſwered to the latter part of April and the beginning of May. See *Month*.

THEATRE, among the ancients, a public edifice for the exhibition of

of ſcenic ſhews or ſpectacles to the people. All Theatres were dedicated to *Bacchus* and *Venus*, the deities of ſports and pleaſure. The moſt ancient Theatres were temporary, being compoſed of boards placed gradually above each other, for the convenience of ſpectators. The Improvements of the Theatre however kept pace with dramatic taſte, and Theatres at laſt were fixed and durable, being built of ſtone, commonly of marble; which by degrees were encreaſed to that magnitude that they exceeded almoſt all other buildings of *Greece* and *Rome*. The figure of Theatres was ſemicircular, but contained ſomething more than half of a circle; and therefore Amphitheatres, which were made in the ſame figure as if two Theatres were joined together, were not exactly obicular but oval. Every Theatre conſiſted of two parts, the *Scena* and the *Cavea*. The *Scena* conſiſted of many parts, whereof the moſt remarkable are theſe, the *Brontium*, the *Epiſcenium*, the *Paraſcenium*, *Proſcenium*, *Orcheſtra*, and *Hypoſcenium*. The *Cavea*, called by the *Grecks* Κοιλον, was appointed for the ſpectators, and conſiſted of three parts, placed in equal degree one above another, the loweſt belonged to perſons of quality and magiſtrates, the middle to the commonalty, and the uppermoſt to women. The *Cavea* anſwers as a general term to pit, boxes, and gallery. Theatres being open at the top, *Portico's* were erected behind the *Cavea*, whither the ſpectators retired in rainy weather for ſhelter. See *Scene*, *Cavea*, *Brontium*, *Epiſcenium*, &c.

The *Roman* Theatres were divided, as to their ſeats, into three parts, the *Orcheſtra* for *Senators*, *Equeſtria* for Knights, and *Popularia* for the commonalty.

THENSÆ were veils or canopies uſed in the *Roman* chariots at games, ſolemn proceſſions, &c. and alſo to cover a ſeat of ſtate. *Thenſæ* could not be granted to any but by the expreſs allowance of the *Senate*. The name of *Thenſæ* is likewiſe given to the waggons in which the ſtatues of the gods and great men were carried on ſolemn occaſions.

THEOCRACY was that peculiar kind of government under which the children of *Iſrael* lived, having God for their King. *Moſes* and *Joſhua*, and, after them, the Judges, were his vicegerents or deputies. God as their King made them laws and ſtatutes, eſtabliſhed rewards and puniſhments, and gave orders in all matters of moment. The directions which God gave to *Moſes* were given face to face, the voice proceeding probably out of the *Shechinah*. God vouchſafed to continue their immediate King, till, in the time of *Samuel*, they rejected him, and would have a King like other nations, 1 *Sam.* viii. 7, 19. And, even afterwards, their Kings were in a peculiar manner God's deputies. After the days of *Moſes*, God, when conſulted in matters relating to the government, and affairs of conſequence, intimated his will by the oracle of *Urim* and *Thummim*. See *Urim*.

THEOGAMIA was a *Sicilian* feſtival inſtituted in honour of *Proſerpine*, to commemorate her marriage with *Pluto*.

THEOMANCY, a ſpecies of divination, founded upon a ſuppoſed inſpiration of ſome deity. It differed from *Oracles*, as not being confined to any particular time or place.

THEOPHANIA, a feſtival obſerved by the *Delphians*, in memory

ry of *Apollo's* firſt appearance and manifeſtation among them.

THEORIA, a ſolemn annual voyage performed, by the *Athenians*, in the ſame ſhip in which *Theſeus* went to the Temple of *Apollo*, in the iſland of *Delos*. This annual cuſtom was founded upon a vow which *Theſeus* made to *Apollo*, that if he would grant him a ſafe return from *Crete*, whither he was ſent, with other *Athenian* youths, to be devoured by the *Minotaur*, they would yearly make a voyage to his Temple at *Delos*. The perſons employed in this ceremony were called θεωροι. They wore garlands of laurel on their heads, and were accompanied by two of the family of Κηρυκες. Before them went certain men with axes in their hands. On their arrival they ſacrificed to the god, repaired their ſhip, and then ſteered homewards. The ſhip underwent ſuch frequent repairs, that at laſt not any of the old materials remained, ſo that it was individually the ſame, though numerically different.

THEOXENIA, a feſtival in honour of all the gods, celebrated at *Athens*, and in many other *Grecian* cities.

THERAPEUTÆ were an ancient ſect, who lived in ſolitude, and devoted themſelves to meditation, prayer, and reading the Scriptures. Saturday was their Holy Day, when they uſed to aſſemble. The men and women were ranged ſeparately, moving in the meaſure of a dance, and turning to the Eaſt in the morning to beg bleſſings for the coming day; after which they retired to their cells. An account of them is given by *Philo*. Some ſuppoſe they were *Eſſenes*, others imagine they were *Jews*, reſiding in *Egypt*, and *Euſebius* and others conſider them as *Chriſtians*. See *Eſſenes*.

THERMÆ. See *Balnea*.

THESEIA, a feſtival in honour of *Theſeus*, celebrated at *Athens*, on the eighth day of each month. It was obſerved with much rejoicing and banquetting, of which the poor partook at the expence of the rich.

THESMOPHORIA, a feſtival celebrated in honour of *Ceres*, by the *Athenians* and many other cities of *Greece*. It was attended at *Athens* with every appearance of gravity and ſerious devotion. The women were clad in white, and obliged for three or five days before the ceremony to abſtain from all venereal pleaſures. They put *agnus caſtus*, flea-bane, and vine-branches in their beds, becauſe they were ſuppoſed to deſtroy all appetite to mutual intercourſe betwixt the ſexes. The feſtival continued ſeventeen days.

THESMOTHETÆ, an appellation given to ſix of the nine *Athenian Archons*. The firſt or chief of the nine, was called, by way of eminence, *Archon*, the ſecond *Baſileus*, the third *Polemarchus*, and the remaining ſix *Theſmothetæ*. The duty of the *Theſmothetæ* was to hear complaints againſt falſe accuſers, calumniators, perſons guilty of bribery and impiety. They heard diſputes betwixt citizens and ſtrangers, ſojourners or ſlaves, and controverſies about trade; they preferred all appeals to the people, ratified contracts, and appointed the times of public trials in the courts of judicature. See *Archon*.

THETA. The letter Θ, among the Ancients, was uſed on the ballots of judges, by which they condemned a perſon to death, it being the firſt letter of the word Θανατος, *Death*. Hence it had the epithet of *niger* and *infelix*, thus,

O multum ante alios infelix litera
Theta.

THORAX, a piece of defenſive armour, among the *Greeks* and *Romans*, conſiſting of two parts; one of which defended the back, and the other the belly. The extremities of it were called πλεύγες, the middle γυαλα. The ſides were coupled together with buttons. The *Romans* called it *Lorica*. The *Thoraces* were not all compoſed of the ſame ſtuff; ſome were of linen or hemp twiſted into ſmall cords and cloſe ſet together; hence we read of *Thoraces bilices & trilices*, from the number of cords fixed one upon another. *Hemithoracium* wanted the back part, and only defended the breaſt and belly.

THRACES, a kind of *Gladiators*, among the *Romans*, who uſed a *Sica* or faulchion, and a *Parma* or little round ſhield, peculiar to the country of *Thrace*, of which nation they generally were, becauſe the *Thracians* were reckoned a moſt fierce and barbarous people. See *Gladiators*.

THRANITÆ, in *Grecian* and *Roman* ſhips, which had ſeveral banks of oars, ſignified the uppermoſt range of rowers. The ſecond row of men were called *Zygitæ*, and the loweſt *Thalamitæ*. See *Zygitæ*, *Thalamitæ*, *Ships*, *Triremis*, *Rowers*, &c.

THREE was a number in high eſtimation among the *Greeks* and *Romans*, and even amongſt all nations civilized or barbarous. The gods were thought to have a particular pleaſure in this number. The particular ſanctity aſcribed to this number might be owing to the idea of its being a perfect number, as containing a beginning, a middle and an end, or to the Trinity as obſcurely taught by *Pythagoras* and other *Philoſophers*, or to the threefold diviſion of the gods, into celeſtial, terreſtrial, and infernal. The judges of the dead were three, the fates were three, the furies were in number three, the heads of *Cerberus* were three, the ſons of *Saturn*, amongſt whom the world was divided, were three; *Jupiter's* thunder was *trifidum* or three-forked, and *Neptune's* trident had three prongs. Odd numbers, but particularly ſuch as aroſe from the multiplication of three, were much uſed in incantations, and ſhepherds choſe an unequal number in their flocks as more fortunate. See *Seven*.

THRESHING-FLOOR, among the *Jews*, was a place open to the air, where the corn was threſhed by ſledges or flails, with horſes or bullocks feet, they being made to run round upon the ſheaves ſet near one another, with the ears uppermoſt. Theſe floors were made by mixing lees of oil with clay, which when well ſoaked, was beaten and made ſmooth; and when dry was impenetrable to rats, or mice, or ants, neither weeds could grow, nor water penetrate. The threſhing-floors of the *Romans* were of the ſame kind.

THUNDER, has ever been regarded as ſomething divine, and as proceeding immediately from the deity; and perſons and places ſtruck with lightning have been treated with peculiar ceremony. The idea of its ſanctity has given riſe in moſt countries to many ſuperſtitions and whimſical obſervances. But at this we need not be ſurprized, when we conſider the awfulneſs of thunder and lightning, and call to mind, that the cauſe was not till lately underſtood, nor indeed can our preſent ſyſtems of philoſophy ſufficiently explain it, in all its circumſtances,

the

the electricity appears to be the principal agent. See *Bidental* and *Lightning*.

In taking *Omens*, thunder and lightning were considered as lucky or unlucky as they proceeded from the east or west, from the right or left.

THRECES, among the *Romans* a sort of Gladiators. See *Thraces*.

THRIO, a festival in honour of *Apollo*, so called from his three nurses named *Thriæ*.

THUMMIM. See *Urim*.

THURIBULUM, was a censer or vessel in which incense was burnt at *Roman* sacrifices.

THYIA, a festival in honour of *Bacchus* celebrated by the *Eleans*. In the ceremonies of this solemnity the chief was the conveying certain vessels into a chapel, and secretly filling them with wine.

THYLLA, a festival in honour of *Venus*.

THYMELE, was a kind of pulpit where the singers called *Thymèlici* performed. See *Thymelici*.

THYMELICI, among the *Romans*, were musicians who sung and played in the interludes, dancing and keeping time with their gestures. They were so called from *Thymele*, a noted dancer, in great favour with *Domitian*. The place where they performed was also from her called *Thymele*, hence *Juvenal* vi. 66.

Attendit Thymele, Thymele *nunc ruſtica diſcat.*

THYNNIA, a sacrifice of tunnies, offered to *Neptune* by fishermen, after a plentiful draught.

THYOS, a sacrifice of fruits, leaves or acorns, which were the only offerings at first in use.

THYRSUS, a sceptre or spear wrapped up in vine leaves, which the poets put into the hands of *Bacchus*, and the *Mænades*, at the *Bacchanalia*. It is also put into the hands of the *Satyrs*, who were *Bacchus's* soldiers, and are supposed to have fought with the *Thyrsus*, in his *Indian* expedition.

TIARA, was an ornament or habit wherewith the ancient *Persians* adorned their heads. It was in the form of a tower, and adorned with peacocks feathers. The *Persian* Kings wore it straight and erect, the priests and great lords wore it depressed. The *Tiara*, however, was made in different forms. The Kings of *Parthia*, the Kings of *Pontus*, the *Armenians* and *Phrygians* appear to have worn it as well as the *Persians*.

TIBIA, was a pipe or flute, which the ancients made use of in performing their comedies. Flutes are distinguished by the several names of *Tibiæ pares* and *impares*, *dextræ* and *ſiniſtræ*, *Lydiæ*, *Sarranæ* and *Phrygiæ*. To give the proper distinction of all these has been considered as a considerable difficulty. The most satisfactory account of the matter may be given as follows. The performers played always, the whole time of the comedy, on two flutes; that which they stopped with their right hand they called *dextra Tibia*, and that which they stopped with their left, *Siniſtra Tibia*. The first had but few holes, and sounded a deep bass; the other had a great number of holes, and gave a shriller and sharper note. When the musicians played on two flutes of a different sound, they used to say the piece was played *tibiis imparibus*, or *tibiis dextris & ſiniſtris*. When they played on two flutes of the same sound, they used to say the music was performed *tibiis paribus*; and if the equal flutes were of the shriller note, they expressed it by *tibiis paribus ſiniſtris*.

finiſtris. Two equal right-hand flutes they called *Lydian*, two equal left-hand ones they named *Sarranæ* or *Tyrian*, and two unequal flutes were termed *Phrygian*, as imitations of the muſic of thoſe countries. Right-hand flutes were uſed at funerals. *Tibia* properly ſignifies the leg-bone, flutes having firſt been made of the legs of cranes or other birds.

TIBIALIA, among the *Romans*, were a kind of ſwaths which they made uſe of to cover their legs. When applied to the thighs, the bandage was called *Femoralia* or *Fæminalia*.

TIME, among the *Romans*, was divided in a manner different from that which prevails amongſt us. They meaſured the night into four equal parts, which they called *Watches*, each containing the ſpace of three hours; part of theſe they devoted either to the pleaſures of the table or to ſtudy. The natural day they divided into twelve hours, the firſt beginning with ſun-riſe, and the laſt ending with ſun-ſet; by which means the hours were of unequal length, varying according to the different ſeaſons of the year. The time for buſineſs began with ſun-riſe, and continued to the fifth hour, being that of dinner, which was only a ſlight repaſt; from thence to the ſeventh hour was a time of repoſe, a cuſtom which ſtill prevails in *Italy*. The eighth hour was employed in bodily exerciſes; after which they conſtantly bathed, and from the bath went to ſupper, which was their principal meal. Time was meaſured by *Dials*, *Clepſydræ*, obſervations made upon the apparent motion of the ſun, &c. See *Dial*, *Clepſydra*, *Hour*, *Day*, *Month*, *Year*, *Night*, *Watches*, &c.

TITHES. See *Tythes*.

TITULUS, was a label or inſcription which, in crucifixions, the *Romans* always affixed to the croſs, declaring the cauſe why the ſufferer was thus puniſhed. It was written in capitals, to convince the people of the equity of the puniſhment, and the juſtice of the proceedings. This inſcription is called in the New Teſtament αἰτία, τίτλος, ἐπιγραφή, and ἐπιγραφὴ τῆς αἰτίας, *Matth.* xxvii. 37.—*Mark* xv. 26.—*John* xix. 19.—*Luke* xxiii. 38. *Suetonius* calls this inſcription *Elogium*. The like declaration was uſually made in other puniſhments, either by inſcription, or the voice of a cryer, eſpecially in capital puniſhments.

TOGA, among the *Romans*, was a robe without ſleeves, open before like a large cloak, which they wore over the *Tunica*. One end of it was brought over the left ſhoulder, that the right arm might be more at liberty; in other words, that part of the *Toga* which came under the right arm was drawn over to the left ſhoulder, where it covered the knot of plaits, and kept the gown cloſe together. When they wanted to act in this habit, they wrapped it round the body like a ſaſh, and faſtened it with a knot. The *Toga* was made of woollen cloth, generally white, or of its natural colour; ſometimes however they wore them of different colours. They quitted it in times of mourning and public calamity. It was originally an habit of honour, and prohibited to the common people, who went about in the *Tunic* only; but at laſt it became common to almoſt every body, the rich being diſtinguiſhed from others only by the fineneſs of the ſtuff, and by its being more ample. It was even common to both ſexes, till the women of quality made uſe of the robe called *Stola*, and then the *Toga* was worn

only

only by the vulgar women and courtezans; hence that expreſſion of *Horace*, *In Matronâ pecceſve Togatâ*. The *Toga* admitted of various ornaments, and had various denominations: Thus there was the *Toga domeſtica*, which was worn within doors; *Toga forenſis*, worn abroad; *Toga aperta*, when it was open; *Toga præcincta*, when tucked up; *Toga laxior*, which trailed upon the ground; *Toga adſtrictior*, which did not reach to the feet; *Toga gabinia*, when one of the ſkirts or lappets was girt round the body. There was alſo the *Toga pura*, *virilis*, or *libera*, which young men aſſumed at the age of ſeventeen inſtead of the *Prætexta*, which was now laid aſide. The friends of the young men attired them in the *Forum*, or *Capitol*, with much ceremony. They called the day on which the *Toga virilis* was aſſumed, *Dies tyrocinii*; becauſe from that time they commenced *Tyrones*, and became capable of ſerving in the army. It was called *Libera*, becauſe they were then delivered from the power of tutors and inſtructors; but they were obliged, for the firſt whole year, to keep their arms within their gowns, as a token of modeſty. This gown was called *Pura*, becauſe it had no addition of purple to the white. *Toga candida* was worn by candidates for offices. It was not of a natural, but artificial white, which it received from a fine kind of chalk. The *Toga pulla* was made of black cloth, and proper to perſons in mourning. *Toga ſordida* was black from long wearing and ſullying, and worn by priſoners at their trials, to excite compaſſion; it was alſo the dreſs of ordinary people: The *Toga pulla* and *ſordida*, however, are ſometimes confounded with each other. The *Toga picta*, *purpurea*, *palmata*, and *triumphalis*, ſeem to have been the ſame garment under different names. It was worn by victorious generals when they triumphed. It was called *picta* from its rich embroidery, *purpurea* becauſe the ground was purple, *palmata* becauſe it was adorned with *palms*, or with *clavi* of the breadth of a palm; and, laſtly, it was called *triumphalis*, becauſe it was worn in triumph. The *Trabea*, *Paludamentum*, *Prætexta*, and *Chlamys*, were names given to the *Toga* made in a particular manner and for particular purpoſes. See *Trabea*, *Paludamentum*, &c.

The *Toga* was the robe which diſtinguiſhed the *Romans* from the *Greeks*, who wore the *Pallium*, hence *togatus* ſignifies *Roman*, and *palliatus Grecian*. The *Toga* was alſo the badge of peace, being laid aſide on engaging in any martial deſign, tho' ſometimes it was worn in the camp.

TOGATÆ, among the *Romans*, were ſuch plays as repreſented *Roman* characters, in *Roman* habits; in oppoſition to *Palliatæ*, which repreſented *Grecian* characters in *Grecian* dreſſes; for the *Toga* was peculiar to the *Romans*, as the *Pallium* was to the *Greeks*. The *Togatæ Commœdiæ* were divided, according to the quality of the perſons repreſented, into *Prætextatæ*, *Trabeatæ* and *Tabernariæ*: The firſt exhibited characters of diſtinction, the ſecond, conſuls or great magiſtrates, and the third, perſons of inferior rank. See *Toga*, *prætextata*, *Drama*, *Comedy*, &c.

TOMB. See *Sepulchre*, *Monument*, *Burial*, *Funeral*, *Epitaph*, &c.

TOP *of the Houſe*, not only in the eaſtern countries, but alſo among the *Greeks* and *Romans*, was flat and covered with a ſtrong ter-

race. Hither they frequently repaired for meditation, prayer, converſation with a friend, &c. Here alſo they dried their linen and flax, prepared figs or raiſins, enjoyed the refreſhing breezes, &c. On the tops of the *Roman* houſes were ſmall rooms containing the figures of their anceſtors, ſuch rooms were therefore conſidered as chapels. On certain feſtivals and public ſolemnities the images were uncovered and adorned. When any perſon of conſideration in the family died, theſe figures were carried in proceſſion to the funeral, dreſt according to the dignities they had enjoyed. See *Houſe*, *Funeral*, &c.

TOPHET, was a polluted, unclean place near *Jeruſalem*, where they uſed to throw the carcaſſes of beaſts, or the bodies of men to which they refuſed burial; and all the filth of the city was alſo brought thither. A perpetual fire was kept there for burning what was brought. *Tophet* is for this reaſon ſometimes put for hell. It was in the valley of the children of *Hinnom*, and had been defiled by the human ſacrifices offered there to the god *Moloch*. The ſacrifices were offered by beat of drum, which in *Hebrew* is called *Toph*: hence the place was called *Tophet*.

TORALIA, were the coverlets or carpets which were laid over the *Tori* or couches of the *Romans* when they ſupped. Originally they were nothing but the ſkins of goats; but as riches encreaſed, the delicacy of that people encreaſed alſo, and more expenſive materials were ſought for. See *Accubatio*, *Beds*, *Cæna*, &c.

TORCHES, among the ancients were not like our flambeaux, for they had no wicks; a great many of them were lamps ſet in the end of a ſtick, or a bundle of rags ſmeared with pitch. Torches were alſo made of pine branches, and other trees which produce pitch and roſin, particularly the *Tæda* tree. Torches were uſed both at marriages and funerals. Thoſe uſed at marriages were made of white thorn, and had incenſe in their compoſition, that with their light they might afford a grateful ſmell. Torches were made uſe of as ſignals in war, and intimated the approach of an enemy or a friend, according as it had been previouſly agreed upon. They were likewiſe uſed as philtres, and made an ingredient in love-potions. See *Love*.

It is almoſt needleſs to obſerve, that torches were made uſe of in many ſolemn and ſacred proceſſions, particularly in the *Eleuſinian* myſteries. See *Eleuſinia*, *Daduchi*, &c.

TORQUES were golden and ſilver collars, wreathed with curious art and beauty, worn as ornaments about the neck amongſt the *Romans*. They were frequently given by the *Roman* Generals, to ſuch ſoldiers as had diſtinguiſhed themſelves by their valour and induſtry. *Pliny* ſays, that golden collars were given to the auxiliaries, and ſilver ones to the *Roman* ſoldiers: But this is held to be a miſtake. See *Rewards*.

TOXOTÆ, among the *Athenians*, were a ſort of inferior officers, or rather ſervants, who attended the *Lexiarchi*, and were armed with bows. They were much like the *Roman Lictors*; there were about one hundred of them in the city of *Athens* that lived in tents, erected firſt in the *Forum*, and afterwards in the *Areopagus*. See *Lexiarch*.

TRABEA, was a ſort of gown worn by *Roman* Kings, *Conſuls*, and

and *Augurs*, and by the Knights on the *Ides* of July. It was white, bordered with purple, and adorned with *Clavi* and *Trabes* or sprigs of scarlet; it differed in this from the *Prætexta*, which was only edged with purple. The *Consuls* put it on when they opened the Temple of *Janus*. *Romulus* is said to have worn it, and *Virgil* adorns *Picus* with it, *Æn.* vii. 188. Authors differ much in their accounts of the *Trabea*, but this is the best information I am able to give concerning its form and use. See *Toga*.

TRABEATÆ *Comœdiæ*, a species of Comedy, among the *Romans*, which represented some chief officers, and had for its subject, matters relating to the camp. The name is derived from *Trabea*, a sort of gown which the *Roman Consul* wore when he set out upon any warlike design. The *Trabeatæ Comœdiæ* were a subdivision of the Comedies called *Togatæ*. See *Togatæ*, *Trabea*, *Comedy*, &c.

TRACTORIÆ, among the *Romans*, were *Diplomas*, or tickets, given by the Emperors to such as they called out of, or sent into, the provinces, by which they were entitled to the public post, and had a right to be maintained at the expence of government.

TRADITIONS. See *Cabbala*.

TRAGEDY, a Dramatic Poem, representing some signal action performed by illustrious persons, and which has generally a fatal issue or end. It is calculated to refine and purge the passions, by raising terror and compassion.—Tragedy, in its original, was only an Hymn sung in honour of *Bacchus*, by several persons in *chorus*, with music and dancing, while the goat stood at the altar ready to be sacrificed. It was, therefore, a piece of religious service, a part of their Liturgy, and called Τραγωδια, i. e. *The Goat's Song*. The hymn being long, fatigued the performers, they therefore divided the song into several parts, with certain recitations in the intervals. Accordingly *Thespis* first introduced a person to speak upon the stage with this view: *Æschylus*, finding one person insufficient, introduced two to entertain the audience with a dialogue; he also cloathed them more decently, and first put them on wearing the buskin: *Sophocles*, finding two persons insufficient for the variety of incidents, added a third, and here the *Greeks* seem to have stopped, or but seldom introduced a fourth. The persons who made the recitations were called actors. Tragedy and Comedy were at first confounded with each other. The Tragedy of the *Romans* was wholly borrowed from the *Greeks*, and built entirely upon their model; so that one account will serve to give an idea of both. See *Comedy*, *Drama*, &c.

The parts of Tragedy are the same as those of Comedy, and will be seen under the article *Drama* and the heads there referred to.

TRAJAN's *Pillar*. See *Column*.

TRAITORS, who betrayed or conspired against their country, were by the *Athenians* denied the rites of burial. Amongst the *Macedonians*, not only the traitors themselves, but their children, and all who were nearly allied to them, suffered death.

TRANSACTIO, in the *Roman* courts of judicature, was when a cause was dropped on account of its being dubious or uncertain.

TRANSFUGA. See *Deserters*.

TRANSMIGRATION *of Souls*, was taught by *Pythagoras*, and the doctrine may be briefly stated thus. That philosopher acknowledging souls

ſouls to be immortal, aſſerted that they are pre-exiſtent to bodies; that there is an innumerable company of them; that thoſe which tranſgreſs, are ſent down into bodies by way of puniſhment; that, being purified by ſuch diſcipline, they return to their own place; that thoſe which, whilſt they are in bodies, lead a wicked life, are ſent down farther into irrational creatures, to continue their puniſhment and complete their expiation; that the angry and malicious tranſmigrate into ſerpents, the ravenous into wolves, the audacious into lyons, the fraudulent into foxes, and the like. This doctrine ſeems to have been borrowed from the *Egyptians*, who held that the ſoul, when one body periſhed, paſſed into another, till it had gone thro' every thing terreſtrial, marine, volatile; then it again aſſumed an human body. This circuit was completed in 3000 years. The pre-exiſtence of ſouls ſeems to be alluded to in the queſtion propoſed to our Saviour concerning the blind man, *John* ix. 2. Some ſuppoſe that it refers to a wild fancy of the *Rabbins*, that a *child* might *ſin* in the womb. Be this as it may, it is certain, that this notion met ſome countenance among the *Jews*. See *Wiſd.* viii. 19, 20. *Joſephus* alſo hints at it.

TRANSVECTIO, among the *Romans*, was a ſort of review of the *Equites*, or Knights, previous to their being embodied for the ſervice of the ſtate. It is thus deſcribed by *Dionyſius*, "The ſacrifice being finiſhed, all thoſe who are allowed horſes at the expence of the ſtate, i. e. all the knights, ride along in order, as if returning from a battle, being habited in the *Togæ Palmatæ* or the *Trabeæ*, and crowned with wreaths of olive. The proceſſion begins at the temple of *Mars*, without the walls, and is carried on thro' all the chief parts of the city, particularly the *Forum*, and the temple of *Caſtor* and *Pollux*. The number ſometimes amounts to 5000: every man bearing the gifts and ornaments received from his general as a reward of his valour. A moſt glorious ſight, and worthy of the *Roman* grandeur!" This ſolemnity was inſtituted in honour of *Caſtor* and *Pollux*, who in the year of the city 257, are ſaid to have rode poſt, to inform the *Romans* of their victory over the *Latins*. See *Knights*.

TRAPPINGS, among the Ancients, were made uſe of to adorn their horſes, but authors cannot agree as to the manner of placing them; ſome will have it that they were placed on their breaſts, others on their foreheads, and others again on their cheeks. On the breaſt they wore a ſmall kind of ſhield finely poliſhed; but they had neither ſaddles nor ſtirrups. See *Stirrups*, *Phaleræ*.

TREASURY, the place where the public revenues are received, preſerved, and diſburſed. The public treaſure of *Rome* was kept in the Temple of *Saturn*, where the ſpoils of conquered nations were depoſited. *Julius Cæſar*, in the civil war, ſeized upon and plundered this Temple; and what immenſe wealth that threw into his hands, may be judged of by the elegant deſcription which *Lucan* gives of its riches, *B.* iii. 155. &c. *Pliny* the elder, ſays that *Cæſar* got, in gold and ſilver plate, and coin, to the amount of 1,093,979*l.* 3*s.* 4*d.* Under the Emperors, the *Romans* had two kind of Treaſuries, one called *Ærarium*, wherein was kept the money deſtined for the ſupport of government; and the other called *Fiſcus*,

Fiſcus, wherein was preſerved the money appointed for the ſubſiſtence of the Emperor and his Court. *Ærarium*, therefore, belonged to the people, and the *Fiſcus* to the Prince. See *Ærarium*, *Fiſcus*.

The *Athenian* Treaſury was ſacred to *Jupiter Soter*, and *Plutus* the god of riches. Beſides other public monies it always contained 1000 talents, which it was capital to touch, except on the moſt preſſing occaſions. The public *Treaſury* was divided into three parts; the firſt contained money for civil uſes, the ſecond that for defraying the charges of war, and the third contained money intended for pious uſes, plays, public ſhews, and feſtivals. The *Treaſury* was ſupplied from the τελη, or income of public poſſeſſions belonging to the State; from the φοροι, or payments exacted from tributary cities; from the εισφοραι, or taxes laid upon citizens, ſojourners and freedmen; and from τιμημαλα, or all fines and amercements, except the tenth part, which was given to *Minerva*, and the fiftieth, which was allotted to the reſt of the gods.

TREATY. See *League* and *Peace*.

TRECHEDIPNA, a kind of livery or diſtinguiſhing habit worn by *Paraſites*, which was a ſufficient paſſport to the tables of their patrons, whoſe livery it was.

TREES were held ſacred to the gods when they grew in conſiderable numbers together; their gloomy ſhade inſpired ſolemn ideas, and hence was derived the ſanctity aſcribed to them. Groves and woods, in the firſt ages, were reſorted to as temples; and particular trees were ſuppoſed to be the reſidence of certain divinities, thus the *Dryades* and *Hamadryades* were believed to be enſhrined in oaks. The gods are alſo ſaid to have taken particular ſpecies of *Trees* under their protection; thus *Jupiter* choſe the oak, *Venus* the myrtle, *Apollo* the laurel, *Cybele* the pine tree, *Hercules* the poplar, *Minerva* the olive, and *Bacchus* the ivy and the vine.

When the *Jews* planted a vine or fruit-tree, they were not allowed to eat of the produce for the firſt three years, they offered to God that of the fourth year, and afterwards might enjoy their fruits at diſcretion. The fruit of the three firſt years was accounted unclean, *Levit.* xix. 23.

TRIAL, is the examination of any cauſe, civil or criminal, according to the laws of the country, before proper judges. Cauſes amongſt the *Jews* were determined before the *Sanhedrim*, or in the leſſer courts which were held at the gates of their cities. See *Sanhedrim*, *Gates*.

The *Athenians*, for trying cauſes, had three noted tribunals; the tribunal of the *Areopagus*, the tribunal of the *Ephetæ*, and the *Heliaſtic* tribunal. The *Areopagus* took cognizance of robberies, malicious plots, wilful wounds, poiſonings, ſetting fire to places, homicides, contempt of the gods, innovations in religion, &c. In this court none could be admitted as judge who had not been *Archon*. This regulation was made by *Solon*. The judges at firſt uſed to meet on the three laſt days of every month, but afterwards their meetings were almoſt daily. When the magiſtrates were aſſembled, a crier ordered the people to remove to ſome diſtance, and enjoined them ſilence; then he of the *Archons*, who was ſtiled *Baſileus*, took his place among the judges; but firſt of all ſolemn ſacrifices were offered. Then the accuſer and the accuſed took

took each an oath at the altar, laying their hands on the flesh of the victim: They afterwards pleaded their cause either in person or by their patrons; the accuser being mounted upon the stone called ὑβρεως, and the accused on that called ἀναιδειας. At first every one pleaded his own cause; but in after times ten persons were chosen by lot to be the patrons of this tribunal. These orators, however, were not permitted to make use of the insinuating openings of causes, nor the other resources of eloquence. The judges, having heard the parties, gave their opinions privately, by means of black and white stones. The black had holes in them, that they might be distinguished in the dark. The white stones were put into an urn of brass, called *The Urn of Mercy*, and the black into a wooden urn, named *The Urn of Death*. If the number of white stones prevailed, they made a short line with the nail in a wax tablet, and the person was acquitted; if the black were more numerous, a long line was drawn, and the person was condemned: If the numbers were equal, the crier threw a white stone into the urn of mercy, which was termed *The Stone of Minerva*. After condemnation, the criminal was loaded with chains, and led forth to execution. Before the sentence, the culprit was not in chains; but had it in his power, if he despaired of his cause, to avoid punishment by voluntary exile, in which case his goods were confiscated.—The tribunal of the *Ephetæ* took cognizance of involuntary murther. The judges were fifty-one in number, and fifty years of age. They were the most respectable persons of the ten tribes, from each of which, five citizens were chosen, of irreproachable life, and they chose the additional one by lot. They were called *Ephetæ*, from εφιεναι, to appeal, because appeals were made from *inferior* courts to *this*.

The *Heliastic* tribunal was so called from ηλιος, the *Sun*, because it was in the open air, exposed to the sun. The judges were called *Heliastæ*, and were more or fewer in number according to the importance of the cause. They were chosen by lot, and qualified for their office by a solemn oath. He that wanted to bring an action before this tribunal first obtained leave of the *Thesmothetæ*, and then summoned the other party by an apparitor called Κλητηρ. The judges then met, and the magistrates authorized them to try the cause. The accused person might elude, or delay judgment by pleading informality in the process, indispensable avocations, recrimination, or want of legal notice. If none of these pleas were urged, each of the parties took an oath, and deposited a sum of money. Then the plaintiff and the defendant, or his patron, were allowed to speak, the time permitted each of them being measured by a *Clepsydra* or water-clock. The judges gave their judgment by little pebbles, and passed sentence of death, or a fine, according to the nature of the offence, if the accused person lost his cause. The eleven, οι ενδεκα, executed the sentence of death, and the πρακτορες, received the fine. If he could not pay the fine, he was thrown into prison, his son was declared infamous, and was thrown into the same prison if his father died there. The pay of the *Heliastæ* for every cause was three *oboli*.

Trials among the *Romans*, were always

always held on the *Dies Fasti*, and were either of a public or private nature. Public causes were tried *sub Dis*, in the open air, in the places where the *Comitia* were held; private causes were tried in a building called *Basilica*. Public causes were either causes of law or fact; those of law were determined by the centuries, i. e. the judges of the *Decuriæ*, and those of fact were judged upon the report of a *Tribune*. The cognizance of private causes belonged to the *Prætor* only. In ordinary matters his permission to cite the defendant before him was demanded by bill. The summons was given by the party, the creditor went to seek his debtor, and in the presence of two witnesses, cited him to appear before the judge. He pulled or pinched the ear of the two witnesses that they might the better remember the summons; hence *aurem vellere*, *aurectari*. If the defendant was not willing to appear immediately, or promise to appear, he might be carried before the *Prætor* by force. If, on the contrary, he appeared, or promised to appear, he was said to be *vadimonio adstrictus*. His appearance to the summons might be deferred three days. If the matter in question was a matter of fact, the *Prætor* appointed judges to enquire into it. If it was a matter of law he judged it himself with his *Centumvirs*, or referred the decision to them. The delegated judges were only simple commissaries. Their power was not so extensive as that of the *Centumvirs*; they were restricted to a *Formula* given them, and took cognizance only of facts, so that their judgment was only a report, according to the *Formula* prescribed. The *Centumvirs* were the assessors of the *Prætor*. Their number was 105, three being chosen out of each of the 35 Tribes. They were afterwards encreased to 180, and divided into four councils or tribunals. They were called *Judices Ordinarii*.—In criminal matters there was always an accuser and an accused. The bill of indictment or accusation was lodged in the public treasury, till it was cancelled. From the day of accusation, the accused had a right to set a watch upon the accuser, to prevent his using any unwarrantable arts: The interval between the citation and judgment was at least thirty days, i. e. there were to be three market-days *(trinundinum)* between the assignation and the sentence. After the third market-day, the accused appeared before the *Prætor*. The accuser placed his seat in the most commodious part of the *Forum*, and in a few words exhibited the matter of the complaint; for instance, *Aio te siculos spoliasse*.—The accused either denied the charge, or, by his silence, acquiesced. In the first case, time was granted to collect evidence; in the second, costs and damages were granted to the sufferers, and settled upon the spot. This was called *Litis Æstimatio*. In public crimes the *Prætor* convoked several persons out of each *Decuria* to form a kind of jury; the common number was 75. The accuser and accused might challenge those whose character they disapproved, or whom they suspected of partiality. They were always chosen by ballot, and those who were rejected, were replaced by other names taken out of the urn. This jury were called *Judices*. Three tablets were given to each of them; on one was the letter A. for *absolvatur*, signifying *acquittal*; on another the letters V. P. for *ultra probetur*, denoting that the affair

was not sufficiently explained; upon the third was a C. the mark of *condemnation*. The persons concerned in pleading and preparing the cause were the *Advocates*, who originally were friends of the party accused, and attempted by their numbers to influence the judges; the *Cognitores*, who being learned in the customs of the bar, assisted the pleaders, they are also called *Patroni*, and were allowed to speak; the *Cognitores* of an inferior sort, who resembled our attornies; the *Monitores*, who repressed the extravagant warmth and sallies of the *Advocates*; and the *Custodes*, who held the bags which contained the several instruments of the process. In causes of great importance *Orators* were employed, instead of the common *Patrons*. *Claudius*, the Emperor, forbad the *Advocates* to take more than 10 *Sesterces*, worth about 80*l.* for one cause. The number of *Advocates* was fixed, they were exempt from subsidies, took place of the *Equestrian* order, and had palms placed before their houses. They spoke standing, and were limited by a *Clepsydra*, as to their time in speaking. When they had finished on each side of the question, the *Prætor* pronounced with a loud voice *Dixerunt*, and immediately each of the judges cast one of their tablets into a box; these being counted, the *Prætor* put off his purple robe, or *Prætexta*, and pronounced judgment accordingly: But from this sentence there lay an appeal to the *Senate* or the people. A spear was always stuck up in the *Forum* during the time that causes were trying, to shew that the court was open. See *Actio*, *Judices*, *Prætor*, &c.

Triarii, one of the four grand divisions of the *Roman* infantry. They consisted generally of *veterans*, or hardy old soldiers of long experience and approved valour. They were called *Triarii* from their position, being marshalled in the third place, as the main strength and hopes of their party. Their ranks were so wide and loose, that, upon occasion, they could receive both the *Principes* and *Hastati*, who were placed before them, into their body, in case of distress. They are sometimes called *Pilani*, from their weapons, the *Pila*.

Tribe, a certain order or description of persons, when a city or people is divided into districts, &c. The *Jewish* nation was divided into twelve *Tribes*, the descendants of the twelve sons of *Jacob*, *viz.* The *Tribes* of *Judah*, *Reuben*, *Gad*, *Asher*, *Dan*, *Naphtali*, *Ephraim*, *Manassah*, *Simeon*, *Levi*, *Issachar*, *Zebulun*, and *Benjamin*. But *Jacob*, on his deathbed, adopted *Ephraim* and *Manassah*, the sons of *Joseph*, and would have them constitute two *Tribes* also; instead of twelve *Tribes* then there were now 13, that of *Joseph* being divided into two. In the division of lands by *Joshua*, however, they made but twelve lots, the *Tribe* of *Levi* being omitted by the order of God, as having been appointed to the service of the *Tabernacle* of the Lord, and provided for in a different way. See *Genealogy*, *Levites*, &c.

The city of *Athens* was at different periods divided into different numbers of *Tribes*; but at last *Clisthenes*, by the advice of *Apollo's Oracle*, encreased them from four to ten, and gave them new names derived from certain ancient heroes, all born in *Attica*, except *Ajax* the son of *Telamon*. The names of the heroes are these: *Erechtheus*, *Cecrops*, *Ægeus*, *Pandion*,

dion, Acamas, Antiochus, Leo, Oeneus, Hippothoon, Ajax.

Romulus divided the *Roman* people into three *Tribes*; hence the origin of the word *Tribus*. The first consisted of *Albans*, the second of *Sabines*, and the third of a mixture of fugitives. *Servius Tullius*, fearing seditions, divided the inhabitants of *Rome* into four *Tribes*, and of the citizens who had retired into the country he composed 26 *Tribes*, in all 30. In after times the number of *Tribes* was encreased to 35. The *Censors*, who formed their lists at discretion, frequently confounded the country *Tribes* with those of the city. No man was a *Roman* citizen unless he had the *Jus Tribus*, which is also called *Jus Quiritium*, which was the right of being magistrate, and the right of voting in assemblies of the people. Inhabitants of *municipal* cities were, therefore, imperfect citizens, as being of no *Tribe*. Freed-men always purchased the right of *Tribe*, which did not otherwise belong to them, tho' they were citizens of *Rome*.

TRIBUNAL, among the ancients, was a place from whence the people were harangued by the *Tribunes* of the *Romans*. It was an eminence in a temple, or the *Forum*, as that called *Rostra*, where the people were harangued in tribes. *Tribunal* signifies also a place where justice was administred; in this sense the *Romans* had three Tribunals, for causes were pleaded before the people in the general assemblies; before the *Prætor* who was the usual judge; or before the judges commissioned by the *Prætor*. The *Athenian Tribunals* of most note were, that of the *Arcopagus*, that of the *Ephetæ*, and the *Heliastic Tribunal*. See *Trial*.

TRIBUNES *of the People*, *Tribuni Plebis*, were certain *Roman* magistrates chosen out of the commons, for the defence of their liberties, and to guard them against any impositions or injuries offered by their superiors. These magistrates owe their institution to a quarrel betwixt the nobility and commonalty about the year of the city 260. The commons revolted, and could not be reduced to order without the privilege of electing Tribunes. At first they had only two, soon after they were encreased to five, and in the year of *Rome* 297, they were augmented to ten, and this number continued ever after. Tho' at first they only professed themselves the redressers of public grievances, and wrongs done to the people; yet afterwards they assumed an arbitrary power, being backed by the authority of the whole people. They assembled the people, preferred laws, made decrees, and executed them upon the magistrates themselves, commanding the very *Consuls* to be carried to prison. In fact, they occasioned far greater animosities among the *Roman* nobility and commons, than those they were intended to appease. They had the reputation of being *Sacrosancti*, which was even confirmed by law; so that it was reckoned highly impious to offer them the least injury, or to interrupt them when speaking. Nothing could be concluded without their consent, which was signified by subscribing the letter T. at the bottom of the decree. They could prevent the passing or the execution of any decree in the *Senate*, or any other assembly of magistrates, by standing up and pronouncing the single word *Veto*: This was called *Intercessio*. They had no *Prætexta*, *Lictors*, or *Curule*

chair, only a beadle called *Viator* walked before them. The *Tribunes* of the people were *Senators* by virtue of their office. *Atinius Labeo*, in the year of *Rome* 623, paſſed a law requiring that they ſhould be choſen out of the body of the *Senate*, or, which is the ſame thing, that they ſhould have borne the office of *Queſtor*. Their houſes were to be always open to every body, and they were never allowed to lie out of *Rome* except at the *Feriæ Latinæ*, when they went to offer ſacrifice with the other magiſtrates upon the *Alban* mount. Their juriſdiction did not extend beyond the city. *Sylla* endeavoured, but in vain, to curb their power; it was however effectually checked under the *Emperors*, who obliged the people to confer the ſame power and authority on themſelves; hence they were ſaid to be *Tribunitia Poteſtate donati*, for they could not be directly *Tribunes*, unleſs their families had been *Plebeian*. See *Interceſſio*, *Senate*, &c.

TRIBUNES *of the Soldiers*, *Tribuni Militum*, or *Militares*. Certain officers among the *Romans*, who commanded in chief over a body of forces, particularly a diviſion of a *Legion*; they reſembled our Colonels. At firſt they were choſen by the Kings, then by the *Conſuls*, then by the people; the *Conſuls* afterwards recovered the power of election, and at laſt it was divided betwixt the *Conſuls* and people. Thoſe choſen by the *Conſuls* were called *Rufuli* or *Rutuli*, from *Rutilius Rufus*, who preferred a law on behalf of the *Conſuls* right of election; thoſe choſen by the people were called *Comitiati*, becauſe they were elected by the public votes in the *Comitia*. They were ſometimes taken out of the *Senatorian* and *Equeſtrian* order: The former were called *Laticlavii*, the latter *Anguſticlavii*, becauſe the *Laticlave* belonged to *Senators*, and the *Anguſticlave* to the *Equites* or knights. Their buſineſs was, among other things, to decide controverſies in the army, to give the word to the watch, and to take care of the works and camp. They had the honour of wearing a gold ring, and in order to make the rotation as quick as poſſible to an office ſo deſirable, they continued in command but ſix months. They were called *Tribunes*, becauſe at their inſtitution by *Romulus* there were only *three* in number, choſen out of his three *Tribes*. They were afterwards encreaſed to ſix in every *Legion*. At the time of the year when the *Conſuls* were declared elect, or *deſignati*, fourteen *Tribunes* were choſen out of the *Equites*, who had ſerved in the army five years, and ten out of the commonalty, who had made ten campaigns: The former were called *Tribuni Juniores*, the latter *Seniores*.

TRIBUNES *of the Soldiers, with Conſular Power*, *Tribuni Militum Conſulari Poteſtate*, were elected inſtead of *Conſuls* in the year of the city 310. At firſt they were only three in number, but afterwards were augmented to ſix, and even more, according to the will of the people and the occaſions of the Commonwealth. Part of them were elected out of the *Plebeians*. Theſe Magiſtrates ſubſiſted about 70 years, after which *Conſuls* were re-eſtabliſhed, who governed, as before, to the end of the Commonwealth.

TRIBUNES *of the Treaſury*, *Tribuni Ærarii*, were officers taken from among the people, who kept the money deſigned for the uſe of the army. The richeſt perſons were

were chosen into this office, for it was an employment where a great deal of money was to be managed. *Vossius* says they took up money of the *Quæstors* to pay the army; and *Calvin*, the civilian, says that they had the supervisal of the money coined in the city.

TRIBUNUS *Cohortium Prætorianarum*, the *Tribune* of the *Prætorian Cohorts* was much like our Captains of the Guards, whose business it was to guard the Emperor.

TRIBUTE properly signifies a tax or impost which one Prince or State pays to another, in virtue of a treaty, in token of dependance, or as the purchase of peace: But *Augustus* having made a division of the provinces between himself and the people, the taxes paid by the Emperor's provinces were called *Stipendia*, and those gathered in the people's provinces were called *Tributa*. See *Revenues*.

Tribute, among the *Jews*, was paid with reluctance to any human sovereign, because they looked upon themselves as under the immediate government of God, whose dominion they acknowledged by a *Tribute* of half a *Shekel* ahead, which every *Israelite* paid yearly, as under a *Theocracy*.—*Exod.* xxx. 13.

TRICLINIUM, a name given by the *Greeks* to the room where they supped, because three couches or beds were placed about the table. This name was adopted by the *Romans* as synonimous with *Cænaculum*. *Triclinium* is sometimes used for the beds on which the guests reclined. See *Accubatio*, *Cæna*, &c.

It was customary in entertaining rooms to have a rose placed over the table, as an emblem of silence, to put the guests in mind that nothing which passed there should be blabbed abroad. See *Rose*.

TRIDENT, was the sceptre which poets and painters put into the hands of *Neptune*. It is in form of a spear or fork, with three prongs or teeth; hence the name. The poets inform us that *Neptune*, by striking the ground with this *Trident*, would throw the globe into convulsions and produce an earthquake. It was an emblem of his power over the sea, the fresh waters, and the subterraneous waters.

TRIENS, a small *Roman* coin of copper, worth one-third of the *As*, as the name implies. On one side it bore a *Janus's* head, on the other a water-rat, and sometimes a boat. This was the piece of money usually put into the mouths of the deceased to pay *Charon* his fare for their passage into the other world.

It is also put to signify the third part of any *Integer*: For every *Integer*, or whole, as the *As* for instance, was considered as containing twelve parts, or ounces, of which parts the *Triens* contained four, or one-third of the whole. See *As*.

TRIERARCHS, among the *Athenians*, were certain commissioners annually chosen out of the richest citizens, and obliged to furnish and provide all sorts of necessaries for the fleet, and to build ships at their own charge.

TRIETERIS, in *Grecian* chronology, was a cycle invented by *Thales* to correct his year, which consisted of twelve months, of 30 days each, amounting to 360 days. This falling short of the true solar year, he added a month of 30 days at the conclusion of every two years; by which means he made it exceed the true year by ten days. This cycle was called *Trieteris*,

eteris, becauſe the intercalation was made at the beginning of every third year.

TRIGA, a car or chariot with three horſes. The *Triga* in fact was only drawn by two horſes, the third being tied to the others like a led horſe, for change, and called *Equus funalis*. The *Triga* was in uſe both among the *Greeks* and *Romans*. See *Bigæ*, *Quadrigæ*, &c.

TRIGONALIS *Pila*, was a ſmall ball much uſed among the *Romans*, by way of diverſion, and as a ſalubrious exerciſe, at the bath. It was called *trigonalis*, or three-cornered, either from the form of the Tennis-court where they played, or from the triangular poſition of the perſons engaged. The chief object in this diverſion was to keep up the ball. The perſon, by whoſe miſmanagement it came to the ground, was obliged *ſuram dare*, by way of puniſhment, i. e. he held out his leg, and the ball was flung at it. *Mart.* xii. 84. 3. and xiv. 46. See *Pila*.

TRIPOS, was a ſacred ſeat or ſtool ſupported by three feet, whereon the prieſts, prieſteſſes, or ſybills ſat, when they gave oracles. It had a cover of a circular form called ὀλμος, full of holes, thro' which the *Pythia* at *Delphi* uſed to ſnuff the inſpiring vapor which communicated to her the ſpirit of prophecy. The *Tripod* on medals expreſſes prieſthood, or ſacerdotal dignity. The *Tripod* on *Roman* medals, with a raven and a dolphin, ſignifies the *Duumviri* who were appointed to keep the *Sibylline* books, and conſult them upon occaſion.

TRIPUDIUM, among the *Romans*, was a term made uſe of to expreſs the falling of the crumbs from the mouth of the ſacred chickens when brought from their pens to be conſulted concerning the ſucceſs of any intended enterprize. The word is derived from *Terra* and *Pavire*, which ſignifies the ſame as *ferire* to ſtrike. We meet with *Tripudium Soliſtimum*, and *Tripudium Sonivium*, both derived from the crumbs falling to the ground. When the chickens eat ſo greedily as to let part of their meat fall thro' hurry, they gave aſſurance of ſucceſs. See *Pullarius*.

Tripudium alſo ſignifies dancing or tripping on the toe like a dancer. See *Dance*.

TRIREMIS, among the *Greeks* and *Romans*, was a galley with three tires or banks of oars, in which the rowers were placed upon ſeats fixed one at the back of another, and aſcending gradually one above another like ſtairs. The *Triremes*, which the *Greeks* called Τριηρεις, were moſt common, as being of the moſt manageable ſize, and moſt uſeful in war. See *Ships*.

TRISOLYMPIONICA, a name given to any perſon who had been ſo fortunate as to return three times victorious from the *Olympic* games. The condition of ſuch perſons was truly honourable. They were exempted from taxes and encumbrances, could never be marked with infamy, enjoyed many honours and privileges, ennobled the place of their nativity, and had *Iconic* ſtatues erected to their memories, modelled to the form and ſize of their perſons. See *Olympic*, *Olympionicæ*, &c.

TRITOPATORIA, was a *Grecian*, ſolemnity, in which it was uſual to pray for children to the θεοι γενεθλιοι, or gods of generation, who were ſometimes called τριτοπατορες.

TRITTYARCHS, were *Athenian* magiſtrates,

magiſtrates, who had the command or government of the third part of a tribe. See *Phylarchs*.

TRIUMPH, among the *Romans*, was a magnificent ceremony, ſolemnity and proceſſion, decreed by the *Senate* to a General, for having conquered a province, or gained ſome ſignal battle. Previous to the *Triumph*, the general ſent couriers, with tidings of his ſucceſs, written in letters wreathed about with laurel, and called *Literæ Laureatæ*. Theſe letters the *Senate* read in the temple of *Bellona*. This done, they ſent him the title of *Imperator*, and ordered him to return with his victorious army. When he arrived near the city, he and the principal officers were required to atteſt, upon oath, the truth of the victory; after which the day of *Triumph* was fixed. The day being come, the *Senate* met the general at the gate called *Capena* or *Triumphalis*, and marched before him to the *Capitol*. The victorious hero was clad in a purple robe called *Toga Palmata*, adorned with golden figures, ſetting forth his atchievements: His buſkins were ſtudded with pearl, and he wore a crown of laurel, which in after times was changed for gold: In one hand he carried a branch of laurel, in the other a truncheon. He was drawn in a chariot of ivory and gold, dropped here and there with blood, by two white horſes, ſometimes by elephants, lions, tigers, deer, or hermaphrodite mares. His children were placed at his feet, or mounted upon the chariot horſes. an executioner went behind, to remind him that all theſe honours could not ſcreen him from puniſhment if ever he ſhould tranſgreſs the laws. The cavalcade was led up by muſicians with crowns on their heads. Then came ſeveral chariots containing plans of cities taken, and countries ſubdued, done in relievo. Theſe were followed by the ſpoils taken from the enemy, their horſes, arms, gold and ſilver plate, money, machines, tents, &c. After theſe came the kings, princes, or generals ſubdued, loaden with chains, walking with ſolemn ſteps and ſlow, and followed by mimics and buffoons, who mocked their miſery and inſulted over their misfortunes. Next came the officers of the conquering troops, with crowns upon their heads. After theſe appeared the *Triumphal* chariot, before which the ground was ſtrewed with flowers, the muſic played, and the people with loud acclamations reiterated, *Io Triumphe*. The chariot was followed by the *Senate* cloathed in white, and the *Senate* by ranſomed citizens. The prieſts with their officers, utenſils, and a white ox for the chief victim, cloſed the proceſſion. In this order they marched along the *Via Sacra*, thro' the triumphal gate to the Capitol, where the victims were ſlain. In the mean time the temples were all open, the altars loaded with ſacrifice and incenſe, games and combats were every where celebrated, and every thing was done which could add to the general joy and feſtivity. Amidſt all this mirth an act was always perpetrated which humanity ſhudders at: For, before the victims were touched, the poor captives were led from the *Forum* and ſtrangled in priſon. The rites and ſacrifices being over, the triumphant General treated the people in the Capitol, under the portico's and in *Hercules's* Temple.

The Triumph now deſcribed was called *The Triumph*, *Triumphus Curulis*, or *The Greater Triumph*,

umph, in oppoſition to the *Ovation*, which was a ſort of *leſſer Triumph*. See *Ovation*.

The *Grecians* had a cuſtom which reſembled the *Roman Triumph*; for the conquerors uſed to make a proceſſion thro' the middle of their city, adorned with garlands, repeating hymns and ſongs, brandiſhing their ſpears, leading their captives, and expoſing all their ſpoils to public view. To do this was called θριαμβιζειν.

TRIUMPHAL *Arches*. See *Arches*.

TRIUMVIRI, among the *Romans*, were three perſons who governed abſolutely with equal power. There were two famous *Triumvirates* at *Rome*: *Pompey*, *Cæſar*, and *Craſſus* eſtabliſhed the firſt; *Auguſtus*, *Marc Antony*, and *Lepidus* the ſecond, which gave a fatal blow to *Roman* liberty.

There were other officers under the name of *Triumviri*: Thus we meet with the *Triumviri Capitales*, who took care of priſoners, and looked to their execution. The *Triumviri Monetales*, who looked to the coinage of money; hence the mark ſtill extant on ſome ancient coins, IIIVIRI. Their title on medals is IIIVIR.AAA.FF. i. e. *Triumvir auro, argento, ære flando, feriendo*. There were alſo *triumvirs* of health and *triumvirs* of virtue, who took care of the temples of health and virtue. We meet alſo with *triumviri nocturni* inſtituted for the prevention of fires by night.

TRIUNCIS, the ſame as *Teruncius*. See *Teruncius*.

TROCHUS, among the *Romans*, was a circle or hoop of iron, five or ſix feet in diameter, with a number of rings of the ſame metal in the inſide. The boys and young men in play whirled and rolled it along, directing its motions with an iron-rod that had a wooden handle. This rod the *Greeks* called Ραβδος or Ελαλης; the *Romans*, *Radius*. Both ſkill and ſtrength were required in this exerciſe; and the rings, by their clattering, contributed to the diverſion of the boys, and gave people notice to keep out of their way. This is reckoned among the manly exerciſes, by *Horace*, *Lib.* iii. *Ode* xxiv. and *De Art. Poet.*

TROJA, or *Trojæ Ludi*, were *Roman* games, inſtituted, as it is ſaid, by *Aſcanius*, the ſon of *Æneas*. They were celebrated by companies of boys of the beſt families, neatly dreſſed, and furniſhed with little arms and weapons. The Captain of the party was called *Princeps Juventutis*, being ſometimes next heir to the empire, and ſeldom leſs than the ſon of a principal *Senator*. They exhibited a kind of mock-fight on horſeback, and ſometimes on foot. Some ſay that chariots were uſed on the occaſion. The place of action was the *Circus*. *Virgil* has given us a beautiful deſcription of theſe exerciſes, *Æn.* v. 545. &c.

TROPHY, among the *Greeks* and *Romans*, was an erection in memory of ſome victory. Trophies were originally nothing more than the trunk of a tree hung round with the ſpoils of the vanquiſhed enemy. The olive was frequently uſed for this purpoſe, as being an emblem of peace, which ſhould ever be the object of war. Sometimes the oak or other trees were made uſe of. The *Trophies* were generally placed upon mountains, and dedicated to ſome of the gods, eſpecially *Jupiter Tropæus*. A pile of arms left on the field of battle, ſometimes ſerved as a *Tro-*

phy. The word is alſo uſed to ſignify a repreſentation of ſuch a pile of marble, or other matter; of this kind were the *Trophies* of *Marius* and *Sylla* in the *Roman Capitol.* Pillars of ſtone or braſs, ſtatues and temples in honour of *Jupiter Tropæus*, were ſometimes erected as *Trophies* to perpetuate the memory of a victory. To demoliſh a *Trophy* was looked upon as ſacrilegious; and it was no leſs a crime to repair them when demoliſhed, becauſe this ſhewed a diſpoſition to revive forgotten quarrels, and engage poſterity to revenge the diſgrace of their anceſtors. There is a deſcription of a *Trophy* in *Virgil*, *Æn.* xi. 4.

TRUMPETS, muſical inſtruments uſed chiefly in war. The Lord commanded *Moſes* to make two *Trumpets* of beaten ſilver, to call the people together when they were to decamp, *Numb.* x. 2, 3, 4, 5, 6, &c. The Prieſts, the ſons of *Aaron* only, had the privilege of ſounding them. Theſe *Trumpets*, according to *Joſephus*, were near a cubit long, and had a tube or pipe of the thickneſs of a common flute: Their mouths were but juſt wide enough to blow into, and their ends were like thoſe of a modern trumpet. At firſt there were but two in the camp: but in *Joſhua's* time there were ſeven; and at the dedication of *Solomon's* Temple there were 120 Prieſts that ſounded the *Trumpet.* The *Trumpets* were ſounded in going forth to war, at the ſolemn feſtivals, when they offered burnt-offerings or peace-offerings, on the firſt day of each month, at the beginning of the *Civil* year, the *Sabbatical* year, and the *Jubilee. Levit.* xxv. 9, 10.

Homer never ſpeaks of *Trumpets* as uſed in the field of battle among his heroes; but *Virgil* makes *Miſenus* to have ſerved *Hector*, in the *Trojan* war, in the capacity of *Trumpeter.* Shell *Trumpets* ſeem to have been firſt in uſe, then thoſe of braſs. There were ſix different ſorts of *Trumpets* among the *Greeks*:—1. The Σαλπιγξ. 2. The *Egyptian* Trumpet, called χεννη, to call the congregation together at ſacrifices: It was round, and contrived by *Oſiris.* 3. The Καρνυξ, invented in *Gallia Celtica*, of a ſhrill ſound, with a mouth-piece of lead, and adorned with the figure of ſome animal. 4. The Βοινος, with the figure of an ox on the orifice, of a deep baſs ſound. 5. The deep-toned *Median Trumpet*, with a mouth-piece of reeds. 6. The Σαλπιγξ Τυρρενικη, invented by the *Tyrrhenians*, loud and ſhrill, and proper for engagements. The orifice of this *Trumpet* was cleft.

The *Trumpets* uſed by the *Romans* in war were of four kinds: The *Tubæ*, the *Cornua*, the *Buccinæ*, and the *Litui.* Hence *Trumpeters* were called *Tubicines*, *Cornicines*, *Buccinatores*, &c. Becauſe the *Trumpets* in general were made of braſs, *Æneatores* was a name applied to *Trumpeters* in general. See *Tuba*, *Buccina*, *Cornu*, *Lituus.*

TRUMPETS, *Feaſt of*, was obſerved, among the *Jews*, on the firſt day of the ſeventh month of the *ſacred* year, which was the firſt of the *civil* year, and anſwered to our *September.* The beginning of the year was proclaimed by ſound of *Trumpet.* This was rather a civil feaſt than a ſacred ſolemnity; for no religious cauſe can be aſ-

ſigned for its eſtabliſhment. *Moſes* commands it, however, to be obſerved as a day of reſt, and that particular ſacrifices ſhould be offered upon the occaſion, *Levit.* xxiii. 24, 25. *Numb.* xxix. 1, 2.

TUBA, among the *Romans*, was an inſtrument of muſic uſed in war, ſuppoſed to have exactly reſembled our trumpets, running on wider and wider, in a direct line, to the orifice. The perſon that played upon the *Tuba* was called *Tubicen*. This inſtrument was commonly of braſs.

TULLIANUM was an apartment under ground, in the public priſon at *Rome*, into which the moſt notorious criminals were put. It was ſo called becauſe it was added by *Servius Tullius*.

TUMULI *Inanes* or *Honorarii*, among the *Romans*, were the ſame as *Cenotaphs*. See *Cenotaphia*.

TUNICA was an under garment worn by the *Romans*. The common people wore the *tunica* only; but thoſe of better faſhion wore a *toga*, or gown, over it. Philoſophers wore the *toga* without the *tunica*. Inſtead of the *tunica*, the women wore the *ſtola*. The *tunica* was ſhort and narrow, the ſleeves at firſt were very ſhort, but afterward they came down to the elbows, but no farther. The *tunica* of *Senators* was enriched with little pieces of purple, cut in the form of large nails, whence it was called *laticlavia*. The *Knights* had leſs nails upon their *tunica*, it was therefore called *anguſticlavia*. The common people had no *clavi*, or nails, at all. By theſe different kinds of *tunicæ*, the three different orders of *Roman* people were diſtinguiſhed in their habits. We read alſo of the *tunica palmata*, which was worn under the *toga picta*, and called *palmata*, either becauſe the *clavi* were a palm in breadth, or becauſe it was adorned with embroidered figures of palms. See *Toga*.

In proceſs of time the commonalty of *Rome* wore the *toga* over the *tunica*.

TUNICA *Moleſta*. See *Moleſta Tunica*.

TURMA, in the *Roman* cavalry, was a troop conſiſting of 30 horſemen. There were ten *turmæ* in every *legion*, and three *decuriæ* in every *turma*.

TURRIS *Mobiles*, moveable towers in the *Roman* and *Grecian* art of war, were of two ſorts, the greater and the leſs: The greater were about 120 cubits high, and 23 ſquare; the leſs were about 60 cubits high, and 17 ſquare. They contained 15 or 20 diviſions, which contained ſoldiers, ladders, engines, &c. Theſe towers moved upon wheels. The front was uſually covered with tiles, and the top with raw hides, to ſecure them from fire-balls and miſſive weapons. They were of great uſe in making approaches to the walls of a city.

TURRIS, or πυργος, among the *Greeks* and *Romans*, was a manner of drawing up an army, in the form of a tower, with very few men in a file, and the files extended to a great length. *Homer* mentions this arrangement in Ιλ. μ.

Οι δε τε πυργηδον σφεας αυλης αρ-
ηυσαυλες.

TWELVE *Tables*. About the year of *Rome* 300, that is, 452 years before *Chriſt*, embaſſadors were

were ſent into *Greece*, to make a collection of ſuch laws and cuſtoms, as the wiſdom of that polite people had eſtabliſhed, particularly the famous ones of *Solon*. At their return, theſe laws were approved and confirmed, and together with ſome additional ones, were engraven on ten tables of braſs. Two other tables of laws were ſoon afterwards added to theſe, which together with the former, went by the name of the *twelve tables*, and were looked upon as the fountain of all law, public and private. Theſe laws were firſt put in execution by the *Decemviri*. See *Decemviri*, *Law*.

TYRBE, a drunken feſtival obſerved by the *Greeks*, in honour of *Bacchus*.

TYTHES, are of great antiquity, as appears from the inſtance of *Abraham*, who paid tythes to *Melchiſedeck*, of all the ſpoils he had taken from the Kings of *Canaan*. This inſtance, at the ſame time, proves the antiquity of the cuſtom of paying tythes to thoſe that are appointed to wait at the altar. The *Jews*, according to the law of *Moſes*, paid tythe of their yearly encreaſe, viz. their cattle, the fruits of their trees, and the fruits of their land, even to mint, aniſe and cummin, *Levit.* xxviii. 30, 31, 32. Tythes were paid from what remained after the payment of firſt-fruits and offerings; and were the tenths of what they poſſeſſed. They were paid to the *Levites* in the city of *Jeruſalem*; and the *Levites* ſet apart the tenth of their tythes for the prieſts. Of thoſe nine parts which remained to the proprietors after the tithe was paid to the *Levites*, they took ſtill another tenth part, which was either ſent to *Jeruſalem* in kind, or its value in money, was remitted thither. This tenth part was called the *ſecond* tythes, and was applied toward celebrating the feſtivals in the Temple, where it was eaten as a ſign of rejoicing and gratitude towards God. Theſe were a kind of *Agapæ*, or love-feaſts, like thoſe of the firſt *Chriſtians*. There were *Tythes* alſo allotted to the poor, which the *Levites*, like the reſt, were obliged to pay, becauſe they were in poſſeſſion of ſome cities. Beſides which there was appointed for the ſuſtenance of the poor, a corner in every field, which it was not lawful to reap with the reſt. They were alſo allowed ſuch ears of corn, or grapes, as dropt, or were ſcattered about, and the ſheaves that might happen to be forgotten in the field. See *Firſt-fruits*, *Levites*, *Prieſts*.

By a very ancient and univerſal preſcription, *Tenths* or *Tythes* were paid by the *Greeks* and *Romans* to their gods: Thus the *Grecians* on driving the *Perſians* out of their country, dedicated a *Tripod* to the *Delphi*, and *Apollo*, out of the tenths of the ſpoils; after the taking of *Tanagra*, a buckler was dedicated to *Jupiter*, which was of gold, and the tenth of the plunder: The tenths of ſpoils, according to *Lucian*, were conſecrated ſometimes to *Mars*: The tenth of the product of a certain field, conſecrated to *Diana*, was ſacrificed every year: The *Siphnians* preſented a tenth of their mines to *Apollo*: It was alſo cuſtomary for Kings to receive a tenth of the revenues of their ſubjects. See *Plunder*.

Chriſtians alſo pay the *Tythe* of the produce of their eſtates to the

miniſters of the Lord. But this is not by virtue of any law eſtabliſhed either by *Jeſus Chriſt*, or his *Apoſtles*; but by the law of the country, framed in imitation of the law of *Moſes*.

TZANGÆ, among the *Romans*, were, according to ſome, a ſort of ſhoes ſet with precious ſtones formed into the figure of eagles, and deſigned for the Emperor's uſe. Others will have *Tzangæ* to have been a kind of *Parthian* garments.

V.

VACUNALIA, a feſtival kept by the *Romans*, in honour of the goddeſs *Vacuna*. It was celebrated in December by the country labourers after the fruits were gathered in, and the lands tilled. *Vacuna* was the goddeſs of leiſure, or indolence. *Hor.*

VADARI, was a term made uſe of in the *Roman* courts of judicature, and denoted a perſon's pledging himſelf, undertaking, or giving ſecurity on behalf of another, that he ſhould, on a certain day, appear in court to proſecute or anſwer: If he failed, his ſurety had an action *Vadimonii deſerti* againſt him, i. e. an action for deſerting his bail.

Vadari reum, was the act of the plaintiff himſelf, who demanded ſurety or bail from the defendant, that he would appear before the *Prætor* on a certain day, which commonly was the third day following, properly called *Dies perendinus*, and ſometimes *Dies tertius* ſimply, as appears by thoſe capital letters, I. D. T. S. P. written in their proceſs, which are thus explained, *In diem tertium ſive perendinum.* See *Actio, Trial.*

VADIMONIUM, a *Roman* law-term, ſignifying a promiſe, bond, ſurety or ſecurity, given for appearance before the *Prætor* or judge, upon a day appointed. *Vadimonium* was applied to the plaintiff as well as the defendant; for both were engaged to make their appearance. See *Vadari.*

VAIL. See *Veil.*

VALLARIS *Corona*, was a golden crown which the *Roman* generals beſtowed on him, who in attacking the enemy's camp, firſt broke in upon the lines or palliſades. It was alſo called *Corona coſtrenſis*. See *Corona.*

VALLUM, among the *Romans*, was the parapet which fortified their encampments. It conſiſted of two parts, the *Agger* and the *Sudes*; the *Agger* was the earth thrown up from the *Vallum*, and the *Sudes* were a ſort of wooden ſtakes to ſecure and ſtrengthen it. See *Camp.*

VALLUS, a ſtake which ſerved as a palliſade, in the *Roman* entrenchments, to fortify the camp. Every ſoldier carried one of theſe *Valli*, and on ſome occaſions, three

three or four bound together like a faggot. Theſe ſtakes were not ſmooth; they choſe them full of branches, of which they left three or four on, but only on one ſide, which ſerved, as they were planted near one another, to interweave ſo as to form an hedge, and to bind them firmly together, ſo that one could not be pulled up ſeparately, or a paſſage be made thro' them without cutting them down. See *Soldiers*.

VARRONIAN *Satire*, a ſpecies of *Satire* ſo called from the learned *Varro*, who firſt compoſed it. It was written freely, without any reſtraint to verſe or proſe, conſiſting of a mixture of both. Of this kind are the *Satyricon* of *Petronius*, *Seneca's* mock-deification of the Emperor *Claudius*, and *Boethius's* conſolations. See *Satire*.

VEIL *of the Temple*, divided the *Holy of Holies* from the *Holy Place*. It was made, according to the commandment of God to *Moſes*, of blue, purple, and ſcarlet. This veil, among other things, ſignified the ſeparation betwixt the *Jews* and the *Gentiles*, which is now removed by Chriſt; and therefore at the death of Chriſt the veil was rent in twain, *Exod.* xxi. 31—33. *Eph.* ii. 14. *Matt.* xxvii. 51.

VEILS were worn by women, amongſt the *Hebrews*, in token of modeſty, of reverence and ſubjection to their huſbands, *Gen.* xxiv. 65.—1 *Cor.* xi. 3, 6, 7, 10. Among the *Athenians*, virgins, before marriage, wore a veil conſtantly over their faces, which was not to be taken off till the third day after the celebration of the nuptials, on which occaſion preſents were given to the bride called ανακαλυπτηρια. The *Roman* women alſo wore veils, particularly at the marriage ſolemnity, and the word *nubo*, to marry, is derived from *nubes*, which ſignifies the veil worn by the bride at that time. See *Marriage*, *Women*, &c.

VELARIUS, in the courts of the *Roman* Emperors, was an officer or uſher, whoſe poſt was behind the curtain, or *velum*, in the Prince's apartments. The *Velarii* had a ſuperior of the ſame denomination, who commanded them.

VELITES, in the *Roman* army, were commonly ſome of the *Tyro's*, or young ſoldiers of mean condition, and lightly armed. They had their name, *a velocitate*, from their velocity. They ſeem not to have been divided into diſtinct bodies or companies, but to have hovered looſely before the army. They were diſpoſed ſometimes before the front of the *Haſtati*, ſometimes diſperſed up and down among the void ſpaces of the *Haſtati*, and ſometimes placed in two bodies in the wings. The *Velites* generally began the combat, ſkirmiſhing in flying parties with the firſt troops of the enemy, and, when repulſed, fell back by the flanks of the army, or rallied again in the rear. Their armour was a javelin, caſque, cuiraſs, and ſhield, all of a light conſtruction.

VENATIO *Direptionis*, was an entertainment exhibited in the *Roman Circus*, in which the people were permitted to run after boars, deer, oxen, ſheep, hares, and birds of various ſorts, and to convert what they caught to their own uſe. The middle of the *Circus*, for this purpoſe, was all covered over with trees, tranſplanted thither on the occaſion. The Emperors inſtituted this diverſion, and

and let the people know, by *teſſeræ* or tickets, what they ſhould ſeize; and theſe tickets entitled them to the contents when caught. Sometimes the tickets were marked with certain ſums payable to the firſt taker. Theſe *largeſſes* were called *miſſilia*, becauſe they were thrown or diſperſed among the multitude. The *Venatio Direptionis* was either the ſame with, or very like, the *Pancarpus*. See *Pancarpus*, *Miſſilia*, *Beaſts*, *Sylva*.

VENETA *Factio*, was that order of charioteers which wore a blue or ſky-coloured livery. The factions or parties of charioteers were four in number, and ſo much were the *Roman* people intereſted in the ſucceſs of their favourite colours, in the chariot-races, that their zeal oftentimes carried them to dangerous lengths, and produced quarrels of the moſt ſerious nature. See *Charioteers*, *Factions*.

VENTILATIO, among the *Roman Gladiators*, was a ſort of flouriſhing performed with the *Rudes*, ſpears without heads, blunted ſwords, foils, and ſuch like, before the real combat began. This exerciſe continued till the trumpets ſounded to give notice for the deſperate encounter. This previous flouriſh, or harmleſs trial of ſkill, was ſometimes called *Prælufio*. See *Gladiators*.

VENUS, a name given by the *Romans* to the higheſt throw with the *Tali* or *Teſſeræ*. The beſt caſt with the *Tali* was when they preſented four different numbers, the beſt with the *Teſſeræ* was three *Sices*. See *Tali*, *Teſſera*.

VERBERA, a puniſhment among the *Romans*, wherein ſtripes were inflicted either with rods, *Virgæ*, or batoons, *Fuſtes*. The firſt generally preceded capital puniſhments, the ſecond was moſt in uſe in the camp as a military chaſtiſement. See *Admonitio Fuſtium*.

VERSURA, a term given by the *Romans* to the act of borrowing money upon ſmall intereſt, in order to lend it out again upon greater. The *Gabinian* law forbad any action to be granted for the recovery of money thus put out for gain. We meet with *Verſuram facere*, in this ſenſe, in *Tully's* orations, more than once. The *Gabinian* law ſeems to have been a very neceſſary check upon ſuch unreaſonable and avaricious practices.

VERTUMNALIA, a *Roman* feſtival, in honour of the god *Vertumnus*, which was celebrated in the month of *October*.

VESPILLONES or *Veſpæ*, a name given by the *Romans* to thoſe perſons who carried the corpſe at funerals. The name is derived from *Veſper*, the evening, becauſe this ſolemn buſineſs was performed at that time. *Veſpillones* are quaſi *Veſperones*. The funeral ſolemnity was performed in the evening to avoid meeting with the magiſtrates or prieſts, whoſe eyes they imagined would be defiled by ſuch a ſpectacle. See *Funeral*.

VESTALIA, feſtivals in honour of *Veſta*, obſerved by the *Romans* on the ninth day of *June*; on which occaſion banquets were made before the houſes, meat ſent to the veſtals to be offered to the gods, mill-ſtones decked with garlands, and the aſſes that turned them were led about the city, crowned with flowers and chaplets made of bread. The ladies went bare-footed in proceſſion, to the temple of *Veſta*, and an altar was erected to *Jupiter Piſtor*, or *Jupiter the Baker*, in the Capitol.

VESTALS were certain virgins conſecrated at *Rome* to the ſervice of the goddeſs *Veſta*. Some aſcribe their inſtitution to *Æneas*, who brought the ſacred fire from *Troy*. Others will have *Numa* to have been the founder of the order. He appointed four, and *Servius Tullius* added two more; and this number continued during the whole *Roman* empire. As the *Veſtals* were to be virgins, they were received into the order at the age of ſix; their parents were to be living, and in poſſeſſion of their freedom. Upon the death of a *Veſtal*, 20 virgins were brought before the *Pontiff*, who choſe one by lot, and confirmed the election by a ſet form of words pronounced over her: This ceremony was called *Captio Virginis*. Her hair was then ſhaven, and hung upon a lote-tree. The dreſs of the *Veſtals* was a white veſt, with a purple border; a white linen ſurplice, called *Suparum Linteum*; and over this a great purple mantle, with a long train, which they tucked up when they ſacrificed. On their heads they wore the *infula*, which came very cloſe, and from the *infula* hung *vittæ*, or ribbands. At the end of thirty years the *Veſtals* were at liberty to quit the order and be married, otherwiſe they continued as aſſiſtants to the other *Veſtals*. The firſt ten years they ſpent in learning their functions, the ten following in the exerciſe of them, and the laſt in teaching them to others. Their chief buſineſs was to preſerve the ſacred fire of *Veſta*. If, thro' their neglect, it was extinguiſhed, they were ſeverely whipped by the *Pontifex Maximus*; and the flame was to be rekindled by burning glaſſes from the ſun. They were preceded by a *Lictor*, with a bundle of rods, when they went abroad; and might be carried in a chariot as far as the Capitol. When they met any great Magiſtrate, they turned aſide, or kiſſed the *faſces* which were borne before him. They had a particular place aſſigned them at games and ſhews; had the privilege of being buried in the city; and ſwore by no other than their goddeſs *Veſta*. When they met a malefactor carrying to execution, they had the power to reſcue him from the hands of juſtice, provided they would take oath that they met him by accident. They were, in fact, Prieſteſſes, and offered ſacrifices to *Veſta*. When a *Veſtal* was convicted of unchaſtity, ſhe was led to the *Campus Sceleratus*, and ſtripped of her habit ſolemnly by the *Pontiff*, which ſhe kiſſed with tears. She was then put alive into a pit, with a lighted candle, a little water and milk, and thus covered up to pine and languiſh away the ſhort remainder of her life. The perſon who had deflowered her was whipped to death. See *Fire*, *Defoſſio*.

VESTIBULUM, a large open ſpace before the door or entrance of a houſe. *Veſtibula* were frequent at the entrance of the *Roman* houſes, to ſhelter people from the weather who were obliged to ſtand at the door till leave was given for their admiſſion.

VETO was the important and ſolemn word which the *Tribunes* of the *Roman* people made uſe of, when they inhibited any decree of the *Senate*, or law propoſed to the people, or any act of other *Magiſtrates*. The bare pronouncing of the word *Veto* was ſufficient to ſuſpend the buſineſs, without any reaſons aſſigned for their diſſent. The exertion of this power was called

called *Interceſſio*. See *Interceſſio*, *Tribune*, *Senate*.

VEXILLUM was a banner or flag. See *Signa*.

Vexillum Roſeum was a red flag which the General, on any ſudden tumult or unforeſeen danger, brought out of the *Capitol*, and encouraged the people to flock to it as recruits for the infantry. A blue flag was brought forth in the ſame manner to raiſe recruits for the horſe. The blue flag was called *Vexillum Cæruleum*. Every *Manipulus* had two *Vexillarii*, or enſigns under him.

Vexilla, of different colours, worked in ſilk or other curious materials, were ſometimes beſtowed upon ſoldiers as a compliment to their ſervices. In this manner *Auguſtus* rewarded *Agrippa* after the battle at *Actium*.

VIA. See *Roads*.

VIATICUM, among the *Romans*, was the allowance or proviſion made by the Republic for ſuch of its Officers or Magiſtrates as travelled upon the buſineſs of the State into any of the provinces. The term *Viaticum* implies not only money for defraying the expences of travelling, but the ring given upon the occaſion, cloaths, baggage, tents, and the whole of their equipage.

VIATORES, officers, among the *Romans*, whoſe buſineſs it was to go into the country and acquaint the *Senators* and *Magiſtrates* when aſſemblies were to be held. Officers of this kind were neceſſary in the earlier times of *Rome*, becauſe the *Senators* and great *Magiſtrates* lived moſtly at their country-houſes. The beadle that preceded the *Tribunes* of the people was called *Viator*. *Viatores*, in ſhort, is a general name given to all *Lictors*, *Accenſi*, *Præcones*, &c. See *Lictor*.

VICENNALIA, feaſts held, among the *Romans*, in honour of the dead, twenty days after the funeral. See *Decennalia*.

Vicennalia, or *Vicennales Ludi*, were games celebrated, among the *Romans*, every twentieth year of an Emperor's reign. On this occaſion vows were put up for the Emperor and Empire, called *Vicennalia Vota*.

VICESIMATIO, among the *Romans*, was when, for ſome general crime in the army, as mutiny, running from their colours, &c. every twentieth man was put to death, their names being drawn by lot. See *Decimatio*.

VICTIMA, an animal deſtined to be ſacrificed. *Victima* and *Hoſtia* are frequently confounded together in authors; but the former ſignifies a greater animal, and *Hoſtia* is uſed to expreſs one of the ſmaller kind. See *Sacrifice*, *Hoſtia*.

VICTIMARIUS, an Officer who attended the Prieſt at the time of ſacrificing. To the *Victimarii* it belonged to prepare the water, knife, cake, and other neceſſaries; to bind the victim, knock him down, and kill him. They ſtood by the altar, and holding up the hatchet or knife, aſked the Prieſt's leave to ſtrike, ſaying, *Agone? Shall I ſtrike?* Hence they were called *Agones* and *Cultrarii*. When the victim was killed, they flead him, took out his bowels and prepared them for the inſpection of the *Aruſpex*. They were naked to the waiſt, and crowned with laurel. It was their buſineſs too to light the fire wherein ſuch books were to be burnt as had been condemned. See *Sacrifice*.

VICTORIATUS,

VICTORIATUS, a *Roman* coin, with victory represented on one side, equal in value to half the *Denarius*. See *Denarius*.

VIGESIMA, a *Roman* tax, of the twentieth part of the yearly income of all inheritances, first established by *Augustus*. It was also the name of a custom paid for slaves sold or made free.

VIGILIÆ, was the nightly watch which the *Roman* soldiers were obliged to perform when upon duty. The proper *Vigiles*, or watchmen, were four in every *Manipulus*, who kept guard for three hours, and then were relieved by others; so that there were four sets in a night, the first continued from six in the evening till nine, the second from nine till twelve, the third from twelve till three in the morning, and the fourth from three till six. It was this regulation of the watch which gave rise to the common custom of reckoning the night by watches, which we so often meet with in ancient authors. See *Night*, *Watch*, *Hour*.

The way of setting this nightly guard was by a tally, or *Tessera*, with a particular inscription, given from one *Centurion* to another, quite thro' the army, till it came again to the *Tribune* who first delivered it. Upon the receipt of this, the guard was set immediately. To desert their post, or sleep on duty, was a most unpardonable crime. For the better regulation of the watch, they had the *Circuitio Vigilum*, or a visiting of the watch, performed about four times in the night by some of the horse. Upon extraordinary occasions the *Tribunes* and Lieutenant-Generals made these circuits in person, and took a strict view of the watch in every part of the camp.

The nightly watch, among the *Lacedæmonians*, were not permitted to have bucklers, that being unable to defend themselves, they might be more cautious how they fell asleep. The *Athenian* watch was visited at different hours of the night by officers called Περιπολοι. To try whether they were asleep or no, they tinkled a little bell, called Κωδων; at the sound of this the soldiers were to answer. How often the guard was relieved doth not appear; but Φυλακη is frequently taken for the fourth part of the night; but this signification it has rather from the *Roman* than the *Grecian* watches. See *Excubiæ*.

VIGINTIVIRATUS, a dignity among the *Romans* established by *Cæsar*. It comprehended four sets of magistrates; for of the *Vigintiviri*, or twenty-men, which composed the company, three sat in judgment upon criminal affairs, three inspected the coins and coinage, four took care of the streets of *Rome*, and the rest were judges of civil affairs.

VILLA *Publica*, was a palace or magnificent building in the *Campus Martius*, for the reception and entertainment of Embassadors from foreign States, who were not allowed to enter the city. See *Embassador*.

VINALIA, a double festival, celebrated by the *Romans*, on the nineteenth of *August*, in honour of *Jupiter* and *Venus*. It was instituted during the war of the *Latins* against *Mezentius*, when that people vowed a libation to *Jupiter* of all the wine of the succeeding vintage. On the same day fell the dedication of a temple of *Venus*; it was therefore celebrated with ceremonies peculiar to each deity, as being sacred to both.

VINCULA, as used for a *Roman*

puniſhment, ſignifies the impriſonment of the delinquent, and his confinement in chains, of which there were various ſorts, as *Manicæ*, *Pedicæ*, *Nervi*, *Boiæ*, &c. See *Puniſhment*.

VINDICTA, among the *Romans*, was the *Prætor's* rod, which he laid upon the heads of ſlaves in the ceremony of *Manumiſſion*. The words uſed by the *Prætor* when he laid the *Vindicta* upon the head of a ſlave were, *Dico eum liberum eſſe more Quiritum*. The *Lictor* then took the rod, and ſtruck the ſlave ſeveral blows on the head, face, and back. See *Manumiſſion*, *Prætor*, *Slave*.

VINEÆ, a contrivance in the military art, frequently made uſe of by the *Romans*. The *Veneæ* were compoſed of wicker hurdles laid for a roof upon the top of upright poſts. Some ſay they were made of planks of a light wood, covered with hurdles, and over the whole raw hides, or a little earth was thrown to defend the fabric from fire. Under the cover of the *Vineæ* the ſoldiers carried on their works. The upper roof of hurdles ſerved to break the force of any blow or impulſe without diſordering the machine. The *Vineæ* were generally ſixteen feet long, eight broad, and ſeven high, and differed but little from the *Pluteus*. See *Plutei*.

VINEGAR, among the Ancients, was of ſeveral kinds, and was made uſe of as their common drink. The Emperor *Peſcennius Niger* gave orders that his ſoldiers ſhould drink nothing but vinegar on their marches. It is very probable that the vinegar offered to our Saviour, at his crucifixion, was the vinegar allowed to the ſoldiers, and made uſe of as their common drink, *Matth.* xxvii. 48. *Conſtantine* allowed his ſoldiers wine and vinegar alternately every day. But this vinegar was not of that ſort which we make uſe of for ſallads and ſauces, but a ſmall wine called *Peſca* or *Sera*. It is now much uſed in *Italy* and *Spain* in harveſt-time. Among the ancient *Jews* reapers made uſe of this liquor for their refreſhment. *Boaz* told *Ruth* that ſhe might come and dip her bread in vinegar along with his people, *Ruth* ii. 14.—The Scripture forbids the *Nazarites* to uſe vinegar, or any ſort of liquor that comes from the vine, which is capable of inebriating, *Numb.* vi. 3.

VIRGÆ. See *Faſces*.

VIRGULA *Divina* is uſed in a proverbial ſenſe, to ſignify a ſupernatural power of obtaining what we deſire. As the Ancients imagined that many magical virtues reſided in a rod duely prepared, ſo they have not failed to make it the inſtrument by which any extraordinary benefits were to be conveyed to them. The proverb ſeems to allude to the celebrated rod which *Homer* puts into the hand of *Minerva*, with which ſhe reſtores *Ulyſſes* to youth and ſtrength. The rod of *Mercury* is alſo very famous in poetical hiſtory for its extraordinary virtues. The *Muſes* have not forgot to give *Circe* a rod likewiſe, by means of which ſhe works her celebrated miracles. Probably the Poets, in all theſe fictions, have taken the hint from the rods of *Moſes* and *Aaron*, which they made uſe of in performing many wonderous works. The *Caduceus*, twiſted round with ſerpents, ſeems at leaſt to have ſome reference to *Moſes's* rod, which was changed into a ſerpent. The rod made uſe of by pretended conjurers of the preſent times has the ſame origin, and

may

may be looked upon as a young ſhoot from the rods of *Moſes* and *Aaron*.

VISCERATIO, among the *Romans*, was a feaſt in honour of the dead, given at funerals, when the entrails of animals were diſtributed among the people. This cuſtom was only obſerved at the burial of perſons of diſtinction, and the *Viſceratio* was ſometimes performed without a feaſt.

VITES, rods or truncheons of the vine, which were badges of the *Centurion's* office; each *Centurion* carried one of them in his hand: Hence *Vitem poſcere* ſignifies to make application for a *Centurion's* place. The *Evocati* alſo uſed the *Vites*, as being in all reſpects rather ſuperior to the *Centurions*. The uſe of the *Vites* is ſaid to have been borrowed from *Bacchus*, who had a ſceptre of this kind in his expedition, and recommended it to poſterity. The *Vites* was made uſe of in the army as an inſtrument of corporal puniſhment.

VITTÆ were a ſort of ribbands or thin ſaſhes which the *Roman* women wore about their heads. *Vittæ* or *Infulæ* were likewiſe a kind of white fillets which were put upon the heads and horns of victims, before they were brought to the altar. Their colour was generally white, and they were for the moſt part made of wool. See *Infula*.

The *Roman* matrons wore their *Vittæ* double, to diſtinguiſh them from the virgins who bound their hair with a ſingle one. Prieſts and Poets wore *Vittæ* of olive or laurel branches. The ſtatues of the gods, altars, the doors of temples, and ſupplicants, as well as victims, were adorned with *Vittæ*.

UMBILICUS was uſed, by the *Romans*, to ſignify the ſtaff on which the books of the Ancients were rolled: For a whole book was generally written in one continued page, and when finiſhed it was coiled up by means of a roller applied to one end, as many large maps are amongſt us; hence *ad umbilicum ducere*, ſignifies *to finiſh*. The two ends of the roller ſtanding out a little were called *Cornua*, and were generally tipt with ſilver or gold, or otherwiſe curiouſly adorned. See *Book*.

UMBO, in *Greek*, Ομφαλος, and Μεσομφαλιον, was the boſs which jutted out in the middle of the ancient bucklers, on which was placed another prominent part called Επομφαλιον. This was of ſervice in glancing off and repelling miſſive weapons, and alſo in bearing down the enemy. See *Shields*.

UMBRÆ, among the *Greeks*, Σκιαι, were ſuch perſons as not being invited were brought to entertainments by thoſe who had received invitations. Among the *Greeks* and *Romans*, thoſe who were aſked to a feaſt had a right to bring a friend along with them. Such friends were called *Umbræ*, becauſe they followed the principal gueſts as ſhadows follow bodies. See *Cœna*, *Accubatio*, *Muſca*.

UNCIA, among the *Romans*, was the twelfth part of the *As*, *Libra*, or any *Integer*; hence it ſignifies an ounce, or an inch, or the twelfth part of an eſtate. See *As*.

UNCTION, or anointing, was a ceremony uſed among the *Jews* by way of conſecrating, or ſetting apart any perſon or thing to particular offices or uſes. It was principally uſed in conſecrating Kings, Prieſts, and Prophets, whence they are called the Lord's anointed. This ceremony was ſo conſtantly adhered to, that the term *to anoint* is uſed figuratively to ſignify an

appointment to an office. The holy anointing oil, for the conſecration of the King, the High-Prieſt, and the ſacred veſſels of the Houſe of God was made by *Moſes*, *Exod.* xxx. 22, 23. but it was wanting in the ſecond Temple. See *Meſſiah*.

VOCATORES, among the *Romans*, were ſervants whoſe buſineſs it was to call the gueſts, receive them, and aſſign every one a place according to his dignity.

VOLUME, *Volumen*, properly ſignifies a roll or book, ſo called *a volvendo*, becauſe the ancient books were rolls of bark or parchment. This manner laſted till *Cicero's* time. The ſeveral ſheets or pieces were glewed or paſted end to end, and written only on one ſide. At the bottom a ſtick was faſtened, called *Umbilicus*, round which it was rolled; and at the other end was a piece of parchment, on which the title of the book was written in letters of gold. *Attalus*, King of *Pergamus*, is ſaid to have had ſome books bound up in the ſquare form. The library of *Ptolemy*, King of *Egypt*, contained, according to *Aulus Gellius*, 300,000 volumes, or, according to *Sabellicus*, 700,000. See *Book*, *Umbilicus*, *Writing*, *Library*.

VOTES, or ſuffrages given by the *Greeks* and *Romans* in chooſing Magiſtrates, enacting laws, or giving judgment, were for a long time taken by word of mouth, by officers for that purpoſe, called by the *Romans Rogatores*. This method being found inconvenient, becauſe men by giving their voices thus audibly, expoſed themſelves to the diſpleaſure of a party. The *Greeks* made uſe firſt of ſea-ſhells, called χοιρινα, or pebbles, called ψηφοι; after theſe the αποδυλοι, which were pellets of braſs, came into uſe, and laſtly beans. Suffrages were given, among the *Romans*, by word of mouth till the year of *Rome* 615, when the *Gabinian* law required that votes for Magiſtrates ſhould be given by ballots thrown into an urn. In 625 the *Papyrian* law paſſed, which required the uſe of ballots in enacting laws; and *Caſſius* the *Tribune* paſſed a law, which required the ſame method to be obſerved in matters of judgment. Theſe ballots were little pieces of wood or other matter made very narrow. In chuſing Magiſtrates each perſon had as many ballots as there were candidates, the different ballots being marked with the firſt letters of the candidates names. In aſſemblies held for paſſing laws, each perſon had two ballots, one by which he could ſignify his aſſent marked U. R. i. e. *Uti Rogas*, *be it as you wiſh*; the other to ſignify his diſſent marked A. i. e. *Antiquo*, *I prefer the old law, and reject the new*. In matters of judgment, each of the judges had three ballots given, one marked A. i. e. *Abſolvo*, *I acquit*; another C. i. e. *Condemno*, *I condemn*; and the third was marked N. L. i. e. *Non Liquet*, i. e. *The matter is not clearly proved, a further inveſtigation is neceſſary*. Theſe ballots were called by the general name *Tabellæ*, See *Tabella*, *Pſephos*, *Trial*, *Actio*, *Comitia*.

VOW, a promiſe made to God. Vows may be divided into two kinds:—1. Vows, whereby men bound themſelves to abſtain from things otherwiſe lawful, as particular kinds of food, cloaths, or actions, 2. Vows, whereby either perſons or things were devoted to God. Of the firſt ſort was the vow of the *Rechabites* never to drink wine, nor to build houſes, nor

nor to sow any grain, to plant no vineyards, to have no lands, and to dwell in tents all their lives. The vow of the *Nazarites* was of both kinds, for they were persons consecrated to God, and bound to several sorts of abstinence. If a man or woman, among the *Jews*, vowed themselves to the Lord, they were to adhere strictly to his service, according to the tenor of the vow, or to redeem themselves. For a boy from a month old to five years they gave five *Shekels*, for a girl three; from five to twenty a man gave twenty *Shekels*, a woman ten; from twenty to sixty a man gave fifty *Shekels*, a woman thirty; a man of sixty years old or upward gave fifteen *Shekels*, and a woman ten. The *Shekels* were of silver. If the person was poor, and could not procure these sums, the Priest imposed a ransom according to his abilities. The vows of children, without the consent of parents, and the vows of married women, without the consent of their husbands, were of no validity.

The *Greeks* and *Romans* were strict observers of their vows; and, when any person had made a conditional vow, he was said to be *reus voti*, after the condition was fulfilled, until he had performed it. Vows, among the Ancients, were a sort of barter with the gods, wherein they promised certain presents or offerings, for certain favours and blessings they petitioned for.

Vows, *Vota*, among the *Romans*, were certain sacrifices, offerings, presents, and prayers for the prosperity of their Emperors, and the perpetuity of the Empire. These were at first made every five years, then every fifteen, and then every twenty, and were accordingly called *Quinquennalia*, *Decennalia*, and *Vicennalia*. In many ancient medals we meet with *Vot.* X. *Vot.* XX. *Vot. Mult.* for *Votis Decennalibus*, *Votis Vicennalibus*, *Votis Multis*. These vows are oftener found upon the edges than upon the faces of medals, at least under the Western Empire.

Voyages, among the Ancients, were performed without any other guidance but the sun, moon, and stars. When this assistance failed them, they went on by chance, and knew not what course the vessel took. They could not, therefore, sail very far into the open sea, remove very far from the coasts, or venture to undertake long voyages. The compass, in our times, has removed these difficulties. See *Ships*.

U. R. in passing laws in the *Roman Comitia*, was wrote upon one of the *Tablets* delivered to the people, by which they expressed their approbation. These letters signified *Uti Rogas*, *be it as you desire*. See *Comitia*, *Laws*, *Tablets*, *Votes*, *Psephos*.

Urbis *Natalis*. See *Natalis Urbis*.

Urim and *Thummim*, among the *Jews*, was the name of an ornament in the High-Priest's habit, which was consulted as an *Oracle*. Some say the *Urim* and *Thummim* were the precious stones in the High-Priest's breast-plate, which made known the will of God by casting an extraordinary lustre. Some again assert that they were the words *Manifestation and Truth*, written upon two precious stones or upon a plate of gold; and *Spencer* believes they were two little golden figures, shut up in the pectoral as in a purse, which answered with an articulate voice the questions of the High-Priest. Various are the conjectures upon this subject, and *Moses* has no where distinctly

distinctly expressed what it was. When the *Urim* and *Thummim* was to be consulted, the High-Priest put on his robes, and going into the Holy Place, stood before the curtain that separated the *Sanctum* from the *Sanctuary*; then turning his face directly towards the *Ark* and the *Mercy Seat* over it, upon which the divine presence rested, he proposed what he wanted to be resolved about; and directly behind him, at some distance, without the Holy Place, stood the person at whose command or entreaty God was consulted, and there with all humility and devotion expected the answer. According to *Josephus*, this *Oracle* ceased about 112 years before Christ. The words *Urim* and *Thummim* signify *Light* and *Perfection*, or the *Shining* and the *Perfect*; according to *St Jerom*, *Doctrine* and *Judgment*; and according to the *Septuagint*, *Declaration* and *Truth*. See *Oracle* and *Priest*.

URNA was a *Roman* liquid measure, containing half the *Amphora*, and four times the *Congius*, being equal to $3\frac{1}{2}$ gallons of *English* wine-measure.

URNS, among the Ancients, especially the *Romans*, were vases made of different materials, and applied to different purposes. They were made use of among the *Greeks* and *Romans* for drawing lots out of, and for casting their votes into, in courts of judicature, &c. But the uses they were most commonly applied to were to preserve the ashes and remains of the deceased, after they had been burnt upon the funeral pile. Urns of gold, silver, brass, and other metals were designed for Kings and persons of quality. Urns were most commonly made of a mixture of sand and clay, of a bluish-grey, blue, or red colour. They differed from our earthen ware in three particulars; first, they had no lead glazing; secondly, they had more sand than clay in their composition; and, thirdly, they were not baked in immediate contact with the flames of an open fire, but enclosed in large earthen vessels. They were tall and narrow about the neck, with figures of men or animals upon them. The urns used by the vulgar were generally of a larger sort, because the bones, not being perfectly burnt, took up a larger space; besides, the same urn often served for both husband and wife, or sometimes for a whole family. Some contained epitaphs, others had only the name of the persons to whom they belonged, others had the letters D. M. for *Diis Manibus*, and many had only the name of the potter. The urns were sometimes placed under stones, with epitaphs cut upon them; sometimes on the tops of pillars, and sometimes in the house; we meet with them also in coffins. See *Funeral*, *Pile*, *Burial*.

USTRINA, or *Ustrinum*, was the place where the *Romans* burnt their dead; it was commonly the *Campus Martius*, or some other place in the suburbs, and sometimes in the city, for persons of quality. The common people were burnt upon the *Esquiline Mount*. See *Burial*, *Pile*, &c.

USURY. See *Interest*.

VULTURIUS, among the *Romans*, was a name given to the worst throw of the *Tali*. It was also called *Canis* and *Canicula*. See *Tali*, *Tessera*, *Canis*, &c.

UXORIUM, or *Æs Uxorium*, among the *Romans*, was a sum paid as a penalty for living batchelors to old-age. This tax upon batchelors seems to have been first imposed

posed in the year of *Rome* 350, under the *Censorship* of *M. Furius Camillus* and *M. Posthumus*. The method of levying it was this: At a *Census*, or review of the people, each person was asked, *Et tu ex animi sententia uxorem habes, liberûm quærendorum causâ?* He who had no wife, was hereupon fined after a certain rate called *Æs Uxorium*.

This tax upon batchelors, among the *Romans*, answered to the *Athenian* Αγαμιω δικη, and to the οψιγαμιω and κακογαμιω δικη of the *Spartans*. See *Children*, *Jus trium*, &c. *Borrowing*, *Marriage*, *Wives*, &c.

W.

WAR, a contest or difference between Princes, States, or large bodies of people, referred to the decision of the sword.

Among the *Hebrews*, wars were of two kinds: Some were of obligation, as being expressly commanded of the Lord, such were the wars against the *Amalekites* and *Canaanites*: Others were free and voluntary, undertaken by the captains of the people, to revenge injuries and insults offered to the nation, or to maintain and defend their allies. In short, all the laws of *Moses* every where, suppose that the *Israelites* might make war and support themselves against their enemies. When a war was resolved upon, all the people that were capable of bearing arms were assembled together, or only a part of them, according to the exigence, a review was made of them by tribes and families, and then they marched against the enemy. Before the reign of King *David* there were no regular troops in *Israel*, nor any magazines. Those that went to war, carried their own provision along with them. The *Hebrew* Kings fought on foot, as well as the meanest soldier, horses not being used till the reign of *David*. The officers of war among the *Hebrews* were, the General of the Army, the Princes of the Tribes, Captains of Thousands, Captains of Hundreds, Captains of Fifties, and Captains of Tens. They had also Scribes or Commissaries that kept the muster-roll of the troops.

In the first ages of *Greece*, the wars among the neighbouring States, were little more than squabbles concerning trespasses, combinations to punish robberies, or associations to make reprisals. But as the States began to flourish and grow into real consequence, their wars became more serious, and more systematical. The manner of declaring war among the *Grecians*, was to send an Herald, who bade the people by whom they had been injured, to prepare for war. The Herald sometimes, in token of defiance, hurled a spear towards them. The *Athenians* frequently

frequently let loose a lamb into their enemies' territories, signifying that what was then an habitation for men, should be laid waste, and desolate, and become a pasture for sheep: Hence Αρνα προβαλλειν, signifies to enter into a state of war. But war was seldom declared without consulting the Prophetical Deities, Soothsayers, Diviners, &c. They offered sacrifices upon the occasion, made large vows, to be paid upon the success of the enterprize, enriched the *Oracles* with presents, and spared no expence, or labour to engage Heaven on their side.

Among the *Romans*, the *Feciales* were always employed to make the declaration of war. When any neighbouring State had given the *Senate* reason to conclude there was a design of breaking with them, or upon any violence offered, or injustice done to the subjects of *Rome*, one of the *Feciales*, habited in the dress of his order, with his other ensigns and habiliments, set forward for the enemy's country. As soon as he reached the confines, he formally declared the cause of his arrival, calling all the gods to witness, and imprecating the divine vengeance on himself, and his country, if his reasons were not just. When he came to the chief city of the enemy, he made the same declaration, with some additional formalities, and desired satisfaction. If they gave up the authors of the injury, or delivered hostages by way of security, he returned to *Rome* satisfied: If they desired time to consider, he allowed them ten days, and returned after that period to receive their answer; this in some cases was done three times. If nothing was done towards an accommodation in thirty days, he declared that the *Romans* would endeavour to assert their right by arms. He then made his report to the *Senate*, and declared the legality of the war. He then went into the borders of the enemy's country to perform the last part of the ceremony, which was to throw a spear into, or towards the hostile land, in token of defiance, as a beginning of hostilities, and as a summons to war, pronouncing at the same time a solemn form of words to the same purpose. See *Feciales*, *Army*, *Battle*, *Soldiers*.

WASHING. See *Lustration*, *Pollution*, *Purification*.

WATCH. See *Excubiæ*, *Vigiliæ*.

WATCHES of the *Night*. See *Night*.

WATCH-WORD, in *Greek* Συνθημα, in *Latin Tessera*, was a word communicated by the general to the subordinate officers, and by them to the whole army, as a mark of distinction, to know friends from enemies. It commonly contained some good omen, the name of some deity, or of some general, from whom success was expected. *Cyrus*, for example, used Ζευς συμμαχος, ηγεμων or σωτηρ, *Cæsar* used *Venus Genetrix*, and *Augustus*, *Apollo*: We find also *Felicitas*, *Libertas*, *Victoria*, *Fortuna Cæsaris*, made use of with the same intention. But this custom often proved of pernicious consequence; for the soldiers by frequently questioning one another, bred confusion among themselves, and discovered the word to the enemy. It became likewise the occasion of many mischievous stratagems, one of which we find practised by an *Arcadian* Captain in a war with *Lacedæmon*; when engaging in the night, all the *Tessera* he gave his soldiers was, "That

"That they ſhould forthwith kill all that demanded the word;" by this means they eaſily diſtinguiſhed and ſlew the *Spartans*, themſelves being undiſcovered, and therefore ſecure. The Watch-word was called *Teſſera* by the *Romans*, probably becauſe *Tallies* uſed to be delivered to the ſoldiers with ſome particular word or ſentence inſcribed upon them. See *Teſſera*.

WAYS. See *Roads*.

WATER-CLOCKS. See *Clepſydra*.

WATERS *of Jealouſy*, called alſo *Waters of Bitterneſs*, were thoſe which were given to a woman ſuſpected of adultery amongſt the *Jews*, in order to evince her innocence, or miraculouſly prove her guilt. For an account of the manner of proceeding. See *Adultery*.

WEAPONS. See *Armour*.

WEDDING-*Garments*, among the Ancients as well as the Moderns, were generally ſplendid, and ſometimes adorned with florid embroidery. Any perſon coming to a wedding-feaſt, without a wedding-garment, or dreſs ſuitable to the occaſon, was looked upon as ill-bred; and the neglect of his own perſon, was regarded as an intended affront to the company. It was not unuſual for the maſter of the feaſt to offer garments to ſuch as came a conſiderable journey, out of his own wardrobe, and, in this caſe, to refuſe the offer, was looked upon as an argument of want of decency and good-manners. *Matth.* xxii. 11, 12. Wedding-garments were often white, *Rev.* xix. 8, 9. See *Marriage*.

WEEKS, ſeem, as to their origin, to be of the ſame ſtanding with the world itſelf, and to have taken their riſe from the circumſtance of the creation's being finiſhed in ſix days; and God's having reſted on the ſeventh day, was the cauſe of obſerving a *Sabbath*. The *Hebrews* had three ſorts of weeks; 1. Weeks of days, which were reckoned from *Sabbath* to *Sabbath*. 2. Weeks of years, which were reckoned from one *Sabbatical Year* to another, and conſiſted of ſeven years, 3. Weeks of ſeven-times ſeven years, which were reckoned from one *Jubilee* to another. They had at firſt no particular names for the days of the week, but called them the firſt, the ſecond day of the week, &c. as is evident from ſeveral paſſages of the *New Teſtament*. The firſt day of the week, was by the firſt *Chriſtians* called the *Lord's Day*, becauſe on that day our bleſſed Lord aroſe from the dead, *Rev.* i. 10. See *Day*, *Month*, *Year*, *Sabbath*.

WEIGHT, any thing made uſe of whoſe weight is known, to be put in the balance againſt other things whoſe weight is required. The *Jews* had not the uſe of coined money, which was of a certain determinate weight; they therefore weighed all the gold and ſilver which they uſed in trade: So that the *Shekel*, the half *Shekel*, the *Talent*, are not only denominations of certain ſums of gold and ſilver, but alſo of certain weights. Their weights were generally of ſtone. The *Shekel* of the *Sanctuary* is ſuppoſed to have been double the common *Shekel*; but moſt probably it was only the common *Shekel* according to the exact and accurate ſtandard kept in the *Temple* or *Tabernacle*.

Jewish Weights *reduced to* English Troy-Weights.

					lb.	*oz.*	*pwt.*	*gr.*
				Shekel	00	00	09	$02\frac{4}{7}$
		60		*Maneh*	02	03	06	$10\frac{2}{7}$
3000		50		*Talent*	113	10	01	$10\frac{2}{7}$

In reckoning Money, 50 *Shekels* made a *Maneh*; but in Weights, 160 *Shekels* were required.

Grecian *and* Roman Weights *reduced to* English Troy-Weights.

											lb.	*oz.*	*pwt.*	*gr.*
										Lentes	0	00	00	$00\frac{5}{11}\frac{8}{2}$
								4		*Siliquæ*	0	00	00	$03\frac{1}{2}\frac{1}{8}$
						12		3		*Obolus*	0	00	00	$09\frac{3}{2}\frac{8}{8}$
					24		6		2	*Scriptulum*	0	00	00	$18\frac{3}{1}\frac{4}{4}$
				72		18		6	3	*Drachma*	0	00	02	$06\frac{9}{1}\frac{4}{4}$
				96		24		8	4	$1\frac{1}{2}$ *Sextula*	0	00	03	$00\frac{6}{7}$
				144		36		12	6	2 $1\frac{1}{3}$ *Sicilicus*	0	00	04	$13\frac{2}{7}$
				192		48		16	8	$2\frac{2}{3}$ 2 $1\frac{1}{3}$ *Duella*	0	00	06	$01\frac{5}{7}$
				576		144		48	24	8 6 4 3 *Uncia*	0	00	18	$05\frac{1}{7}$
				6912		1728		576	288	96 72 48 36 12 *Libra*	0	10	18	$13\frac{5}{7}$

Subdivisions of the Roman As, Libra, *or* Pound.

		Unciæ.
1	*As* contained	12
$\frac{1}{1}\frac{1}{2}$	*Deunx*	11
$\frac{5}{6}$	*Dextans*	10
$\frac{3}{4}$	*Dodrans*	9
$\frac{2}{3}$	*Bes*	8
$\frac{7}{1}\frac{1}{2}$	*Septunx*	7
$\frac{1}{2}$	*Semis*	6
$\frac{5}{1}\frac{1}{2}$	*Quincunx*	5
$\frac{1}{3}$	*Triens*	4
$\frac{1}{4}$	*Quadrans*	3
$\frac{1}{6}$	*Sextans*	2
$\frac{1}{1}\frac{1}{2}$	*Uncia*	1

The *Roman Ounce* is the *English Averdupoise Ounce*, which they divided into seven *Denarii*, as well as eight *Drachms*; and since they reckoned

WEI

reckoned their *Denarius* equal to the *Attic Drachm*, this will make the *Attic* weights one-eighth heavier than the correſpondent *Roman* weights.

The *Grecians* divided their *Obolus* into *Chalci* and λεπτα: Some, as *Diodorus* and *Suidas*, divided the *Obolus* into ſix *Chalci*, and every *Calchus* into ſeven λεπτα. Others divided the *Obolus* into eight *Chalci*, and every *Chalcus* into eight λεπτα or *Minuta*.

WIDOWS, among the *Hebrews*, who had no children by their deceaſed huſbands, might claim in marriage their huſband's brothers, in order to raiſe up children to inherit their goods, and perpetuate their names and families. The law that appoints theſe marriages is delivered in *Deut.* xxv. 5, 6, &c. But this cuſtom prevailed before the Law, *Gen.* xxxviii. 6, 7, 8, 9. The Law, as appears from the caſe of *Ruth*, who married *Boaz*, was not confined to brothers in law only, but extended to more diſtant relations of the ſame line. Widowhood, as well as barrenneſs, was a kind of ſhame and reproach in *Iſrael*. Widows of Kings were to continue in their widowhood. High-Prieſts were not allowed to marry Widows. God frequently requires us to relieve the Widow and the Orphan. Widows had certain employments in the church, as to viſit ſick women, aſſiſt them at the time of baptiſm, and do ſeveral things at the order of the Biſhop, which decency would not allow him to do of himſelf: But none were choſen for theſe offices unleſs they were ſixty years old, and of good character. Widows in the firſt ages of Chriſtianity were maintained, if poor, at the expence of the faithful.

WIFE. See *Wives*.

WILLS, ſolemn and authentic acts or inſtruments, whereby men ſignify their inclinations as to the diſpoſal of their eſtates after their deceaſe. Some *Grecian* States permitted men to diſpoſe of their property as they thought fit, others wholly deprived them of that privilege. *Solon's* law gave every man the liberty of beſtowing his fortune on whom he pleaſed, eſteeming friendſhip a ſtronger connection than kindred, and affection than neceſſity. He required however the following conditions on all perſons who made wills; 1. That they muſt be citizens of *Athens*. 2. That they muſt be of the age of 20; for before that age they were not allowed to diſpoſe of more than a *Medimn* of barley by will. 3. They muſt not be adopted; for the fortunes of adopted perſons, who died without iſſue, returned to the relations of thoſe who adopted them. 4. That they ſhould have no male children; for then their eſtates belonged to them. If they had daughters only, the perſons to whom the inheritance was bequeathed, were obliged to marry them. 5. That they ſhould be in their right minds. 6. That they ſhould not be under impriſonment or other conſtraint. 7. That they ſhould not be induced to it by the charms and inſinuations of a wife. Wills were ſigned and ſealed before ſeveral witneſſes, then put into the hands of Truſtees. They began their wills with a wiſh for health and long life, adding, that if it happened otherwiſe, their will was as followed.

Among the *Romans*, the laws of the *Twelve Tables* firſt authorized fathers to make wills, in order to diſpoſe of their effects; conſequently children, as being under their father's controul and authority, were not entitled to the privilege

vilege of disposing of any property they might have acquired, by will. Soldiers however were excepted, and had the power of disposing by will their *Bona castrensia aut quasi castrensia*, i. e. goods obtained in war; for over these the father had no power. Slaves could not make wills even with the consent of their masters. Persons condemned to death, or to the gallies, could not make wills, because they were slaves by way of punishment; and the wills which they made before, were not valid. The power of making wills did not extend to persons who were condemned to perpetual exile, or to strangers; for the former had lost, and the latter had never obtained, the right of citizens. Boys were incapable of making a will till they were of the age of fourteen, and girls till they were of the age of twelve. The wills of hostages were invalid, unless they were made before their captivity. Soldiers had the right of making *Nuncupative* wills, that is, they could make their wills by word of mouth, in the presence and hearing of their comrades. These wills were as valid as any other, without any other ceremony; and indeed the perpetual dangers to which the life of a soldier was exposed, made this kind of military testament in some degree necessary.

Windows. It is not known what the Ancients made use of in their windows to let in the light, and keep out the injuries of the weather. It was perhaps linen cloth, or something similar to it. It is certain, that tho' they had drinking vessels of glass, they never made use of glass for windows. *Nero* employed, for the purpose, a transparent stone cut into squares. *Josephus* speaks of a different substance applied to this use, but does not say clearly what it was. He says however, that the Emperor *Caligula*, giving audience in a gallery of one of his palaces, ordered the windows to be shut on account of the wind; he adds that those windows, which excluded the wind and let in the light only, were clear as rock-crystal. This substance perhaps was a kind of stone which, *Pliny* says, was common in *Spain*, and would split into leaves like slate, being at the same time as transparent glass. We do not know whether it was brittle or not, but the description shews it to be a kind of *Talck*.

Wine is supposed to have been first used by *Noah* after the *Deluge*; but different nations ascribe the invention to different persons. Thus the *Jews* ascribe it to *Noah*, as mentioned before, the *Egyptians* to *Osiris*, the *Greeks* to *Bacchus*, the *Latins* to *Saturn*. The *Jewish* Priests were forbidden to drink wine during their ministration in the *Tabernacle*, or at the altar. It was also forbidden to the *Nazarites*; and the *Rechabites* voluntarily abstained from this liquor. Scarcely any sacrifices were made either among the *Jews* or *Heathens* without libations of pure unmixed wine. Wine, mixed with certain narcotic drugs, was usually given to condemned persons, at the time of execution, to stupify them and extinguish the sense of pain. This was customary, not only among the *Jews*, but among the *Greeks* and *Romans* also; such a mixture is supposed to have been given to *Jesus Christ* upon the cross, *Mark* xv. 23. The Ancients in general drank their wine mixed with water; medicated and perfumed wines were likewise in use. Matrons, virgins, and even children were allowed to drink wine among the *Greeks*; but

but *Romulus* made a law which permitted the *Romans* to punish their wives with death if they were found guilty of drinking wine. Women in general were prohibited the use of this liquor, and their near relations, when they came to their houses, were permitted to salute them, in order to smell whether they had drank any. The *Romans* preserved their wine in great earthen vessels, stopped with pitch. They used casks also, as well as tanned skins of beasts, and bottles of green goat skins, for carrying it from place to place. The older the wine was, the more it was esteemed. To know its age, they marked the *Consuls* names upon the vessels. They preserved it sometimes an hundred years and upwards, for which purpose they kept it, not in vaults as we do, but in an upper-room, where it might imbibe the smoke, and early receive the mellowness and other marks of age. The vintage was a time of diversion, and those employed in it, claimed the privilege of jeering all passengers with impunity.

In the Scriptures we meet with the wine of *Helbon* and the wine of *Lebanon*. In *Latin* authors we read of *Vinum Albanum*, *Amineum*, *Anitianum*, *Ariusium*, *Cæcubum*, *Calenum*, *Chium*, *Cnidium*, *Falernum*, *Lesbium*, *Methymnæum*, *Mamertinum*, *Maræoticum*, *Maroneum*, *Opimianum*, *Setinum*, *Massicum*, *Thasium*, &c.

Wine, with a little blood, honey, milk, and water, was offered to the *Manes* of the dead, by the *Greeks* and *Romans*.

Wise-men from the *East*, as mentioned by St. *Matth.* ii. 1. who travelled to *Jerusalem*, at the time of our Saviour's birth, by the direction of a star, to pay him homage, and present unto him their gifts of gold, frankincense, and myrrh, are by some supposed to have been Kings: and this supposition is founded upon ancient tradition, upon the authority of many fathers, and upon an implication of Scripture: "The Gentiles shall come to thy light, and Kings to the brightness of thy rising." "The *Kings* of *Tarshish* and the Isles, the *Kings* of *Arabia* and *Saba* shall offer gifts." But the most probable opinion is that they were Gentile philosophers. The *Greek* word by which they are expressed is Μαγοι, which is a title generally applied to men of learning, and particularly such as were curious in examining the works of nature and observing the heavenly bodies, with their motions and different *phænomena*. See *Magi*.

Witchcraft, the supposed crime of sorcery, committed, as was vainly imagined by the Ancients, and some of the Moderns, by means of familiar spirits and compact with *Dæmons*. The belief of the reality of witchcraft, prevailed among the *Jews*, *Greeks*, *Romans*, and indeed among all nations: But as this belief seems to be formed upon a very weak foundation, which nevertheless partly prevails to this day, I shall so far deviate from my proposed plan, as to give a summary of the arguments against it. 1st. Then, there are actions in most of the wonders performed by witches, which are ridiculous, and in the nature of things impossible; such are their flying; their transformation into different animals; their feeling in their *own*, all the hurts received in *other* bodies; their raising tempests by muttering nonsensical spells; their being attended and sucked by familiar spirits. 2. It is improba-

ble

ble that the *Devil*, or any wife and powerful ſpirit, ſhould be at the beck of a poor hag, and have ſo little to do as to attend the errands of a ſilly old woman. 3. The belief of witchcraft implies a charge againſt providence, for expoſing children and innocent perſons to the fury and malice of revengeful and wicked fiends. 4. If wicked ſpirits can hurt us by the direction and at the requeſt of a witch, they muſt have equal power of doing injury without inſtigation or compact; it is therefore wonderful that we are not conſtantly annoyed by them. 5. If there be ſuch an intercourſe between *Evil Spirits* and wicked perſons as witchcraft ſuppoſes; why is there not an equal correſpondence between *Good Angels* and the virtuous, ſufficient to prevent the influences of witches. 6. The belief of witches and their wonderful performances, weakens our faith, and expoſes the world to infidelity, in matters of religion; for if witchcraft can work miracles, what aſſurance have we that the miracles of the Goſpel were not of this kind. 7. The Goſpel is ſilent as to the exiſtence of witches. 8. The ſtory of the witch of *Endor*, and other paſſages of the Old Teſtament, afford no good arguments for the reality of witchcraft, they only intimate that there were pretenders to this art. 9. The perſons that have been accuſed of witchcraft, were generally old women, depreſſed by poverty and diſtreſs, into diſcontent and melancholy; and the effects of melancholy upon the imagination, will eaſily account for ſuch extravagances as have been aſcribed to ſorcery. 10. The perſons ſuppoſed to have been bewitched, were for the moſt part children, or people very weak, liable to be impoſed upon, and apt to receive ſtrong impreſſions from the moſt trifling cauſes. 11. The frequent detection of impoſtors in this kind, afford a ſtrong preſumption, that all ſuch relations are forgeries and idle tales. 12. It cannot be ſuppoſed, ſince witches have always been repreſented as exceedingly abandoned and wicked, that the *Devil* ſhould enter into a ſolemn compact for ſouls which were ſecurely his before. 13. The pretenſions to witchcraft have been gradually leſs frequent, ſince the belief of witchcraft has loſt ground in the world. 14. The belief of witchcraft is moſt prevalent in the moſt barbarous and ſuperſtitious countries. 15. The reformation, and a ſpirit of philoſophy and free enquiry, have broke the magic ſpells which knavery and prieſtcraft ſo ſucceſsfully employed in former centuries, againſt ignorance and ſuperſtition. Theſe arguments, if we had an inclination to dwell upon and expand them, are capable of being worked into a demonſtration of the non-exiſtence of witchcraft and witches. See *Magic*, *Divination*, *Sorcery*, *Love*, *Philtres*, *Charm*, *Incantation*, *Inchantment*.

WITNESS. The Law of *Moſes* appoints that two or three witneſſes ſhould be credited in matters of judicature; but *one* witneſs only is not to be believed, *Deut.* xvii. 6, 7. When any one was condemned to die, the witneſſes began the execution; they threw the firſt ſtones, for example, if the party was to be ſtoned, *Deut.* xvii. 7. The law condemned a falſe witneſs to undergo the ſame puniſhment that he would have ſubjected his neighbour to, *Deut.* xix. 16—19.

Witneſſes among the *Greeks* were of

of two ſorts, *viz.* Such as had been eye-witneſſes of the fact, and ſuch as teſtified what they had heard from another perſon, who had been an eye-witneſs: The evidence of the former was called Μαρτυρια, of the latter Εκμαρτυρια. The latter was never admitted except the eye-witneſs was dead, or in a foreign country, or detained by ſome unavoidable accident. Witneſſes delivered their teſtimony written on *Tablets*, to prevent their receding from what they had once depoſed, and to make the detection of falſe witneſſes more eaſy. Thoſe who came into court with an intention to give evidence, had *Tablets* of a different kind, from thoſe who were caſually called upon. The latter were of wax, that the matter of the evidence might be altered as occaſion required, or further recollection ſuggeſted. Witneſſes were required to take a ſolemn oath at the altar, which was in the court for that purpoſe. None were admitted to give evidence but men of credit, free-born, and diſintereſted.

The *Romans* were no leſs cautious in the admiſſion of witneſſes than the *Greeks*. Proper ſtreſs was laid upon every minute circumſtance of the witneſſes. They were to be freemen, and their evidence was qualified by the conſideration of their condition. Strict enquiry was made whether the witneſs produced was rich or poor, a man of good or bad character, a friend or an enemy to either of the parties, a relation or unconnected, and whether promiſes, threats or bribes, had induced him to come. The uſual form of examining witneſſes was, "*Quæro de te, arbitreriſne?*" The examination of witneſſes was regarded as the moſt difficult and moſt material part of the conduct of a cauſe. Such perſons as could not attend to give evidence, were ſometimes allowed to ſend their depoſitions. Falſe witneſſes were, by the law of the *Twelve Tables*, to be thrown from the *Tarpeian Rock:* The *Athenians* alſo had their action of ψευδομαρτυρια.

Wives, among the *Jews*, ſeem not to have been treated with much delicacy or particular reſpect. The huſbands, on the contrary, were generally ſurly, and fond of exerting their authority in a tyrannical and barbarous manner; and our Saviour informs us, that *Moſes* allowed them to divorce their wives, becauſe of the hardneſs of their hearts and the cruelty of their tempers; better indeed is a ſeparation, than a continual perſecution. It was anciently cuſtomary in many countries, and in the *Eaſt* particularly, for men to purchaſe wives inſtead of having portions with them. Thus *Shechem* deſired to contract with *Jacob* for his daughter *Dinah*, *Gen.* xxxiv. 12. And *Jacob*, having no money or goods, propoſes to ſerve ſeven years for *Rachel*, *Gen.* xxix. 18. This cuſtom ſtill remains in the *Eaſt-Indies* and in *Africa*. See *Divorce*.

Wives and concubines, among the *Greeks*, ſeem not to have been diſtinguiſhed by any other circumſtance more than this, that the former brought a portion, and the latter did not. Wives might, upon juſt occaſions, divorce their huſbands, upon making an appeal to the *Archons*, and preſenting the bill of their grievances with their own hands. The moſt extraordinary circumſtances attending the matrimonial connection were theſe: That heireſſes, in caſe of impotency in their huſbands, might make uſe of the huſbands'

husbands' neareſt relations; and that the traffic of lending and borrowing wives was not uncommon: *Socrates* lent his wife to *Alcibiades*. This was ſometimes practiſed among the *Romans*. See *Borrowing*, *Marriage*, *Women*, *Divorce*, *Concubine*.

WOLF. See *Lupus*.

WOMEN, in the primitive ages, were uſed agreeably to that ſimplicity of manners which pervaded all nations: They drew water, kept ſheep, fed cows and horſes; *Rebecca* carried a pitcher, and drew water, tho' ſhe was *Abraham's* niece; *Rachel*, the daughter of *Laban*, kept her father's flocks; *Zipporah* and her Siſters, had the care of their father *Jethro's* ſheep; *Andromache*, the wife of *Hector*, mingled wine with the provender of her huſband's horſes. But the moſt common employments of the *Grecian* and *Roman* women were, ſpinning, weaving, embroidery, and all ſorts of needlework; moſt of the houſes had apartments for them to purſue this kind of buſineſs in. The education of females was confined to domeſtic œconomy within doors, and the kinds of work above enumerated. Their chambers were at the top of the building, and they were much confined at home. The apartments of the young women were ſecured by locks and bolts. New-married women were obliged alſo to keep at home; but when they became mothers, they were more at liberty. To gad much abroad, however, was looked upon as very indecent. All women when they went from home wore veils, which were never taken off till they returned to their own doors. Such were the reſtraints under which women were kept at *Athens* and at *Rome*; but the faſhion was widely different among the *Lacedemonians*: Their virgins went abroad bare-faced, in order to get huſbands; and the married women wore veils, to ſhew that they had no ambition to draw the admiration of any but their huſbands. The *Romans* alſo differed from the *Greeks*, in treating their women with more liberality; for the *Roman* women were allowed to be preſent at public entertainments, to converſe with the gueſts, and to occupy the beſt rooms in the houſe; whereas the *Grecian* ladies ſeldom appeared in company, and were confined in the remoteſt rooms. *Athenian* women were not allowed to ſtudy phyſic, or practiſe midwifery; but this law at laſt was repealed. The marriageable age of women is not clearly aſcertained, either among the *Greeks* or *Romans*. Both the *Greek* and *Roman* ladies paid much attention to the preſervation and improvement of their beauty; for theſe purpoſes they made uſe of paints and maſks of paſte. They had ſometimes falſe teeth, and employed much time at their toilets; but this was looked upon as an act of religion, in which they ſacrificed to *Venus* and the *Graces*. Pearls and precious ſtones were ſometimes worn by the *Roman* ladies upon their legs and feet; and they frequently wore pendants at their ears, and twiſted their hair in chains of gold. Rich head-dreſſes were ſought after, and their locks were powdered with gold-duſt. Much reſpect and delicacy were uſed by the *Romans* in preſence of the ladies: Fathers would not even embrace their wives in ſight of their daughters; and tho' relations were ſuffered to kiſs their female kindred on the mouth, it was done in order to know whether they ſmelt of wine, becauſe wine was, by a law of *Romulus*, prohibited to women. The

reſpect

reſpect and deference paid to the ladies have in every country encreaſed, as the people emerged from barbariſm. See *Marriage*, *Wives*, *Hair*, *Head-Dreſs*, *Wine*, *Concubine*, *Harlot*, *Divorce*, *Midwife*.

For the laws reſpecting women under the *Jewiſh* diſpenſation, ſee *Levit.* xii. 2, 3. xv. 19—25. *Numb.* v. 14, 15. *Deut.* xxii. 15.

WORSHIP, among the Ancients, conſiſted of three parts: Prayers, ſacrifices, and luſtrations. See *Prayer*, *Sacrifice*, *Luſtration*, *Expiation*, *Adoration*.

WRESTLING was one of the exerciſes performed at the public games of *Greece* and the *Circenſian* ſhews of the *Romans*. It was the oldeſt of all the exerciſes, and was performed among the *Greeks* in the *Xyſtus*, by two naked men, anointed with oil, and rubbed over with duſt, who intertwined their arms, and endeavoured to bring each other to the ground. *Theſeus* is ſaid to have improved this exerciſe into an art, for in early times the combatants availed themſelves merely of their ſize and ſtrength. He who threw his antagoniſt thrice was the victor; hence τριαξαι and απολριαξαι ſignify to conquer in wreſtling. The vanquiſhed combatant made a public acknowledgment of his defeat by his voice, and by holding up his finger. There were two kinds of wreſtling, ορθοπαλη and ανακλινοπαλη; in the former they wreſtled on their feet and erect, in the latter they contended rolling on the ground; this was alſo called πανκρατιον. See *Pancratium*, *Olympic*, *Circenſes Ludi*, &c.

WRITING is ſaid to have been the invention of *Cadmus*. Various materials have been made uſe of by mankind to write their ſentiments upon, as ſtones, bricks, plates of lead, the leaves of herbs and trees, and their rinds or barks; alſo tables of wood, wax, ivory, rolls of linen. At length the *Papyrus* was found out, then parchment, then cotton-paper, and laſtly linen paper. The *Romans* wrote firſt upon tablets made of bark, cut very thin and covered with wax, upon which they marked the letters with a *Stylus*, or iron-bodkin. They afterwards uſed parchment of different colours, upon which they wrote, in letters of gold or ſilver, with pens made of reeds. Then the *Papyrus* or *Biblus* was introduced, and then linen cloth was uſed, of which they made books, in the form of rolls, called *Volumina*; hence the word *Volume*. They ſometimes wrote in ſhort-hand, called *Notæ*, when they took depoſitions, &c. See *Notæ*.

In writing letters, the *Romans* generally began with the name of the writer and the perſon to whom the letter was addreſſed: But when they wrote to a perſon of ſuperior rank, as Conſul or Emperor, the Conſul or Emperor's name ſtood firſt; and Conſuls or Emperors always placed their own names before thoſe of the perſons whom they addreſſed.—Before the taking of *Rome* by the *Gauls*, the alphabet was almoſt unknown. The characters uſed by the firſt *Romans* were the ſame as thoſe of the ancient *Greeks*. The *Jews*, and other *Orientals*, wrote from right to left; the *Greeks* wrote in the way called βουτροφηδον, or as the huſbandmen turned their oxen in ploughing, the firſt line running from left to right, and the next from right to left, as in theſe words:

ΕΚ ΔΙΟΣ ΑΡ-
ΥΘΞΣΜΟΥΧ-

But the *Romans*, and other *Europeans*, wrote from left to right as we now do. See *Books*, *Volume*, *Umbilicus*, *Stylus*.

X.

XANTHICA, a *Macedonian* feſtival, obſerved in the month called *Xanthus*, at which the whole royal family with the army were purified; after this luſtration the army was drawn up in two parts, and exhibited a mock-fight. See *Luſtration*.

XENELASIA was a law, among the *Spartans*, by which ſtrangers were excluded from their ſociety, not out of fear leſt they ſhould imitate the *Spartan* manners, but leſt the *Spartans* ſhould be contaminated by foreign vices. It was a barrier ſet up againſt contagion; but was not ſo ſtrict as to exclude deſerving men, or any talent worthy of being received.

XENIA, among the *Greeks* and *Romans*, were preſents made by ſtrangers to ſuch perſons as had treated them with kindneſs and hoſpitality. *Xenia* was alſo a name given to the gifts and preſents made to the governors of provinces by the inhabitants of them. It is alſo uſed as ſynonymous with *Strenæ*. See *Strenæ*, *Strangers*, *Teſſera*.

XENOPAROCHUS, among the *Romans*, was an officer, whoſe duty it was to provide Embaſſadors with all kinds of neceſſaries at the public expence.

XESTA, an *Athenian* meaſure of capacity, anſwering to the *Roman Sextarius*. See *Sextarius*.

XYLOCOPIA, among the *Greeks*, was a ſort of puniſhment inflicted with a cudgel. See *Admonitio*, *Fuſtigatio*, *Puniſhment*.

XYLON, a ſpecies of puniſhment in uſe among the *Greeks*, which anſwered to our putting offenders in the ſtocks. See *Puniſhment*.

XYNOECIA, was an *Athenian* feſtival, obſerved in memory of *Theſeus's* uniting all the petty communities of *Attica* into one Commonwealth, whoſe aſſemblies were ever after to be held at *Athens* in the *Prytaneum*.

XYSTARCH, an officer in the *Grecian Gymnaſium*, who preſided over the *Xyſtus*, as lieutenant to the *Gymnaſiarch*. His buſineſs was to ſuperintend the *Athletæ* in their exerciſes in the two *Xyſti*. See *Xyſtus*, *Gymnaſium*, *Gymnaſiarch*.

XYSTICI, a name given to the *Athletæ*, becauſe they performed their exerciſes in the *Xyſti*. See *Xyſtus*.

XYSTUS, among the *Greeks*, was a portico covered at the top, and deſigned for the exerciſe of the wreſtlers, when the weather did not permit them to contend in the open air. The *Xyſtus* made a neceſſary part of a *Gymnaſium*.

Xyſti, ſometimes called περιδρομίδες, were walks open at the top, deſigned

deſigned for exerciſes, or for recreation in the heat of ſummer and the milder ſeaſons of the winter.

Xystus, among the *Romans*, was an alley or double row of trees, meeting like an arbour at the top, and forming a ſhade to walk under. It is uſed alſo for a terrace or open walk, raiſed above the common ſurface of the ground, and ornamented like our old faſhioned *Parterres*. We meet with *Xyſta* as well as *Xyſti* in the plural number.

Y.

Y. By the *Pythagoreans*, was made the emblem or ſymbol of Virtue and Vice. The broad line at the bottom of the letter, repreſents the innocency and ſimplicity of infancy and early youth. The place where it is divided into two parts ſhews us the years of diſcretion, when we take the ſide of wiſdom or of folly, and can diſcriminate what is right from what is wrong. The narrow line on the right exhibits to the fancy the ſtrait path that leads to happineſs, and the difficulties which attend a courſe of virtue. The broad line on the left repreſents the broad way that leads to deſtruction, and the ſeducing blandiſhments of vice. Could any thing have been added to intimate the conſequences which attend a virtuous and a vicious conduct, the emblem had been perfect. *Perſius* alludes to this emblematical repreſentation of virtue and vice, *Sat.* iii. 56. and *Sat.* v. 35.

Year, a ſyſtem or cycle of months, uſually twelve, ſo conſtituted and proportioned as to include the four ſeaſons. The year has puzzled all nations, and was never accurately ſettled till the preſent century. The year, as regulated by the *Sun*, is called *Solar*; and, as regulated by the *Moon*, is called *Lunar*. The *Solar* year is the interval of time in which the *Sun* finiſhes his apparent courſe thro' the *Zodiac*, and contains 365 days, 5 hours, and 49 minutes. The *Lunar* year conſiſted of 12 *Lunar* months. See *Month*.

Beſides the *Solar* and *Lunar* years, we may mention the *Civil* year, which different nations adopted without regard to *aſtronomical* accuracy, to render the computation of time in the common affairs of life more eaſy.

The *Jewiſh* year conſiſted of 12 months, unleſs it happened to be intercalary, for then it had 13. The ancient *Hebrews* uſed to regulate their months by the courſe of the *Sun*, and each of them had 30 days; but, after their deliverance out of *Egypt*, they adopted the *Lunar* months, containing alternately 29 and 30 days, in all 354 days. This was made to agree with the *Solar* year by adding

ding eleven and sometimes twelve days at the end of the year, or by an *Embolismic* month. They had an *Ecclesiastical* as well as a *Civil* year; the first began in the month of *Nisan* or *Abib*, which answers to part of our *March* and *April*, because about this time the *Israelites* came out of *Egypt*. By this they reckoned their feasts. The second began in the month *Tisri*, about the middle of our *September*, because they fancied the world to have been created about this time. All contracts were dated, and the *Jubilees* reckoned according to this year. The time of *New Moon* was formerly discovered by its *Phasis*, or first appearance, but *astronomical* calculation is now made use of. Neither *Jewish* nor *Christian* writers have given a satisfactory account of their *Solar* and *Lunar* years, and their method of intercalating.

The *Roman* year was *Lunar*, which, as settled by *Romulus*, consisted of ten months, four of which contained 31, and the other six 30 days, in all 304 days; which fell 50 days short of the true *Lunar* year, and 61 of the *Solar*. The beginning of the year, according to this constitution of it, must necessarily be very vague and variable; to remove this inconvenience, *Romulus* required so many days to be added to the year, as should bring the state of the heavens to a correspondence with the first month. These additional days were not incorporated with any months, or called by any particular name. *Romulus's* year began about the *Vernal Equinox*. The first month was *March*, then followed *April*, *May*, *June*, *Quintilis*, *Sextilis*, *September*, *October*, *November*, *December*: So that the *Numeral* months were named according to their order in the *Series*. *Numa Pompilius*, to correct and reform the year, made two new months, *January* and *February*, of the days which used to be confusedly added to the year of *Romulus*. *Numa's* year then consisted of 12 months, of which seven had 29 days, and the rest 31, except *February*, which had only 28, in all 355 days; which sum exceeds the *Lunar*, but falls short of the *Solar* year ten days. The year, therefore, according to this constitution, must be vague and unfixed as to the time of its commencement. *Numa*, however, desirous of fixing it to the winter *Solstice*, ordered 22 days to be intercalated every second year, 23 every fourth year, 22 every sixth, and 23 every eighth; and these intercalations to be made in *February*. But this rule failing of its object, it was thought proper to add only 15 days every eighth year, instead of 23. The care of the whole was committed to the *Pontifex Maximus*, who, either by inattention or ignorance, let things run into confusion. Such was the state of the *Roman* year till *Julius Cæsar* made a reformation. The year, as reformed by *Julius Cæsar*, is a *Solar* year, consisting commonly of 365 days, but every fourth year, called *Bissextile*, contains 366. The true quantity of the *Julian* year, therefore, is 365 days, 6 hours, which exceeds the true *Solar* year by 11 minutes, which in 131 years amount to a whole day. Thus stood the year till the reformation of it made by *Pope Gregory*.

The *Athenian* year was *Lunar*. But it was long before any plan was adopted for making the *Solar* and *Lunar* revolutions correspond with each other. *Thales*, observing that the *Lunar* revolutions never

never exceeded 30 days, assigned to the year 12 months of 30 days each, in all 360 days. This falling short of the *Solar* year, he intercalated 30 days at the end of every two years, which exceeded the true number by no less than 20 in the space of two years. *Solon*, having observed that the *Moon* finished her course in 29 days and an half, made the months to consist alternately of 29 and 30 days, which make in all 354, and fall short of the *Solar* year 11 days and something more. To reconcile this difference, τετραετηρις, or a *Cycle* of four years was invented, after the first two years of which they intercalated a month of 22 days, and after the other two years a month of 23 days was added, the fraction of a day having amounted to a whole day in the space of four years. But the τετραετηρις, which added 45 days in four years, ending in the midst of a *Lunar* month, the οκταετηρις, or *Cycle* of eight years, was adopted in its stead, by which three *Lunar* months were added at different times. Thus the *Calendar* stood till the days of *Meton*, who having observed that the motions of the *Sun* and *Moon* fell short of one another by some hours, which disagreement, tho' at first almost imperceptible, he foresaw would in the course of ages quite invert the seasons, invented a *Cycle* of 19 years, called ενιαυσιαι δεκαεννεαετηρις, at the conclusion of which the *Sun* and *Moon* returned nearly to the same place of the heavens in which they had been at the beginning of it. In this *Cycle* there was an *Embolismic*, or intercalary month, every 3d, 5th, 8th, 11th, 14th, 16th, and 19th year. Afterwards *Calippus*, having found that in the course of this *Cycle* the *Moon* outwent the *Sun* about seven hours, contrived a *Cycle* of 76 years, containing four of *Meton's Cycles*, to remedy this inconvenience. A small disagreement between the *Sun* and *Moon* having been observed at the end of this term, *Hipparchus* invented another *Cycle* of 152 years, which was afterwards divided into two equal parts, and from each part one day was deducted, which had been found superfluous in *Meton's Cycle*. The beginning of the *Athenian* year was fixed to the day of the *New Moon* immediately preceding the *Summer Solstice*. In the time of *Meton* and *Eudoxus* it was placed on the 8th of *June*, and in the time of *Timocharis* and *Hipparchus* on the 27th of *July*. The *Greeks* were, of all people, the most wretched *Astronomers*, their chronology is consequently full of confusion. See *Month*, *Day*, *Hour*.

The *Lunar* year of the *Macedonians* agreed with the *Attic*, and their *Solar* year with the *Julian*. The *Macedonians* sometimes divided the year into four equal parts, on the *Sun's* entrance into the four cardinal points, allowing 91 days to each quarter. See *Month*, *Day*, *Hour*.

YEAR *of Jubilee*, among the *Jews*, was celebrated at the end of seven times seven, or 49 years, that is, every 50th year. It began on the 10th day of the month *Tisri*, answering to our *September*, and was proclaimed throughout the country by the sound of a ram's horn or trumpet. There is no mention of *Jubilees* but while the *Twelve Tribes* were in possession of the *Land of Canaan*. The *Talmudists* say they ceased when the *Tribes of Gad*, *Reuben*, and the *Half Tribe of Manasseh* were carried into captivity. They are not at all mentioned under the second temple, tho' the *Sabbatical-Years*

continued ſtill to be obſerved. The *Jubilee* had the ſame privileges as the *Sabbatical-Year*; the ground was not then cultivated, ſlaves were ſet at liberty, and ſuch lands as had been ſold or mortgaged returned to the firſt owners, if they could not redeem them ſooner, except houſes in walled towns; theſe were to be redeemed within the ſpace of a year, otherwiſe they belonged to the purchaſer, notwithſtanding the *Jubilee*. The year when *John* the *Baptiſt* firſt began to preach, had *Jubilees* been then obſerved, would have been a year of *Jubilee*; which circumſtance beautifully correſponds with the deſign of the goſpel, and the end of *John* the *Baptiſt's* coming, which was to proclaim the grand *Jubilee*, the *Spiritual Freedom* of the children of God, foretold by *Zechariah*, ix. 14. and prefigured by the *Jubilees* of the *Jews*. See *Sabbatical-Year*.

Z.

ZEMIA, Ζημια, among the *Athenians*, is ſometimes in a large and general ſenſe for any kind of puniſhment; but more frequently for a pecuniary mulct or fine, laid upon a criminal, according to the degree of his offence.

ZETETÆ, Ζητηται, among the *Athenians*, were officers appointed upon extraordinary occaſions, to enquire after the public debts, when thro' the neglect of the receivers they were run up to large ſums, or by any other means began to be in danger of being loſt, if not called in.

ZEUGITÆ, Ζευγιται, among the *Athenians*, were the third claſs of the people, comprehending thoſe whoſe eſtates amounted to two hundred *Medimns*.

ZONA, among the *Greeks* and *Romans*, was the girdle by which their garments were tied cloſe about them: It was uſed both by men and women. The word is ſometimes uſed to ſignify a purſe, becauſe the *Zonæ* were either hollow, like an eel-ſkin, and ſerved to carry money in, or the purſes were ſuſpended from the girdle. The bridegroom uſed to looſe the girdle of the bride as the firſt act of connubial familiarity; hence λυειν ζωνην, or *ſolvere zonam*, ſignify *to deflower*; and γυνη λυτιζωνος, *one who has loſt her Virginity*. This girdle was not worn by maids only, as ſome have imagined, but by married women alſo, being deſigned to ſecure the weaker ſex from the ſudden attempts of libidinous men. This appears from the mention which authors make of untying women's girdles in child-birth, and from calling ſuch girls as were not arrived at maturity αμιτροι, i. e. not having a girdle. See *Girdle*.

ZYGASTICUM, Ζυγαστικον, among

mong the Ancients, was money paid for weighing things. The word is derived from ζυγος, a ballance.

Zygitæ, in the *Grecian* and *Roman* galleys, were thoſe rowers who ſat on the ſecond row of the *Triremes* or three-rowed galleys, i. e. above the *Thalamitæ*, and below the *Thranitæ*. See *Rowers*, *Ships*, *Triremes*, *Thalamitæ*, *Thranitæ*.

THE END.



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